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SOUTHEY'S

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BOOK.

Oderat hic urbes: nitidâque remotus ab aulâ
Secretos montes, et inambitiosa colebat
Rura: nec Thracos cœtus, nisi rarus, adibat.

Ovid. Met. XI. 765.

LONDON.
LONGMAN, BROWN, GREEN & LONGMANS,
PATERNOSTER ROW, 1849.

SOUTHEY'S
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COLLECTIONS FOR ENGLISH MANNERS AND LITERATURE.

EDITED

BY HIS SON-IN-LAW,

JOHN WOOD WARTER, B.D.

Second Edition.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1850.

"THOUGH THOU HADST MADE A GENERAL SURVEY
OF ALL THE BEST OF MEN'S BEST KNOWLEDGES,
AND KNEW SO MUCH AS EVER LEARNING KNEW;
YET DID IT MAKE THEE TRUST THYSELF THE LESS,
AND LESS PRESUME.—AND YET WHEN BEING MOV'D
IN PRIVATE TALK TO SPEAK; THOU DIDST BEWRAY
HOW FULLY FRAUGHT THOU WERT WITHIN; AND PROV'D
THAT THOU DIDST KNOW WHATEVER WIT COULD SAY.
WHICH SHOW'D THOU HADST NOT BOOKS AS MANY HAVE,
FOR OSTENTATION, BUT FOR USE; AND THAT
THY BOUNTEOUS MEMORY WAS SUCH AS GAVE
A LARGE REVENUE OF THE GOOD IT GAT.
WITNESS SO MANY VOLUMES, WHERETO THOU
HAST SET THY NOTES UNDER THY LEARNED HAND,
AND MARK'D THEM WITH THAT PRINT, AS WILL SHOW HOW
THE POINT OF THY CONCEIVING THOUGHTS DID STAND;
THAT NONE WOULD THINK, IF ALL THY LIFE HAD BEEN
TURN'D INTO LEISURE, THOU COULDST HAVE ATTAIN'D
SO MUCH OF TIME, TO HAVE PERUS'D AND SEEN
SO MANY VOLUMES THAT SO MUCH CONTAIN'D."

DANIEL. *Funeral Poem upon the Death of the late Noble Earl of Devonshire.*—"WELL-LANGUAGED DANIEL," as BROWNE calls him in his "BRITANNIA'S PASTORALS," was one of Southey's favourite Poets.

JOHN WOOD WARTER.

Preface.

UNEXPECTED and accidental circumstances have entailed upon me the publication of the lamented Southey's Common-Place Book. Had it been committed to my hands in the first instance, I should probably have made an arrangement somewhat different; — as it is, I carry out, as far as I am enabled to do, the arrangement which is detailed in the publisher's Prospectus.

I am the Editor of the present volume, complete in itself, from p. 310; — and those who are conversant in literary investigation, will make allowance for such errors as have escaped me. As far as my limited reading, and the resources of a private library, permitted, I have investigated doubtful passages, and have corrected imperfect references. Nothing but reverence for the honoured name of Southey would have induced me, with my clerical calls and studies, to have entered upon the work. The difficulty of carrying it out only, shows the wonderful stores, the accumulated learning, and the unlimited research, of the excellently single-hearted, the devout, and gifted Collector. Most truly may it be said of him, in the words of Stephen Hawes, in his "Pastime of Pleasure,"—speaking of Master Lidgate,—

> "And who his bokes list to hear or see,
> In them he shall find Elocution
> With as good order as may be,
> Keeping full close the moralization
> Of the trouthe of his great intencion.
> Whose name is registered in remembraunce,
> For to endure by long continuance."

The headings of such passages as are not bracketed are the lamented Collector's;—for the rest, (in the quaint Words of old FULLER, in his ABEL REDIVIVUS,) "my own meanness" is responsible. I had likewise, in preparing the sheets for the press, added a few notes on difficult and doubtful passages or expressions—but on consideration I crossed them out. One or two inadvertently remain, pp. 444. 515. 523. which may serve as a sample of others. The Index I have taken such pains with as I might.

The lines quoted on the fly leaf from Daniel, I have quoted in the new edition of THE DOCTOR, &c. in one volume;—but they seem, if possible, more to the purpose here. The purity of his English weighs with me, as it did with the lamented Southey.

JOHN WOOD WARTER.

VICARAGE, WEST TARRING, SUSSEX,
APRIL 10, 1849.

Southey's Common-place Book.

CHOICE PASSAGES,

MORAL, RELIGIOUS, POLITICAL, PHILOSOPHICAL, HISTORICAL, POETICAL, AND MISCELLANEOUS.

Toleration.

"AS to the thing itself," says JEREMY TAYLOR, "the truth is, it is better in contemplation than practice: for reckon all that is got by it when you come to handle it, and it can never satisfy for the infinite disorders happening in the government, the scandal to religion, the secret dangers to public societies, the growth of heresy, the nursing up of parties to a grandeur so considerable as to be able in their own time to change the laws and the government. So that if the question be, whether mere opinions are to be prosecuted, it is certainly true they ought not. But if it be considered how by opinions men rifle the affairs of kingdoms, it is also as certain, they ought not to be made public and permitted."

Ill Religion.

"THAT is no good religion," says JEREMY TAYLOR, "whose principles destroy any duty of religion. He that shall maintain it to be lawful to make a war for the defence of his opinion, be it what it will, his doctrine is against godliness. Any thing that is proud, any thing that is peevish and scornful, any thing that is uncharitable, is against the *ὑγιαίνουσα διδασκαλία*, that *form of sound doctrine* which the Apostle speaks of."

Faith and Opinion.

"FAITH," says the 'Public Friend,' SAMUEL FOTHERGILL, "overcomes the World: Opinion is overcome by the World. Faith is triumphant in its power and in its effects; it is of divine tendency to renew the heart, and to produce those fruits of purity and holiness which demonstrate the dignity of its original: Opinion has filled the world, enlarged the field of speculation, and been the cause of producing fruits directly opposite to the nature of faith. Opinion has terminated in schism: Faith is productive of unity."

Quaker Dress.

SAMUEL FOTHERGILL says to a young man who had laid aside the dress of the Society, and with it some of the moral restrictions which it imposed, "If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent

thy company. If thou hadst no other inducement to alter thy dress, I beseech thee to do it to keep the distinction our principles lead to, and to separate thee from fools and fops. At the same time that by a prudent distinction in appearance thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee."

Forms.

"La vraie philosophie respecte les formes autant que l'orgueil les dédaigne. Il faut une discipline pour la conduite, comme il faut un ordre pour les idées. Nier l'utilité des rits et des pratiques religieuses en matière de morale, ce serait nier l'empire des notions sensibles sur des êtres qui ne sont pas de purs esprits ; ce serait nier la force de l'habitude."—PORTALIS. (*Louis Goldsmith—Recueil*, tom. 1, p. 277.)

Religious Truths.

"La vérité est comme un rayon du soleil ; si nous voulons la fixer en elle-même, elle nous éblouit et nous aveugle : mais si nous ne considérons que les objets qu'elle nous rend sensibles, elle éclaire à la fois notre esprit et réchauffe notre cœur."—SAINT-PIERRE.—*Harmonies de la Nature*, tom. 3, p. 2.

The Two Gates of Heaven.

"Dieu a mis sur la terre deux portes qui mènent au ciel : il les a placées aux deux extrémités de la vie ; l'une à l'entrée, l'autre à la sortie. La première est celle de l'innocence, la dernière est celle du répentir."— SAINT-PIERRE.— *Harmonies de la Nature*, tom. 3, p. 150.

Christianity.

"For certain it is, Christianity is nothing else but the most perfect design that ever was, to make a man be happy in his whole capacity : and as the law was to the Jews, so was philosophy to the Gentiles, a schoolmaster to bring them to Christ, to teach them the rudiments of happiness, and the first and lowest things of reason ; that when Christ was come all mankind might become perfect,—that is, be made regular in their appetites, wise in their understandings, assisted in their duties, directed to, and instructed in, their great ends. And this is that which the Apostle calls 'being perfect men in Christ Jesus ;' perfect in all the intendments of nature, and in all the designs of God. And this was brought to pass by discovering, and restoring, and improving the law of Nature, and by turning it all into religion."—JEREMY TAYLOR, *Preface to the Life of Christ.*

Law.

The Jesuit P. RICHEOME says of the law, that "entre toutes les parties de ceste faculté la preud-hommie et bonne conscience est la plus rare, et la plus requise à un advocat Chrestien. C'est pour elle que les Advocats renouvellent tous les ans leur serment à la Saint Martin, ceremonie qui monstre que c'est la qualité la plus necessaire de toutes au jugement des bons juges." —*Plainte Apologetique*, p. 69.

Bonum and *Bene.*

It was well said by the Scotch Jesuit, WILLIAM CRITTON (Crichton?) "*Deum magis amare adverbia quam nomina : quia in additionibus (actionibus?) magis ei placent* BENE *et* LEGITIME *quam* bonum *et* legitimum. *Ita ut nullum* bonum *liceat facere nisi* BENE *et* LEGITIME *fieri possit.*"

Hume's Opinion of the Stability of American Dependence.

Hume says, speaking of our first plantations in America, "Speculative reasoners during that age, raised many objections to the planting of those remote colonies,

and foretold that after draining their mother country of inhabitants, they would soon shake off her yoke, and erect an independent Government in America. But time has shewn, that the views entertained by those who encouraged such generous undertakings were more just and solid. A mild government and great naval force have preserved, and may still preserve during some time, the dominion of England over her colonies."

This was written in 1758.

New Opinions, how treated in Macaria.

The Traveller in the old Dialogue, who gives an account of the "famous kingdom of Macaria," says, "they have such rules, that they need no considerable study to accomplish all knowledge fit for divines, by reason that there is no diversity of opinions amongst them." Upon which the Scholar with whom he is conversing asks, "How can that be?"

"*Trav.* Very easily: for they have a law, that if any divine shall publish a new opinion to the common people, he shall be accounted a disturber of the public peace, and shall suffer death for it.

"*Schol.* But that is the way to keep them in error perpetually, if they be once in it.

"*Trav.* You are deceived: for, if any one hath conceived a new opinion, he is allowed every year freely to dispute it before the great Council. If he overcome his adversaries, or such as are appointed to be opponents, then it is generally received for truth; if it be overcome, then it is declared to be false."—*Harleian Miscellany* (8vo. edit.) vol. 6, p. 383.

Trades.

In the "famous kingdom of Macaria," "there are established laws, so that there are not too many tradesmen, nor too few, by enjoining longer or shorter times of apprenticeship."—*Harleian Miscellany* (8vo. edit.) vol. 6.

Periodical Emigrations.

The speculative politician who at the meeting of the Long Parliament recommended for their adoption the laws of his ideal kingdom of Macaria, as a panacea for the disturbances of the state, mentions among other institutions, "a law for New Plantations, that every year a certain number shall be sent out, strongly fortified, and provided for at the public charge, till such time as they may subsist by their own endeavours. And this number is set down by the Council for New Plantations, wherein they take diligent notice of the surplusage of people that may be spared."—*Harleian Miscellany* (8vo. edit.) vol. 6, p. 382.

Abolition of Offices and Privileges.

"He that thinks the King gives away nothing that is worth the keeping, when he suffers an office, which keeps and maintains many officers to be abolished, and taken away, does not consider that so much of his train is abated; and that he is less spoken of, and consequently less esteemed in those places where that power formerly extended: nor observes how private men value themselves upon those lesser franchises and royalties, which especially keep up the power, distinction, and degrees of men."—Clarendon, vol. 1, p. 444.

Difference between Craft and Wisdom.

Speaking of the Parliamentary Leaders in Charles I.'s time, Hobbes says, "If craft be wisdom, they were wise enough: but wise, as I define it, is he that knows how to bring his business to pass (without the assistance of knavery and ignoble shifts) by the sole strength of his good contrivance. A fool may win from a better gamester by the advantage of false dice, and packing of cards."—*Behemoth.*

Aristocracy of Trade. Proneness of Tradesmen to Disaffection.

"GREAT capital Cities when rebellion is upon pretence of grievances, must needs be of the rebel party, because the grievances are but taxes, to which citizens, that is, merchants, whose profession is their private gain, are naturally mortal enemies; their only glory being to grow excessively rich by buying and selling.

"*B.* But they are said to be of all callings the most beneficial to the Commonwealth, by setting the poorer sort of people to work.

"*A.* That is to say, by making poor people sell their labour to them at their own prices. So that poor people, for the most part, might get a better living by working in Bridewell, than by spinning, weaving, and other such labour as they can do; saving that by working slightly they may help themselves a little, to the disgrace of our manufacture. And as most commonly they are the first encouragers of rebellion presuming of their strength, so also are they for the most part, the first to repent, deceived by them that command their strength."—HOBBES, *Behemoth.*

Leagues and Covenants.

"SOLEMN Leagues and Covenants," says CHARLES I. "are the common road used in all factions and powerful perturbations of State or Church: where formalities of extraordinary zeal and piety are never more studied and elaborate, than when Politicians most agitate desperate designs against all that is settled or sacred in religion and laws; which by such screws are cunningly, yet forcibly, wrested by secret steps and less sensible degrees from their known rule and wonted practice, to comply with the humours of those men, who aim to subdue all to their own will and power under the disguises of holy Combinations. Which cords and withes will hold men's consciences no longer than Force attends and twists them: for every man soon grows his own Pope, and easily absolves himself of those ties, which, not the commands of God's word, or the Laws of the Land, but only the subtlety and terror of a Party casts upon him; either superfluous and vain, when they were sufficiently tyed before; or fraudulent and injurious, if by such after ligaments they find the imposers really aiming to dissolve or suspend their former just and necessary obligations."—Εἰκὼν Βασιλική, p. 106.

Church Dignities.

"FOR those secular additaments and ornaments of authority, civil honour and estate, which my predecessors, and Christian Princes in all countries have annexed to Bishops and Churchmen, I look upon them but as just rewards of their learning and piety who are fit to be in any degree of Church Government: also enablements to works of charity and hospitality, meet strengthenings of their authority in point of respect and observance, which in peaceful times is hardly payed to any Governors by the measure of their virtues so much as by that of their estates; poverty and meanness exposing them and their authority to the contempt of licentious minds and manners, which persecuting times much restrained.

"I would have such men Bishops as are most worthy of those encouragements, and best able to use them. If at any time my judgement of men failed, my good intention made my error venial: and some Bishops I am sure I had, whose learning, gravity and piety, no men of any worth or forehead can deny. But of all men, I would have Churchmen, especially the Governors, to be redeemed from that vulgar neglect, which (besides an innate principle of vicious opposition, which is in all men against those that seem to reprove or restrain them) will necessarily follow both the Presbyterian Party, which makes all ministers equal, and the Independent Inferiority, which sets their Pastors below the People."—Εἰκὼν Βασιλική, p. 149.

Cottagers by the Way-side.

"The Lords of the soil do unite their small occupying, only to increase a greater proportion of rent; and therefore they either remove, or give license to erect small tenements by the high ways' sides and commons; whereunto in truth, they have no right, and yet out of them also do raise a new commodity." Harrison in the Description of Britain, describes this encroaching upon the way side as "a fault to be found almost in every place, even in the time of our most gracious and sovereign Lady Elizabeth."—Holinshed's *Chronicles*, vol. 1, p. 189.

Toleration of the Reformed Churches.

"We find that all Christian Churches kept this rule; they kept themselves and others close to the Rule of Faith, and peaceably suffered one another to differ in ceremonies, but suffered no difference amongst their own. They gave liberty to other Churches; and gave laws and no liberty to their own subjects. And at this day the Churches of Geneva, France, Switzerland, Germany, Low Countries, tie all their people to their own laws, but tie up no man's conscience: if he be not persuaded as they are, let him charitably dissent, and leave that Government and adhere to his own communion. If you be not of their mind, they will be served by them that are; they will not trouble your conscience, and you shall not disturb their government."—Jeremy Taylor.

Weak Consciences.

"As for them who have weak and tender consciences, they are in the state of childhood and minority: but then you know that a child is never happy by having his own humour: if you chuse for him, and make him to use it, he hath but one thing to do: but if you put him to please himself, he is troubled with every thing, and satisfied with nothing."—Jeremy Taylor.

Liberty of Preaching.

"Indeed," says Jeremy Taylor, "if I may freely declare my opinion, I think it were not amiss, if the liberty of making sermons were something more restrained than it is; and that either such persons only were entrusted with the liberty, for whom the church herself may safely be responsive, that is to men learned and pious, and that the other part, the *vulgus cleri*, should instruct the people out of the fountains of the church and the public stock, till by so long exercise and discipline in the schools of the prophets, they may also be entrusted to minister of their own unto the people. This, I am sure, was the practice of the primitive church, when preaching was as ably and religiously performed as now it is."—Vol. 7, p. 785.

Men who would *preach.*

"Such a scabbed ytche of vaynglory catche they in theyr prechynge, that though all the worlde were the worse for it, and theyr owne lyfe lye thereon, yet wolde they longe to be pulpetyd."—Sir Thomas More's *Dialoge*, ff. 39.

Images.

"Touchynge such textes as these heretyques allege agaynst the worshyppyng of Ymages, very sure am I that St. Austyn, St. Hyerome, St. Basyle, St. Gregory, with so many a godly connynge man as hath ben in Crystes chyrche from the begynnyng hytherto, understode those textes as well as dyd those heretyques; namely, havyng as good wyttes, beyng farre better lerned, usynge in study more dylygence, beynge an hepe to an handfull, and (which most is of all) havyng (as God by many myracles bereth wytnes) besyde theyr lernyng, the lyght and clerenes of his espe-

cyall grace, by whiche they were inwardly taught of his onely Spyryte to perceyve that the wordes spoken in the olde lawe to the Jewys people prone to ydolatry,—and yet not to all them neyther, (for the prestes then had the ymages of the aungell cherubyn in the secret place of the temple) sholde have no place to forbyd ymages among his crysten flocke; where his pleasure wolde be to have the ymage of his blessyd body, hangyng on his holy crosse, had in honour and reverent remembraunce; where he wolde vouchsafe to sende unto the kyng Abiagarus the ymage of his own face; where he lyked to leve the holy vernacle—the expresse ymage also of his blessyd vysage, as a token to remayne in honour among suche as loved hym, from the tyme of his bytter passion hytherto. Which as it was by the myracle of his blessyd holy hande expressed and lefte in the sudari, so hath it ben by lyke myracle in the thyn corruptable clothe, kepte and preserved uncorrupted this xv.c. yere, fresshe and well perceyved, to the inwarde comforte, spyrytuall rejoysynge, and greate encreace of fervoure and devocyon in the hartes of good crysten people. Cryst also taught his holy evangelyst St. Luke to have another maner mynde towarde ymages, than have these heretyques, whan he put in his mynde to counterfete and expresse in a table the lovely vysage of our blessyd lady his mother."—Sir Thomas More's *Dialoge*, ff. 7.

"I wolde also fayne wytte whyther these heretyques wyll be contente that the blessyd name of Jesus be had in honoure and reverence, or not. If not, then nede we no more to shewe what wretches they be, which dare dyspyse that holy name that the devyll trembleth to here of. And on the other syde, yf they agre that the name of Jesus is to be reverenced and had in honoure, then syth that name of Jesus is nothyng els but a worde, which by wrytyng or by voyce representeth unto the herer the person of our savyour Cryste, fayne wolde I wytte of these heretyques, yf they gyve honour to the name of our Lorde, whiche name is but an ymage representynge his person to mannes mynde and ymagynacyon, why and with what reason can they dyspyse a fygure of hym carved or paynted, whiche representeth hym and his actes, farre more playne and more expressely."—Sir Thomas More's *Dialoge*, ff. 8.

Gold expended on Relics.

"Luther wyssheth in a sermon of hys, that he had in his hande all the pecys of the holy crosse, and sayth that yf he so had, he wolde throw them there as never sonne shold shyne on them. And for what worshypfull reason wolde the wretche do suche vylanye to the crosse of Cryste? Bycause, as he sayth, that there is so moche golde nowe bestowed aboute the garnysshynge of the pecys of the crosse, that there is none lefte for pore folke. Is not this an hygh reason? as though all the golde that is now bestowed aboute the pecys of the holy crosse, wolde not have fayled to have ben gyven to pore men, yf they had not ben bestowed about the garnysshynge of the crosse. And as though there were nothing lost, but that is bestowed about Crystys crosse.

"Take all the gold that is spent about all the pecys of Crystys crosse, thorowe Crystendome (albe it many a good crysten prynce and other godly people hath honourably garnysshed many pecys thereof) yet yf all the gold were gathered togyder, it wolde appere a pore porcyon in comparyson of the gold that is bestowed upon cuppes; what speke we of cuppes? in which the gold, albe it that it be not gyven to pore men, yet it is saved, and may be gyven in almes whan men wyll,—whiche they never wyll: howe small a porcyon wene we were the golde about all the pecys of crystes crosse, yf it were compared with the gold that is quyte cast away, about the gyltynge of knyves, swordes, sporres, arrace and paynt-

ed clothes: and (as though these thynges coulde not consume gold fast ynoughe,) the gyltyng of postes and hole rofes, not onely in the palaces of prynces and great prelates, but also many ryght mean mennes houses. And yet among all these thynges coulde Luther spye no golde that grevously glyttered in his blered eyes, but onely aboute the crosse of Cryst. For the gold yf it were thens, the wyse man weneth, it' wolde be streyght gyven to pore men; and that where he dayly seeth that suche as have theyr purse full of golde, gyve to the pore not one pece thereof, but yf they gyve ought, they transake the botome amonge all the golde, to seke out here an halfe peny, or in his countrey a brasse peny, whereof foure make a ferthynge. Such goodly causes fynde they that pretende holyness for the colour of theyr cloked heresyes."—Sir Thomas More's *Dialoge*, ff. 12.

Faith in the Virgin Mary alone at one time.

Christ showed to St. Peter "that his fayth, that is to wete the fayth by him confessed, sholde never fayle in his chyrch, nor never dyd it, not with standyng his denyeng. For yet stode styll the lyght of fayth in our Lady, without fleyng or flyttyng. And in all other we fynde eyther fleyng from hym one tyme or other, or ellys doute of his resurreccyon after his deth, his dere mother onely excepte: for the sygnyfycacion and remembraunce wherof the Chyrche yerely in the Tenebre lessons levyth her candell burnyng styll, when all the remenaunt, that sygnyfyeth his apostles and dysciples, be one by one put out."—Sir Thomas More's *Dialoge*, ff. 33.

Scripture Divines.

"I have known," saith Sir Thomas More, "ryght good wyttes that hath set all other lernynge (except the study of scripture) asyde, partely for slowth, refusynge the labour and payne to be susteyned in that lernynge, partly for pryde, by which they could not endure the redargucyon that sholde somtyme fall to their parte in dyspytacyons, whyche affeccyons, theyr inwarde secret favour towards themselvys coveryd and clokyd under the pretext of symplycyte and good Crysten devocyon borne to the love of holy scrypture alone. But in lytell whyle after the dampnable spyryte of pryde that unware to themself lurked in theyr hartys, hath begonne to put out his hornis and shew hymselfe. For then have they longed, under the prayse of holy scripture, to set out to shew theyr own study. Which bycause they wolde have seme the more to be set by, they have fyrst fallen to the dysprays and derysyon of all other dyscyplynes. And bycause in spekynge or prechyng of such commune thynges as all Crysten men know, they could not seem excellent, nor make it appere and seme that in theyr study they had done any great maystry to shew themselfe, therfore merveylously they set out paradoxis and straunge oppynyons agaynst the commen fayth of Crystis hole Chyrche. And bycause they have therein the olde holy doctors agaynst them, they fall to the contempte and dysprayse of them; eyther preferryng theyr owne fonde gloses agaynst the old connynge and blessyd fathers interpratacyons; or ellys lene to some wordes of holy scrypture, that seme to say for them, agaynst many mo textes that playnly make agaynst them; without receyvyng, or eregyvyng to any reason or authoryte of any man, quycke or dede, or of the hole chyrche of Cryst to the contrary. And thus ones proudly perswaded a wronge waye, they take the brydyll in the tethe, and renne forth lyke an hed stronge horse, that all the worlde can not plucke them backe. But with sowing sedycyon, settynge forth of errours and heresyes, and spycynge theyr prechynge with rebukynge of preesthode and prelacye for the peoples pleasure, they tourne many a man to ruyne, and theirselfe also."—*Dialoge*, ff. 38.

Thirst for Persecution.

"One of this sorte of this new kynde of prechers beyng demaundyd why that he usyd to saye in his sermons about, that now adayes men prechyd not well the gospell, answered that he thought so, bycause he saw not the prechers persecutyd, nor no stryfe nor busynes aryse upon theyr prechyng. Whiche thynges, he sayd and wrote, was the fruyte of the gospell, bycause Cryste said *Non veni pacem mittere sed gladium:* I am not come to sende peace into the world, but the sworde. Was not this a worshypfull understandyng, that bycause Cryst wolde make a devycyon amonge infydels, from the remenaunt of them to wynne some, therfore these apostels wolde sowe some cocle of dyssensyon amonge the Crysten peple, wherby Cryst myght lese some of them? For the frute of stryfe amonge the herers, and persecucyon of the precher, can not lyghtly growe amonge Crysten men, but by the prechynge of some straunge neweltyes, and bryngynge up of some new fangell heresyes to the infeccyon of our olde fayth."—Sir Thomas More's *Dialoge*, ff. 39.

Defiance of Authority.

"Some have I sene whiche when they have for theyr paryllous prechynge ben by theyr prelates prohybyted to preche, have (that notwithstandyng) proceded on styll. And for the mayntenaunce of theyr disobedyence, have amended the matter with an heresy, boldely and stubburnly defendynge, that syth they had connynge to preche, they were by God bounden to preche. And that no man, nor no lawe that was made, or coulde be made, had any authoryte to forbede them. And this they thought suffycyently proved by the wordes of the appostle, *Oportet magis obedire Deo quam hominibus.* As though these men were appostles now specyally sent by God to preche heresyes and sow sedycyon amonge Crysten men, as the very appostles were in dede sente and commaundyd by God to preche his very faythe to the Jeves."—Sir Thomas More's *Dialoge*, ff. 38.

Scripture not needful.

"The fayth came in to Saynt Peter his harte as to the prynce of the appostles, without herynge, by secrete inspyracyon, and into the remenaunt by his confessyon and Crystes holy mouthe; and by theym in lyke maner, fyrste without wrytynge by onely wordes and prechynge, so was it spredde abrode in the worlde, that his fayth was by the mouthes of his holy messengers put in to mennes eres, and by his holy hande wrytten in mennes hartes, or ever any worde therof almost was wrytten in the boke. And so was it convenyent for the laue of lyfe, rather to be wrytten in the lyvely myndes of men, than in the dede skynnes of bestes. And I nothynge doubte, but all had it so ben, that never gospell hadde ben wrytten, yet sholde the substaunce of this fayth never have fallen out of Crysten folkes hartes, but the same spyryte that planted it, the same sholde have watered it, the same shold have kepte it, the same shold have encreased it."—Sir Thomas More's *Dialoge*, f. 46.

Dinner Hour.

"By my trouthe, quod he, I have another tale to tell you, that all thys gere graunted, tournyth us yet into as moche uncertayntye as were in before. Ye, quod I, then have we well walked after the balade, 'the further I go, the more behynde.' I pray you what thynge is that? For that longe I to here ere yet we go. Nay, quod he, it were better ye dyne fyrste. My lady wyll I wene be angry with me that I kepe you so longe therfro, for I holde it now well towarde twelve. And yet more angry wolde waxe wyth me, yf I sholde make you syt and muse at your mete, as ye wolde I wote well muse on the matter, yf ye wysta what it were. If I were, quod

I, lyke my wyfe, I sholde muse more theron nowe, and ete no mete for longynge to knowe. But come on than, and let us dyne fyrst, and ye shall tell us after."—Sir Thomas More's *Dialoge*, ff. 61.

Holiday Sports.

"In some countries they go on hunting commonly on Good Friday in the morning, for a common custom. Will ye break the evil custom, or cast away Good Friday? There be cathedral churches into which the country cometh with procession at Whitsuntide, and the women following the cross with many an unwomanly song, and that such honest wives as out of that procession ye could not hyre to speck one such foul rybaudry word as they there sing for God's sake hole rebaudous songs as loud as their throat can cry. Will you mend that lewde manner, or put away Whitsuntide? Ye speak of lewdness used at pylgrymages; is there, trow ye, none used on holy days? And why do you not then advise us to put them clean away, Sundays and all? Some wax dronke in Lent of wygges and cracknels; and yet ye wolde not, I trust, that Lent were fordone."—Sir Thomas More's *Dialoge*, ff. 79.

A Reforming Itinerant.

"May ye not tell his name, quod he. Which of them, quod I; for he had mo names than half a lefe can hold. Where dwellyd he, quod your frend. Every where and no where, quod I: for he walked about as an apostle of the Devyll from shyre to shyre and towne to towne, thorowe the realme, and had in every diocyse a dyverse name: by reason whereof he did many years moche harm or he coulde be found out."—Sir Thomas More's *Dialoge*, ff. 90.

Too many Priests.

"Were I Pope," says Sir Thomas More in his Dialoge with the Messenger. "By my soul, quod he, I wolde ye were, and my lady, your wife, Popess too. Well, quod I, then sholde she devyse for nuns. And as for me, touchyng the choyce of prestys, I could not well devyse better provysyons than are by the laws of the Chyrche provyded allredy, if they were as wel kept as they be well made. But for the nomber, I wolde surely see such a way therin that we sholde not have such a rabbell, that every mean man must have a preste in his house to wayte upon his wyfe, which no man almost lackett now, to the contempt of presthed, in as vyle offyce as his horse-keeper. That is, quod he, trouth in dede, and in worse too, for they keep hawkes and dogges: and yet me semeth surely a more honest servyce to wayte on an horse than on a dogge. And yet I suppose, quod I, yf the laws of the Chyrch which Luther and Tyndall wolde have all broken, were all well observed and kept this gere sholde not be thus, but the nomber of prestes wolde be moche mynyshed, and the remenaunt moche the better. For it is by the laws of the Chyrch provyded, to the entent no preste sholde unto the slaunder of presthed, be dryven to lyve in such lewd maner, or worse, there sholde none be admytted unto presthed, untyll he have a tytell of a suffycyent yerely lyvyng, eyther of his own patrymony, or other wyse. Nor at this day they be none other wyse accepted. Why, quod he, wherefore go there then so many of them a begging? Marry, quod I, for they delude the law and themself also. For they never have graunt of a lyvyng that may serve them in syght for that purpose, but they secretly dyscharge it, ere they have it, or els they could not gete it. And thus the Bysshop is blynded by the syght of the wrytyng, and the prest goth a beggynge for all his graunt of a good lyvynge; and the laue is deluded and the order is rebuked by the prestes beggynge and lewd lyvynge, which eyther is fayne to walke at rovers, and lyve upon trentalles, or worse; or ellys to serve in a secular mannes house, which sholde not nede yf this gappe were stopped."—ff. 103.

The Bible. Sir Thomas More's Opinion.

"Where as many thynges be layde against it, yet is there in my mynde not one thyng that more putteth good men of the clergy in doubte to suffre it, than this that they se somtyme moche of the worse sorte more fervent in the callyng for it, than them whom we fynde far better. Which maketh them to fere lest suche men desyre it for no good, and lest if it were had in every mannes hande, there wold grete parell aryse, and that sedycyous peopl sholde do more harme therwith, than good and honest folke sholde take fruyte thereby. Which fere I promyse you nothynge fereth me; but that who so ever wolde of theyr malyce or foly take harme of that thynge that is of itselfe ordeyned to do all men good, I wold never for the avoydynge of theyr harme, take frome other the profyte whiche they myght take, and nothynge deserve to lese. For els, yf the abuse of a good thynge sholde cause the takynge awaye therof from other that wolde use it well, Cryst sholde hymself never have been borne, nor brought his fayth into the worlde, nor God sholde never have made it neyther, yf he sholde for the losse of those that wolde be dampned wretches, have kept away the occasyon of rewarde from them that wolde with helpe of his grace, endevoure them to deserve it."—Sir Thomas More's *Dialoge*, ff. 114-5.

Luther's Declaration against War.

"Luther and his followers among their other heresies hold for a plain conclusion, that it is not lefull for any Crysten man to fight against the Turk, or to make against him any resystance though he come into Crystendome with a great army, and labour to destroy all. For they say that all Crysten men are bounden to the counsayle of Cryst, by whiche they saye that we be forboden to defende ourselfe; and that St. Peter was reproved of our Savyour when he strake of Malchus ere, all be it that he did it in the defence of his own master, and the most innocent man that ever was. And unto this they lay, that syth the time that Christen men first fell to fyghting, it hath never encreased, but alway mynyshed and decayed. So that at this day the Turk hath estrayted us very nere, and brought it within a right narrow compass, and narrower shall do, say they, as long as we go about to defend Crystendome by the sword: which, they say, sholde be as it was in the beginning encreased, so be contynued and preserved, only by pacyence and martyrdome."—Sir Thomas More's *Dialoge*, ff. 145.

Readiness of Belief in the Reformed People.

"Surely for the most part such as be ledde out of the ryght way, do rather fall thereto of a lewde lyghtnesse of theyr owne mynde, than for any grete thynge that moveth theym in theyr mayster that techeth theym. For we se theym as redy to byleve a purser, a glover, or a wever, that nothynge can do but scantely rede Englysshe, as well as they wolde byleve the wysest and the best lerned doctor in the realme."—Sir Thomas More's *Dialoge*, ff. 147.

Sectaries at Chelmsford.

"There was but one church at Chelmsford, the Parishioners were so many that there were 2000 communicants, and Dr. Michelson the Parson was an able and godly man. Before this parliament was called of this numerous congregation there was not one to be named, man or woman, that boggled at the Common Prayers, or refused to receive the sacrament kneeling, the posture which the Church of England (walking in the footsteps of venerable antiquity) hath by act of Parliament enjoined all those which account it their happiness to be called her children. But since this magnified reformation was set on foot this town (as indeed most Corporations, as we

find by experience, are nurseries of faction and rebellion) is so filled with sectaries, especially Brownists and Anabaptists, that a third part of the people refuse to communicate in the Church Liturgy, and half refuse to receive the blessed sacrament, unless they may receive it what posture they please to take it."—*Mercurius Rusticus*, p. 22.

Dr. Featley's Sermon against Sectaries.

"THE Scripture," said Dr. FEATLEY, preaching in those days at Lambeth, "sets forth the true visible Church of Christ upon earth, under the emblem of a great *field*, a great *floor*, a great *house*, a great *sheet*, a great *draw-net*, a great and large *foundation*, &c. The church shadowed out under these similitudes cannot be their congregation, or rather conventicles. For, as they brag and commend themselves, wanting good neighbours, in their *field* there are no *tares*, in their *floor* there is no *chaff*, in their *house* no *vessels of dishonour*, in their *sheet* no *unclean beasts*, in their *net* no *trash*, on their *foundation* nothing built, but gold, silver, and precious stones. They have not sate with vain persons, nor kept company with dissemblers: they have hated the assembly of malignants, and have not accompanied with the ungodly: they have not, and will not christen in the same font; nor sit at the holy table, (for to kneel at the Sacrament is Idolatry) nor drink spiritually the blood of our Redeemer in the same chalice with the wicked. Get ye packing then out of our Churches with your bags and baggages, hoyse up sail for New England, or the Isle of Providence, or rather Sir Thomas More's Eutopia, where Plato's Commoner, and Oforius his Nobleman, and Castillio his Courtier, and Vegetius his Soldier, and Tully his Orator, and Aristotles Felix, and the Jews Bencohab, and the Manachees Paraclete, and the Gnosticks Illuminate Ones, and the Montanist's Spiritual Ones, and the Pelagians Perfect Ones, and the Catharests Pure Ones, and their Precise and Holy Ones, are all met at Prince Arthurs Round Table, where every guest like the table is *totus, teres atque rotundus*."—*Mercurius Rusticus*, p. 167.

"THERE are three heads of Catechism and grounds of Christianity, the Apostles Creed, the Lord's Prayer and Ten Commandments. These may be more truly than Gorran his Postills termed *aurea fundamenta*, which they go about to overthrow and cast down, and when they have done it, no place remaineth for them to build their synagogues or Maria Rotundas, but the sand in the sawpit where their Apostle Brown first taught most profoundly. The Lord's Prayer they have excluded out of their Liturgy, the Apostles' Creed out of their Confession, and the Ten Commandments by the Antinomians their disciples out of their rule of life. They are too good to say the Lord's-prayer, better taught than to rehearse the Apostles' Creed, better-lived than to hear the Decalogue read at their service, for God can see no sin in them,—nor man honesty."—Dr. FEATLEY, *Mercurius Rusticus*, p. 170.

Testimony of our own Lives to the Spirit.

"IF the Spirit be obeyed, if it reigns in us, if we live in it, if we walk after it, if it dwells in us, then we are sure that we are the sons of God. There is no other testimony to be expected, but the doing of our duty. All things else (unless an extra-regular light spring from Heaven and tell us of it) are but fancies and deceptions, or uncertainties at the best."—JEREMY TAYLOR, vol. 9, p. 158.

Covenant and the Number 666.

"IT will not," says the *Querela Cantabrigiensis*, "be more than what upon trial will be found true, if we here mention a mystery which many (we conceive) will not a little wonder at, *viz.*, that the Covenant for which all this persecution hath been con-

sists of six articles, and those articles of 666 words. This is not the first time that persecution hath risen in England upon six articles. Witness those in the reign of king Henry VIII. But as for the *number of the Beast*, to answer directly to the words of those six articles, it is a thing which (considering God's blessed Providence in every particular thing) hath made many of us and others seriously and often to reflect upon it, though we were never so superstitiously caballistical as to ascribe much to numbers. This discovery, we confess, was not made by any of us, but by a very judicious and worthy divine (M. Geast) formerly of our university, and then a prisoner (for his conscience) within the precincts of it, and not yet restored to his liberty, but removed to London. And therefore we shall forbear to insist any farther, either upon it, or the occasion of it."—p. 24.

Presbyterians win the Women.

"MADAM," says JEREMY TAYLOR (vol. 9, 314) in a Dedication to the Countess Dowager of Devonshire, "I know the arts of these men; and they often put me in mind of what was told me by Mr. Sackville, the late Earl of Dorset's uncle; that the cunning sects of the world (he named the Jesuits and the Presbyterians) did more prevail by whispering to ladies, than all the church of England and the more sober Protestants could do by fine, force and strength of argument. For they, by prejudice or fears, terrible things and zealous nothings, confident sayings and little stories, governing the ladies consciences, who can persuade their lords, their lords will convert their tenants, and so the world is all their own."

Prophecy against Elizabeth.

ARCHBISHOP PARKER concluded the last letter which he ever wrote to Burleigh, "with an old prophetic verse, that often as he said, recurred to his head, though he was not much led, he said, by worldly prophecies: namely this,

"*Fœmina morte cadet, postquam terram mala tangent.*"

Hereby hinting his fears of the Queen's life, occasioned by those that now so neglected her authority, (he was speaking of the sectaries;) and his apprehensions of formidable evils that might fall upon the nation afterward.

"This old prophecy," continues Strype, "(whereof the Archbishop repeated only the first verse, and had it seems some weight with it in those times, among the better sort that dreaded the issue of the Queens death,) I have met with in the Cotton Library, as pretending some disaster to befall the Queen, and the invasion and conquest of the kingdom by the king of Spain, or some other king. They are an hexastich of old rhiming verses, with an old translation of them into English: as follow.

Fœmina morte cadet, postquam terram mala tangent.
Trans vada rex veniet; postquam populi cito plangent.
Trans freta tendentes, nil proficiendo laborant
Gentes, deplorent illustres morte cadentes.
Ecce repentina validos mors atque ruina
Tollet, prosternet, nec Gens tua talia cernet.

The translation followeth.

The common stroke of death shall stop a womans breath.
Great grief shall then ensue; and battle gin to brew.
A king shall oer the stream. The people of this Reame
Shall then complayne and mourne, and all in dueyl sojourne.
The saylers ore the flood shall do themselves no good.
Ne profyt, nor yet avayl, when Death doth them assayl,
The sore stroke repentine of Death and great ruine.

The stalworthy men of strength shall lye down at the length
In field and eke in strete. Thy Folk yet shall not see't."

Life of Archbishop Parker, p. 493.

Degeneracy of Theological Studies in Warburton's Age.

"THE *system of man*, that is of ethics and theology, received almost as many improvements from the English divine, during the course of the Reformation, as the *system of nature*, amongst the same people hath done since. It would have received more, but for the evil influence which the corrupt and mistaken politics of those times have had upon it. For politics have ever had fixed effects on science. And this is natural. What is strange in the story is that these studies gradually decay under an improved constitution. Insomuch that there is now neither force enough in the public genius to emulate their forefathers, nor sense enough to understand the use of their discoveries. It would be an invidious task to enquire into the causes of this degeneracy. It is sufficient, for our humiliation, that we feel the effects. Not that we must suppose, there was nothing to dishonour the happier times which went before: there were too many; but then the mischiefs were well repaired by the abundance of the surrounding blessings. This Church, like a fair and vigorous tree, once teemed with the richest and noblest burthen. And though, together with its best fruits, it pushed out some hurtful suckers, receding every way from the mother plant; crooked and misshapen if you will, and obscuring and eclipsing the beauty of its stem; yet still there was something in their height and verdure which bespoke the generosity of the stock they rose from. She is now seen under all the marks of a total decay: her top scorched and blasted, her chief branches bare and barren, and nothing remaining of that comeliness which once invited the whole continent to her shade. The chief sign of life she now gives is the exuding from her sickly trunk a number of deformed fungus's, which call themselves of her, because they stick upon her surface, and suck out the little remains of her sap and spirits."—WARBURTON, *Introduction to Julian.*

Alliance between Church and State.

"IF," says WARBURTON, "the reader should ask where this charter, or treaty of convention for the union of the two societies, on the terms here delivered, is to be found? we are enabled to give him a satisfactory answer. It may be found, we say, in the same *archive* with the famous ORIGINAL COMPACT between magistrate and people, so much insisted on, in vindication of the common rights of subjects. Now when a sight of this compact hath been required of the defenders of civil liberty, they held it sufficient to say, that it is enough for all the purposes of fact and right, that such original compact is the only legitimate foundation of civil society; that if there were no such thing *formally* executed, there was *virtually*; that all differences between magistrate and people ought to be regulated on the supposition of such a compact, and all government reduced to the principles therein laid down; for that the happiness of which civil society is productive, can only be attained by it, when formed on those principles. Now something like this we say of our Alliance between Church and State."—Vol. 4, p. 140.

Elton Hammond's Belief!

"I BELIEVE that man requires religion. I believe that there is no true religion now existing. I believe that there will be one. It will not, after 1800 years of existence, be of questionable truth and utility, but perhaps in eighteen years be entirely spread over the earth, an effectual remedy for all human suffering, and a source of perpetual joy. It will not need immense learning to

be understood. It will be subject to no controversy.—E. H."

Safety only in Peter's Ship.

"Extra enim Petri naviculum perseverantes, cito submergunt: ipsius vero ductu atque vehiculo homines perveniunt ad portum salutis. Tutius profecto est navigare quam natare; duci a nautis peritissimis, quam poni solitarie inter maris procellas et aquarum undas."—Balthasar, *Contra Bohemorum Errores.* 1494.

Presbyterian Exultations.—1644.

"By the good hand of our God upon us, there is a beautiful fabric of his House (as near as we can according to the Apostolical pattern) preparing amongst us; and some such things as are already done towards it, as will be of singular concernment both in reference to the honour of the Lord himself, and also to the comfort of the Inhabitants. Instead of the High Commission, which was a sore scourge to many godly and faithful ministers, we have an honourable Committee, that turns the wheel upon such as are scandalous and unworthy. In the room of Jeroboam's Priests, burning and shining lights are multiplied, in some dark places of the land, which were full of the habitations of cruelty. In the place of a long Liturgy, we are in hope of a pithy Directory. Instead of prelatical Rails about the table, we have the Scripture Rails of Church Discipline in good forwardness. Where Popish Altars and Crucifixes did abound, we begin to see more of Christ crucified in the simplicity and purity of his ordinances. Instead of the Prelates Oath, to establish their own exorbitant power with the appurtenances, we have a Solemn Covenant with God, engaging us to endeavour Reformation, according to his Word, yea, and the extirpation of Popery, and Prelacy itself. Who could expect that such great matters should be easily and suddenly effected?"—Hill's *Sermon.* 1644.

Effect of the War in making Good People willing to give up any thing for Peace.

"All our delays and difficulties may prove the Lord's method to fetch off people's spirits, to close more fully with his own work. The business of Church Reformation stuck here most of all, even in the reluctancy of the people's minds against it, and their indisposedness to comply with it, as in good Jehosophat's days. *The high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Father.* Our Temple-work was no more *forward*, because the hearts of the most of England have been so *backward* to it. Behold here the admirable providence of God, how he hath improved the lengthening of our Troubles! Hereby he hath by little and little moulded people's spirits to a more pliable disposition, and made many much more ready to concur in the building of the Temple, in the advancing of Reformation.

"When the wars began, thousands in England who in a humour would have taken up arms to fight for the Prelacy and the Service Book, have been so hammered and hewed by the continuance of God's judgements upon us, that now they are come to this, *Let the Parliament and Assembly do what they will with Prelacy and Liturgy, so the sword may be sheathed.* Now truth shall be welcome so they may have Peace.—The Lord hath hereby facilitated the rebuilding of his own house. There are wise men who think our Reformation would have been very low, had not God raised the spirits of our Reformers by the length of these multiplied Troubles."—Hill's *Sermon.* 1644.

Exultation at this, and Call for clearing away all Rubbish.

"You read in Isaiah, *Before Zion shall be redeemed with judgement, he will purely purge away her dross, and take away all her tin.* Here was much dross in England, both of persons and things. Wonder not

if they be not suddenly or easily removed. Many drossy persons and things have been taken away by the length of these troubles, which otherwise in all probability would still have clogged us. As in matters of state, the civil Sword, being so indulgent, would not take off Delinquents, therefore the Lord still renews the commission of the military Sword to do justice till his counsel be fulfilled. So in the affairs of the Church, many poor deluded people in England were fond of their needless ceremonies and ready to dote on some Babylonish trinkets, who probably would not have been weaned from them, had not God whipped them off by the continuance of these troubles."—HILL's *Sermon.* 1644.

"WHEN you have pulled down the old building, *leave no rubbish upon the place.* It was an unhappy defect in former reformations, though some of the grand Idols were removed, yet still there was much Babylonish stuff left behind, which now hath occasioned great trouble. Away with ceremonies, altars, and crucifixes! Away with the Pope's Canon Law, or whatsoever may give any occasion to Samaritan builders to make such a mixture in the Church as is contrary to the simplicity in Christ."—HILL's *Sermon.* 1644.

Wine-press for squeezing Delinquents.

"THIS vineyard, whereof God hath made you keepers, cannot but see that nothing is wanting on your part. For you have endeavoured to *fence* it by a settled militia; to gather out malignants as *stones;* to *plant* it with men of piety and trust as *choice vines;* to build the *tower* of a powerful ministry in the midst of it, and also to make a *wine-press* therein for the squeezing of delinquents."—JOHN ARROWSMITH. *Sermon.* 1643. Dedicated to the House of Commons.

Rushworth's Account of the Tricks of his Party.

"POSTERITY," says RUSHWORTH, in the preface to his first volume, "should know that some durst write the truth, whilst other men's fancies were more busy than their hands, forging relations, building and battering castles in the air; publishing speeches as spoken in Parliament which were never spoken there; printing declarations which were never passed; relating battles which were never fought, and victories which were never obtained; dispersing letters which were never writ by the authors, together with many such contrivance, to abet a party, or interest. *Pudet hæc opprobria.* Such practices, and the experience I had thereof, and the impossibility for any man in after ages to ground a true history, by relying on the printed pamphlets in our days, which passed the press whilst it was without controul, obliged me to all the pains and charge I have been at for many years together, to make a great Collection; and whilst things were fresh in memory, to separate truth from falsehood, things real from things fictitious or imaginary."

Comet of 1618.

"AT this time there appeared a Comet, which gave occasion of much discourse to all sorts of men: amongst others a learned Knight, our countryman (Sir John Heydon), confidently and boldly affirmed, that such persons were but abusers, and did but flatter greatness, who gave their verdict, that that Comet was effectual, as some would have it, or signal, as others judge it, only to Africa, whereby they laid it far enough from England: when this Knight, out of the consideration of the space of the Zodiac which this Comet measured, the inclination of his sword and blade, and to what place both the head and tail became vertical, together with other secrets, said, that not only all Europe to the elevation of fifty-two degrees was liable to its threaten-

ings, but England especially: yea, *that Person* besides, in whose fortune we are all no less embarked than the Passenger with the ship is in the Pilot that guided the same, the truth whereof, said he, a few years will manifest to all men."—RUSHWORTH, vol. 1, p. 8.

"QUEEN ANNE died this year at Hampton Court. The common people, who were great admirers of princes, were of opinion that the Blazing Star rather betokened the death of the Queen, than that cruel and bloody war which shortly after happened in Bohemia and other parts of Germany."—RUSHWORTH, vol. 1, p. 10.

James's Confession of Abuses, 1621.

"I CONFESS," said James to his Parliament in 1621, "that when I looked before upon the face of the Government, I thought (as every man would have done) that the people were never so happy as in my time. For even as at divers times, I have looked upon many of my coppices, riding about them, and they appeared on the outside very thick and well grown, unto me; but when I turned into the midst of them, I found them all bitten within, and full of plains, and bare spots, like the apple or pear, fair and smooth without, but when you cleave it asunder, you find it rotten at heart. Even so this kingdom. The External Government being as good as ever it was, and I am sure as learned Judges as ever it had, and, I hope, as honest administering justice within it; and for peace, both at home and abroad, I may truly say, more settled and longer lasting than ever any before, together with as great plenty as ever; so as it was to be thought, that every man might sit in safety under his own vine and fig-tree. Yet I am ashamed, and it makes my hair stand upright, to consider, how in this time my people have been vexed and polled by the vile execution of projects, patents, bills of conformity, and such like; which besides the trouble of my people, have more exhausted their purses than many subsidies would have done."—RUSHWORTH, vol. 1, p. 26.

Jesuits acting the Puritan. This the strongest fact upon the subject, if the date be correct.

A LETTER, said to have been found among the papers of some Jesuits at Clerkenwell in 1627, has these passages. "When. K. James lived (you know) he was very violent against Arminianism, and interrupted, with his pestilent wit and deep learning, our strong designs in Holland. Now we have planted that sovereign drug Arminianism, which we hope will purge the Protestants from their heresy; and it flourisheth, and bears fruit in due season. The materials which build up our bulwark are the Projectors and Beggars of all ranks and qualities. Howsoever both these Factions cooperate to destroy the Parliament, and to introduce a new species and form of Government, which is Oligarchy. These serve as direct mediums and instruments to our end, which is the Universal Catholic Monarchy. Our foundation must be mutation.—I cannot choose but laugh to see how some of our own coat have accoutred themselves; you would scarce know them, if you saw them: and it is admirable how in speech and feature they act the Puritan. The Cambridge scholars, to their woful experience, shall see we can act the Puritans a little better than they have done the Jesuits. They have abused our sacred patron, St. Ignatius, in jest, but we will make them smart for it in earnest."—RUSHWORTH, vol. 1, p. 475.

Sir Benjamin Rudyard, upon Reasons of State.

"THE King," said Sir Benjamin Rudyard, "is a good man; and it is no diminution to a King to be called so. He hath already intimated unto us by a message, that he doth willingly give way to have the abuse of power reformed; by which I do verily

believe, he doth very well understand what a miserable Power it is which hath produced so much weakness to himself and to the kingdom: and it is our happiness that he is so ready to redress it.—For mine own part I shall be very glad to see that old decrepit law, Magna Charta, which hath been kept so long, and lien bed-rid, as it were, I shall be glad to see it walk abroad again with new vigour and lustre, attended and followed with the other six statutes: questionless it will be a great heartening to all the People.—As for intrinsical power and reason of state, they are matters in the clouds, where I desire we may leave them, and not meddle with them at all, lest by the way of admittance we may lose somewhat of that which is our own already. Yet this by the way I will say of Reason of State, that in the latitude by which 'tis used, it hath eaten out almost, not only the Laws, but all the Religion of Christendom."—RUSHWORTH, part 1, p. 552.

Sir Benjamin Rudyard upon Moderation.

"I WILL remember you of one precept," said Sir Benjamin Rudyard, "and that of the wisest man. *Be not over wise; be not over just:* and he gives his reason, *for why wilt thou be desolate?*—If Justice and Wisdom may be stretched to desolation, let us thereby learn that Moderation is the Virtue of Virtues, and Wisdom of Wisdoms. Let it be our master-piece so to carry the business, that we may keep Parliaments on foot; for as long as they be frequent, there will be no irregular Power, which, though it cannot be broken at once, yet in short time it will be made and mouldered away. There can be no total or final loss of liberties as long as they last: what we cannot get at one time, we shall have at another."—RUSHWORTH, part 1, p. 552.

Goad, against Uniformity.

"EXTERNAL forms are the rudiments and elements of children, with which state there is no uniformity consistent, there being in it so many several statures and ages. And the design of Uniformity is from none but Satan, to kill Christ whilst he is a child, and stifle him in his swadling clothes, though the pretence be, with Herod, to give him honour and worship."—CHRISTOPHER GOAD, *Preface to William Dell's Works.*

Arminianism.

"I DESIRE," said Mr. Rous, "that we may consider the increase of Arminianism, an error that makes the Grace of God lackey it after the Will of Man, that makes the sheep to keep the shepherd, and makes a mortal seed of an immortal God. Yea, I desire that we may look into the very belly and bowels of this Trojan Horse, to see if there be not men in it ready to open the gates to Romish tyranny, and Spanish monarchy. For an Arminian is the spawn of a Papist; and if there come the warmth of favour upon him, you shall see him turn into one of those Frogs that rise out of the bottomless pit. And if you mark it well, you shall see an Arminian reaching out his hand to a Papist, a Papist to a Jesuit, a Jesuit gives one hand to the Pope, another to the King of Spain; and these men having kindled a fire in our neighbour country, now they have brought over some of it hither, to set on flame this kingdom also."—RUSHWORTH, part 1, p. 645.

Sale of Arms to the Savages.

THE sale of swords, pikes, muskets, match, powder, shot, &c., to the savages of New England, had been forbidden both by James and Charles I. as an insufferable abuse.—RUSHWORTH, part 2, vol. 1, p. 75.

Covenant proposed, 1628.

"IF," said Rous, "a man meet a dog alone, the dog is fearful, though never so fierce by nature; but if that dog have his master by him, he will set upon that man from whom he fled before. This shows that lower

natures being backed with the higher, increase in courage and strength; and certainly man being backed with Omnipotency, is a kind of Omnipotency. All things are possible to him that believeth; and where all things are possible, there is a kind of Omnipotence. Wherefore let us now, by the unanimous consent and resolution of us all, make a vow and covenant henceforth to hold fast, I say, to hold fast our God and our Religion, and then may we from henceforth certainly expect prosperity on this kingdom and nation. And to this Covenant let every man say Amen."—RUSHWORTH, part 1, p. 646.

Books to be superseded by Faith.

"WE are almost at the end of Books," says CHRISTOPHER GOAD in the Preface to William Dell's Works:—"these paper-works are now preaching their own funerals. Whilst they are holding forth the spirit, the letter is grown old, and is dying into the newness of the spirit, into which all things shall be resolved."

Birth of Charles the Second.

"ON the 29th of May, Prince Charles was born, a little before one of the clock in the afternoon; and the Bishop of London had the honour to see him, before he was an hour old. At his birth there appeared a Star visible that very time of the day, when the King rode to St. Paul's Church to give thanks to God for the Queen's safe delivery of a Son. But this Star then appearing, some say was the Planet Venus, others Mercury, the sign of Merlin's prophecy: 'the splendour of the Sun shall languish by the paleness of Mercury, and it shall be dreadful to the beholders.' Any Planet, says the Astrologer, within its degrees of the Sun, is very unfortunate; and Mercury being the Lord of the Ascendant and Mid-Heaven, was a chief significator of the Prince his person, who being afflicted by the presence of the Sun, yet miraculously God did by his power make this Star shine bright in a clear sun-shine day, which was contrary to Nature."—RUSHWORTH, part 2, vol. 1, p. 50.

Taking of Bristol.

"I CAN truly and particularly say," says WILLIAM DELL,—"(let them that will *needs* be offended, stumble and fall at it)—that Bristol was conquered by faith, more than by force: it was conquered in the hearts of the Godly by faith, before they stretched forth a hand against it; and they went not so much to storm it, as to take it, in the assurance of Faith."—P. 73.

Declaration concerning Sports.

KING JAMES in his Declaration concerning Lawful Sports (1618) states "that in his progress through Lancashire he did justly rebuke some Puritans and Precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishment of his good people for using their lawful recreations and honest exercises upon Sundays and other holydays, after the afternoon sermon or service.—With his own ears he heard the general complaint of his people that they were barred from all lawful recreations and exercise upon the Sundays after noon, after the ending of all divine service; which, he said, could not but produce two evils: the one, the hindering the conversion of many, whom their Priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful or tolerable in the religion which the King professeth, and which cannot but breed a great discontentment in his people's hearts, especially of such as are peradventure upon the point of turning: the other inconvenience is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war when his Majesty, or his successors, shall have occasion

to use them; and in place thereof sets up tippling and filthy drunkenness, and breeds a number of idle and discontented speeches in their Alehouses. For when shall the common people have leave to exercise, if not upon the Sundays and holydays, seeing they must apply their labour, and win their living, on all working days? Therefore, the King said, his express pleasure was that no lawful recreation should be barred to his good people which did not tend to the breach of the laws of this kingdom and canons of the Church: that after the end of divine service his good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women; archery for men; leaping, vaulting, or any other such harmless recreation; nor from having of May Games, Whitson-Ales, and Morice-Dances; and the setting up of May-poles, and other sports therewith used: so as the same be had in due and convenient time, without impediment or neglect of divine service. And that women should have leave to carry rushes to the church for the decoring of it, according to their old custom. But withall he prohibited all unlawful games to be used upon Sundays only, as Bear and Bull-baitings, Interludes, and at all times in the meaner sort of people, by law prohibited, Bowling. And he barred from this liberty all known recusants who abstained from coming to divine service, being therefore unworthy of any lawful recreation after the service, that would not first come to the church and serve God: and in like sort he prohibited them to any who, though conform in religion, had not been present in the church, at the service of God, before their going to the said recreations. His pleasure likewise was, that they to whom it belonged in office, should present and sharply punish all such as, in abuse of this his liberty, would use these exercises before the end of all divine services for that day. He commanded that every person should resort to his own parish church, and each parish use these recreations by itself, and prohibited any offensive weapons to be carried or used in the said times of recreation."—Rushworth, part 2, vol. 1, p. 193.

Authority in Matter of Religion denied.

"No Princes or Magistrates in the world," says William Dell, "have any power to forbid the preaching of the everlasting Gospel,—or of any one truth of it, though never so cross to their designs. And if they should, yet hereon ought we to know no more obedience than Peter and John did here. We ought to obey God and not them, and to make known the whole mind of God, though it be never so contrary to their mind; after the example of Peter and John, who having received this power of the Holy Spirit, held on their ministry against all the countermands and threatenings and punishments of the magistrates."—P. 26.

Hollis's Trumps.

This figure of speech seems to have been a favourite one with Hollis. Speaking with well-merited eulogium of Sir Randal Crew, "He kept his innocency," said he, "when others let theirs go, when himself and commonwealth were alike deserted, which raises his merit to a higher pitch. For to be honest when every body else is honest, when honesty is in fashion, and is Trump (as I may say), is nothing so meritorious: but to stand alone in the breach, to own honesty when others dare not do it, cannot be sufficiently applauded, nor sufficiently rewarded. And that did this good old man do; in a time of general desertion he preserved himself pure and untainted."—Rushworth, part 2, vol. 2, p. 1359.

The Spirit empties its Vessels.

"The works of the Spirit, whereby he first prepares us for himself, and then entertains himself in us, are these two especially: 1st, he empties us; and 2nd, he fills us with himself, whom he hath made empty.

"1. He empties us: and this emptying is

the first and chief work of the Spirit upon the Elect, whereby he prepares them to receive himself. For the more empty a man is of other things, the more capable he is of the Spirit. If you would fill a vessel with any other liquor than it holds, you must first empty it of all that is in it before: if you would fill it with wine you must empty it of beer, or water, if any such liquor be in it. For two material things cannot possibly subsist in the same place, at the same time, the substances of each being safe and sound. And so if the Holy Spirit, who is God, must come into us, all mortal and unstable creatures, together with sin, and ourselves, and whatever else is in us, must go forth. Human reason, and human wisdom, and righteousness and power and knowledge, cannot receive the Holy Spirit; but we must be emptied of these, if ever we would receive him."—WILLIAM DELL, p. 44.

Naseby won by Faith.

"THROUGH Faith," says WILLIAM DELL, "one of them [the Godly] hath chased ten, and ten put an hundred to flight, and an hundred a thousand. And this was performed in the very letter of it, at that famous and memorable battle at Naseby."—P. 74.

Majority of Young Saints.

"ONE thing that is remarkable touching the increase of the Church at this day, is this: That where Christ sends the ministration of the Spirit, there many young people are brought in to Christ, as being most free from the forms of the former age, and from the doctrines and traditions of men, taught and received instead of the pure and unmixed word of God; whereas many old professors, who are wholly in the form, prove the greatest enemies to the power of Godliness; and thus the first are the last, and the last first." — WILLIAM DELL, p. 79.

Hypocrites.

"MANY men," says BEN JONSON, "believe not themselves what they would persuade others; and less do the things which they would impose on others: but least of all know what they themselves most confidently boast. Only they set the sign of the cross over their outer doors, and sacrifice to their gut and their groin in their secret closets."—*Discoveries.*

Rushworth's Malus Animus against the Convocation.

1636. "ABOUT this time the New Statutes for the University of Oxford were finished and published in Convocation.

"The Preface to those Statutes disparaged King Edward's times and government, declaring that the discipline of the University was then discomposed and troubled by that King's injunctions, and the flattering novelty of the age; and that it did revive and flourish again in Queen Mary's days, under the government of Cardinal Pole; when, by the much-to-be-desired felicity of those times, an in-bred candour supplied the defect of statutes."—RUSHWORTH, part 2, vol. 1, p. 324.

This is a specimen of the malus animus with which Rushworth's Collections are made.

Monopolies.

"MR. SPEAKER, I have but one grievance more to offer unto you, but this one comprizeth many. It is a nest of wasps, or swarm of vermin which have overcrept the land. I mean the Monopolies and Pollers of the people: these, like the Frogs of Egypt, have gotten possession of our dwellings, and we have scarce a room free from them. They sup in our cup. They dip in our dish. They sit by our fire. We find them in the dye-fat, wash-bowl, and powdering tub. They share with the butler in his box. They have marked and sealed us from head to

foot. Mr. Speaker, they will not bate us a pin. We may not buy our own cloaths without their brokage. These are the leeches that have sucked the commonwealth so hard, that it is almost become hectical. And, Mr. Speaker, some of these are ashamed of their right names. They have a vizard to hide the brand made by that good law in the last Parliament of King James: they shelter themselves under the name of a corporation: they make bye-laws which serve their turn to squeeze us, and fill their purses. Unface these, and they will prove as bad cards as any in the pack. These are not petty-chapmen, but wholesale men. Mr. Speaker, I have echoed to you the cries of the kingdom."—*Sir John Culpeper*, 1639. —RUSHWORTH, part 2, vol. 2, p. 917.

Corruption of the Judges.

"THERE cannot," said Hide, speaking against the Judges in the case of Ship-money, "be a greater instance of a sick and languishing commonwealth than the business of this day.—'Tis no marvel that an irregular, extravagant, arbitrary Power, like a torrent, hath broke in upon us, when our banks and our bulwarks, the Laws, were in the custody of such persons. Men who had lost their innocence could not preserve their courage; nor could we look that they who had so visibly undone us themselves, should have the virtue or credit to rescue us from the oppression of other men. 'Twas said by one who always spoke excellently, that the Twelve Judges were like the Twelve Lions under the throne of Solomon,—under the throne in obedience, but yet lions. Your Lordships shall this day hear of six, who (be they what they will be else) were no Lions; but who upon vulgar fears delivered up the precious forts they were trusted with, almost without assault, and in a tame easy trance of flattery and servitude, lost and forfeited, shamefully forfeited, that reputation, awe and reverence, which the wisdom, courage and gravity of their venerable predecessors had contracted and fastened to the places they now hold."—RUSHWORTH, part 2, vol. 2, p. 1340.

Cry of Puritanism.

1640. "A ROMANIST hath bragged and congratulated in print, that the face of our Church begins to alter, the language of our Religion to change. And Sancta Clara hath published, that if a synod were held *non intermixtis Puritanis*, setting Puritans aside, our Articles and their Religion would soon be agreed. They have so brought it to pass that under the name of Puritans all our religion is branded; and under a few hard words against Jesuits, all Popery is countenanced.

"Whosoever squares his actions by any rule, either divine or human, he is a Puritan; whosoever would be governed by the King's Laws, he is a Puritan.

"Their great work, their master piece now is, to make all those of the religion to be the suspected party of the kingdom. If we secure our religion, we shall cut off and defeat many plots that are now on foot, by them and others. Believe it, Sir, religion hath been for a long time, and still is, the great design upon this kingdom. It is a known and practised principle, that they who would introduce another religion into the Church must first trouble and disorder the government of the State, that so they may work their ends in the confusion which now lies at the door."—*Sir Benjamin Rudyard.*—RUSHWORTH, part 2, vol. 2, p. 1355.

Puritan Insolence.

1629. "THE Lady Laurence, for turning up the back parts of a child at the font, when the Plaintiff would and should have signed it with the sign of the cross, which was proved, but not charged by the Bill, was recommended to the High Commission Court."—RUSHWORTH, part 2, vol. 2, appendix, p. 27.

Independent Intolerance.

"His first master was one Mr. Willis that kept a school at Isleworth. That man was a rigid Presbyterian, and his wife a furious Independant. Those two sects at that time contended for preeminence in tyranny, and reaping the fruits of too successful rebellion; which conjured up a spirit of opposition betwixt them, so that they hated each other more than either the Bishops or even Papists themselves. Such is the ordinary curse of God upon men permitted to prosper in wickedness. And this woman was so zealous in her way, that thinking it a sin, she would scarce let her carnal husband have conjugal intimacy with her."—Roger North, *Life of Lord Keeper Guildford*, vol. 1, p. 11.

Arms.

"The arms of a pikeman are, gorget, curats, head-piece, sword, girdle and hangers.

"The arms of a muskettier are, a musket, a rest, bandeliers, head-piece, sword, girdle and hangers.

"The arms of horsemen, cuirassiers, are a gorget, curats, cutases, pouldrons, vambraces, a left hand gauntlet, taces, cuisses, a cask, a sword, girdle and hangers, a case of pistols, firelocks, saddle, bridle, bit, petrel, crupper, with the leathers belonging to fasten his pistols, and his necessary sack of carriage, and a good horse to mount on.

"The arms of a harquebusier, or dragoon, which hath succeeded in the place of light-horsemen (and are indeed of singular use almost in all actions of war) the arms are a good harquebuss or dragoon, fitted with an iron work, to be carried in a belt, a belt with a flask, priming-box, key, and bullet-bag, an open head piece with cheeks, a good buff-coat with deep skirts, sword, girdle and hangers, a saddle, bridle, bit, petrel, crupper, with straps for his sack of necessaries, and a horse of less force and less price than the cuirassier."—*Instructions for Musters and Arms*, 1631.—Rushworth, part 2, vol. 2, appendix, p. 137.

"It is required that the muskets be all of a bore, the pikes of a length. But to the end this course may not by a sudden alteration turn to a general charge and burthen upon the people, the Lords Lieutenants and the Deputy Lieutenants are rather to use the way of advice and encouragement, as a matter which will be very acceptable to his Majesty, who will take notice of the affection of such as shall most readily provide arms according to this order, than to enforce a present general observation thereof. But in case where the arms shall be decayed and must be renewed, this order is to be strictly observed.—A principal care is to be taken for the provision of the arms, that they may be provided at such rates as they are truly worth, that the people be not subject to the abuse of undertakers for those businesses."—*Instructions for Musters and Arms*, 1631.—Rushworth, part 2, vol. 2, appendix, pp. 137, 138.

Discipline.

"In the exercise of the Foot-troops, the Companies are to be of hundreds only, besides Officers, that they may be so much the nearer together, to be trained and exercised with less pains to the soldiers, and less loss of time when they shall be called together by their Captain.

"The Company is to be divided into Files of ten in a File. The file is to be distinguished into a Leader, a Bringer-up, two Middle-men, and three between the Leader and his Middle-man, and three between the Bringer-up and his Middle-man. When the Companies come together, they are to be exercised ten in depth (as the proportion best fitted to receive all charges, and perform all executions). But in cases of necessity in service, and for exercise, it will be requisite to reduce them into five in file; and then those two Middle-men become Bringers-up, and then have a kind of charge over those three between the Leader and

the Bringer-up, and will be of great use in preparing and exercising of the soldiers in the practice of their arms and order. For it is not intended that the whole Companies should be drawn together to be exercised. But that upon Sundays after evening prayer and upon holy days (as it hath been formerly used for the Bow) the Leader, Bringer-up, or Middle-men should exercise together with the whole file, or such a part as dwells most convenient for him. And further that once in a month or six weeks, the Captain, Lieutenant, or Ancient may (with the knowledge of the Deputy Lieutenant that dwells next him) upon a holy day exercise a squadron of his Company, or the whole, as shall seem good to the Deputy Lieutenant.

"The like form for the Horse: But it is to be observed that the files of horse are never to be above six, but distinguished by the names of Leader, Bringer-up, and two Middle-men; and to be doubled to three deep upon occasion."—*Instructions for Musters and Arms*, 1631.—RUSHWORTH, part 2, vol. 2, appendix, pp. 137, 138.

Hugh Peters.

"THERE was not any thing," says ROGER NORTH of the Lord Keeper Guildford, "which he did not, if he might, visit, for his information as well as diversion; as engines, shews, lectures, and even so low as to hear Hugh Peters preach."—Vol. 1, p. 47.

Horse Soldiers.

"A SPECIAL care and order must be taken that all those that find a man to serve on horseback, whether they find the horse or the man, or both, must not change the horse or man, at their pleasure: for so it would be every day to practise a new man, or a new horse, and the exercise be made vain. But they must take into consideration, that the man and horse designed to the service of the King, hath (by the intention of the law) been dedicated so to the interest of the King, as they must always be in readiness at the call of the King's officers, and may not be changed without the knowledge and consent of the Captain, or Deputy Lieutenant next adjoining, or by warrant of the Lord Lieutenant. And this with this only limitation, that another sufficient man or horse be supplied in the room of the man or horse made deficient, for a just cause well approved of."—*Instructions for Musters and Arms*, 1631.—RUSHWORTH, part 2. vol. 2, appendix, p. 138.

Alliances.

"ALLIANCES," said Sir Benjamin Rudyard, "do serve well to make up a present breach, or mutually to strengthen those states who have the same ends. But politic bodies have no natural affections; they are guided by particular interest; and beyond that are not to be trusted."—RUSHWORTH, part 3, vol. 1, p. 381.

Laud.

"AMONGST the Papists there is one acknowledged supreme Pope; supreme in honour, order, and in power, from whose judgement there is no appeal. I confess, Mr. Chairman, I cannot altogether match a Pope with a Pope (yet one of the ancient titles of our English Primate was, *Alterius Orbis Papa*), but thus far I can go, *ex ore suo*,—it is in print; he pleads fair for a Patriarchate; and for such a one whose judgement he (beforehand) professeth ought to be *final*,—and then I am sure it ought to be *unerring*. Put these together, and you shall find that the final determination of a Patriarch will want very little of a Pope,—and then we may say,

mutato nomine de te
Fabula narratur.

He pleads Popeship under the name of a Patriarch; and I much fear lest the end and top of his patriarchal plea, may be as that of Cardinal Pole his predecessor, who

would have two heads, one *Caput Regale*, another *Caput Sacerdotale;* a proud parallel, to set up the Mitre as high as the Crown. But herein I shall be free and clear: if one there must be (be it a Pope, be it a Patriarch,) this I resolve upon for my own choice, *procul à Jove, procul à fulmine:* I had rather serve one as far off as Tiber, than to have him come so near as the Thames. A Pope at Rome will do me less hurt than a Patriarch may do at Lambeth."—*Sir Edward Dering*.—RUSHWORTH, part 3, vol. 1, p. 55.

Rigby against Mercy.—1640.

"MR. SPEAKER, it hath been objected unto us that in judgement we should think of mercy; and 'be ye merciful as your Heavenly Father is merciful.' Now God Almighty grant that we may be so; and that our hearts and judgements may be truly rectified to know truly what is mercy: I say, to know what is mercy, for there is the point, Mr. Speaker. I have heard of foolish pity: foolish pity! Do we not all know the effects of it? And I have met with this epithet to mercy, *crudelis misericordia:* and in some kind I think there may be a cruel mercy. I am sure that the Spirit of God said, Be not pityful in judgement; nay it saith, Be not pityful of *the Poor* in judgement; if not of the *Poor*, then *à latiori*, not of the *Rich;* there's the emphasis." —*Mr. Rigby*, 1640.—RUSHWORTH, part 3, vol. 1, p. 129.

Irish Soldiers for Spain.—1641.

1641. "As for sending the Irish into Spain, truly, Sir, I have been long of opinion, that it was never fit to suffer the Irish to be promiscuously made soldiers abroad, because it may make them abler to trouble the State when they come home; their intelligence and practise with the Princes whom they shall serve may prove dangerous to that kingdom of Ireland.—Besides it will be exceedingly prejudicial to us, and to our religion, if the Spaniard should prevail against the Portugueze. It were better for us he should be broken into lesser pieces,—his power shivered. If the King of Portugal had desired the Irish soldiers, I should rather have given my vote for him than for the King of Spain, because it would keep the balance more even. Spain hath had too much of our assistance and connivance heretofore. I am sure it lost us the Palatinate. Now that it is come to our turn to advise, I hope we shall not do other men's faults over again." — *Sir Benjamin Rudyard*.—RUSHWORTH, part 3, vol. 1, p. 382.

Dering against the Remonstrance.

"THIS Remonstrance," said Sir Edward Dering, "is now in progress upon its last foot in this house. I must give a vote unto it, one way or other. My conscience bids me not to dare to be affirmative. So sings the bird in my breast; and I do cheerfully believe the tune to be good.

"This Remonstrance whensoever it passeth will make such an impression, and leave such a character behind, both of his Majesty, the People, the Parliament, and of this present Church and State, as no time shall ever eat it out whilst histories are written, and men have eyes to read them.—Mr. Speaker, this Remonstrance is in some kind greater and more extensive than an act of Parliament: That reacheth only to England and Wales; but in this the three kingdoms will be your immediate supervisors; and the greatest part of Christendom will quickly borrow the glass to see our deformities therein.

"To what end do we decline thus to them that look not for it? Wherefore is this descension from a Parliament to a People? They look not up for this so extraordinary courtesy. The better sort think best of us: and why are we told that the people are expectant for a declaration? I did never look for it of my predecessors in this place, nor shall do from my successors I do here profess that I do not know any

one soul in all that county for which I have the honour to serve, who looks for this at your hands.

"Mr. Speaker, when I first heard of a Remonstrance, I presently imagined that like faithful counsellors, we should hold up a glass unto his Majesty: I thought to represent unto the King the wicked counsels of pernicious counsellors; the restless turbulency of practical Papists; the treachery of false Judges; the bold innovations and some superstition brought in by some pragmatical Bishops and the rotten part of the clergy. I did not dream that we should remonstrate downward, tell stories to the People, and talk of the King as of a third person. The use and end of such Remonstrance I understand not: at least I hope I do not."—RUSHWORTH, part 3, vol. 1, p. 425.

Dering, for an Endowed and Learned Clergy.

"IT is, I dare say, the unanimous wish, the concurrent sense of this whole house, to go such a way as may best settle and secure an able, learned, and fully sufficient ministry among us. This ability, this sufficiency, must be of two several sorts.—It is one thing to be able to preach and to fill the pulpit well; it is another ability to confute the perverse adversaries of truth, and to stand in that breach. The first of these gives you the wholesome food of sound doctrine; the other maintains it for you, and defends it from such harpies as would devour, or else pollute it. Both of these are supremely necessary for us and for our religion. Both are of divine institution. The holy Apostle requireth both, both παρακαλεῖν and ἐλέγχειν; first to preach, *that he be able with sound doctrine to exhort;* and then καὶ τὸς ἀντιλέγοντας ἐλέγχειν, *and to convince the gainsayers,* for saith he, there are many deceivers whose mouths must be stopt.

"Now, Sir, to my purpose: These double abilities, these several sufficiencies, may perhaps sometimes meet together in one and the same man; but seldom, very seldom, so seldom, that you scarce can find a very few among thousands rightly qualified in both. Nor is this so much the infelicity of our, or any times, as it is generally the incapacity of man, who cannot easily raise himself up to double excellencies. Knowledge in religion doth extend itself into so large, so vast a sphere, that many, for haste, do cut across the diameter and find weight enough in half their work: very few do or can travel the whole circle round.—The reason is evident. For whilst one man doth chiefly intend the pulpit exercise, he is thereby disabled for polemic discourses; and whilst another indulgeth to himself the faculty of his pen, he thereby renders himself the weaker for the pulpit.—Now, Sir, such a way, such a temper of Church government and of Church revenue I must wish, as may best secure unto us both; both for preaching to us at home, and for convincing such as are abroad. Let us be always sure of some Champions in our Israel, such as may be ready and able to fight the Lord's battle against the Philistines of Rome, the Socinians of the North, the Arminians and Semi-Pelagians of the West, and generally against Heretics and Atheists everywhere. God increase the number of his labourers within his vineyard, such as may plentifully and powerfully preach faith and good life among us. But never let us want some of these Watchmen also about our Israel, such as may from the everlasting Hills (so the Scriptures are called) watch for us and descry the common enemy, which way soever he shall approach. Let us maintain both pen and pulpit. Let no Ammonite persuade the Gileadite to fool out his right eye; unless we be willing to make a league with destruction, and to wink at ruin whilst it comes upon us."—*Sir Edward Dering, 10th Nov.* 1641. — RUSHWORTH, part 3, vol. 1, p. 427.

Origin of the term Roundheads.

"Dec. 27th, 1641.—There was a great and unusual concourse of people at and about Westminster, many of them crying out No Bishops! no Bishops! And the Bishop of Lincoln coming along with the Earl of Dover towards the House of Peers, observing a youth to cry out against the Bishops, the rest of the citizens being silent, stept from the Earl of Dover, and laid hands on him; whereupon the citizens withheld the youth from him, and about one hundred of them coming about his Lordship hemmed him in, so that he could not stir, and then all of them with a loud voice cried out No Bishops! and so let his Lordship the Bishop go. But there being three or four gentlemen walking near, one of them named David Hide, a Reformado in the late army against the Scots, and now appointed to go in some command into Ireland, began to bustle, and said he would cut the throats of those round-headed dogs that bawled against Bishops (which passionate expression of his, as far as I could ever learn, was the first minting of that term or compellation of Roundheads, which afterwards grew so general), and saying so, drew his sword, and desired the other gentlemen to second him: but they refusing, he was apprehended by the citizens, and brought before the House of Commons, and committed, and afterwards cashiered from all employment into Ireland."— Rushworth, part 3, vol. 1, p. 463.

Abuses in Law.

"For it is impossible," says Roger North, "but in process of time, as well from the nature of things changing, as corruption of agents, abuses will grow up; for which reason, the law must be kept as a garden, with frequent digging, weeding, turning, &c. That which in one age was convenient, and perhaps necessary, in another becomes an intolerable nuisance."—*Life of Lord Keeper Guildford*, vol. 1, p. 209.

The Border in Charles the Second's Reign.

"This country," says Roger North, speaking of the Border in Charles the Second's reign, "was then much troubled with Bedlamers. One was tried before his Lordship, for killing another of his own trade, whom he surprized asleep, and with his great staff knocked on the head; and then bragged that he had given him *a sark full of sere benes*, that is a shirt full of sore bones. He would not plead to the country, because there were Horsecopers amongst them, till the press was ready; and then he pleaded, and was at last hanged. They were a great nuisance in the country, frighting the people in their houses, and taking what they listed: so that a small matter with the countrymen would do such a fellow's business." — *Life of Lord Keeper Guildford*, vol. 1, p. 271.

"Here his Lordship saw the true image of a border country [between Newcastle and Hexham]. The tenants of the several manors are bound to guard the judges through their precinct: and out of it they would not go, no, not an inch, to save the souls of them. They were a comical sort of people, riding upon *negs*, as they call their small horses, with long beards, cloaks, and long broad swords, with basket hilts, hanging in broad belts, that their legs and swords almost touched the ground: and every one in his turn, with his short cloak and other equipage, came up cheek by joul, and talked with my Lord Judge. His Lordship was very well pleased with their discourse; for they were great antiquarians in their own bounds."—Roger North, *Life of Lord Keeper Guildford*, vol. 1, p. 272.

Conspiracy against the Gentry in Cumberland.

"In Cumberland the people had joined in a sort of confederacy to undermine the estates of the gentry, by pretending a tenant right; which there is a customary estate.

not unlike our copyholds; and the verdict was sure for the tenant's right, whatever the case was. The gentlemen finding that all was going, resolved to put a stop to it, by serving on common juries. I could not but wonder to see pantaloons and shoulder-knots crowding among the common clowns, but this account was a satisfaction."—Roger North, *Life of Lord Keeper Guildford*, vol. 1, p. 273.

Clergy in Craven during the Rebellion.

"One circumstance in the ecclesiastical history of Craven," says Dr. Whitaker, "deserves to be remembered. There never was a period when the consciences of ecclesiastics were more harassed by impositions than in the civil wars of the last [the 17th] century; yet such was the flexibility of principle displayed by the incumbents of this Deanery, under all their trials, that not a name in the whole number appears in the catalogue of sufferers exhibited on the two opposite sides by Calamy and Walker. The surplice or the gown; the Liturgy or Directory; Episcopal, Presbyterian or Congregational government; a King, a Commonwealth or an Usurper; all these changes, and all the contradictory engagements which they imposed, were deemed trifling inconveniences in comparison of the loss of a benefice. A century before, from the time of the Six Articles to the final establishment of Protestantism under Queen Elizabeth, I have reason to think that the predecessors of these men were no less interested and compliant."—*History of Craven*, p. 7.

Few Beggars.—1381.

In the *Compotus* of Sallay for the year 1381, the item *Pauperibus et Mendicantibus* is "five shillings and three pence, less than a thousandth part of the income of the House."—Whitaker's *History of Craven*, p. 52. Not that charity was wanting at Sallay, but that paupers and mendicants were few.

Tenantry in the Sixteenth Century.

In enquiring "into the particular causes of that influence which, independently on the general submission of the times to titles and station, the great nobles of the 16th century continued to possess over their vassals," Dr. Whitaker says, "much attention to the policy of the Cliffords in the management of their estates enables me to pronounce that the first and principal of these causes was low rents and short leases. Their pecuniary receipts were trifling. They did not require in specie more than an eighth part even of what was then the value of their farms: the remainder they were contented to forego, partly for personal service, and partly for that servile homage which a mixed sense of obligation and dependance will always produce.

"Besides, a farmhold was then an estate in a family. If the tenants were dutiful and submissive, their leases were renewed of course: if otherwise, they were turned out, not, as at present, to a lucrative trade, or a tenement equally profitable on some neighbouring estate, but to the certain prospect of poverty and utter destitution. The tenantry of the present day neither enjoy the same advantages by retaining, nor suffer the same distress from quitting their tenements. A landlord, though the word has something of a feudal sound, is now considered merely as a dealer in land; and the occupier at rack-rent, when he has made his half-yearly payment, thinks himself as good as the owner."—*History of Craven*, p. 75.

"The consequence of the extreme lowness of rents was, that the landlords were poor and domineering, the tenants obliged and obsequious. It was also undoubtedly a principal inducement with the lords to retain such vast tracts of land in demesne."—Whitaker's *History of Craven*, p. 76-7.

Tyranny of the Sequestrators.—1650.

"Good Mr. Graham,

"This Monday the tenants are very sad, for they cannot procure this £150 to pay on Wednesday next, at York; they are gone to other places to try what they can do. For God's sake send some speedy stop from Goldsmiths' Hall to the Committee at York, for they are so very fierce that they will strain every third day, till they have the £800 and the use; and as they order the matter, every straining comes to twenty pound, with charges and fees. And soon as you get any stop, send it by the very next post, for we send every Monday to Cave, to see for some relief from you. The Doctor writ to you last night, what ill case my Lord's estate is in. If my Lord's fine be not paid, there is no mercy with these men; though Plaxton is gone to-day to Sir Henry Chamley and Mr. Stockdale, to procure the Committee to give some time, till we hear from Goldsmiths' Hall, and to get their hands, that the money that is paid here may be allowed above as part of payment: if we get any such note for this £150, you shall be sure to have it next post after. The Sequestrators came on Thursday last, and they and their soldiers lay here till Monday. I never saw so great distraction in house and town in my life: little rest taken by any but children, neither night nor day. The soldiers came into the house to carry Doctor prisoner to London, because he would not be bound to pay £300 in two days; and threatened to sequester him too; which they had done if he had not had his discharge to shew out of Goldsmiths' Hall. All the tenants are so frightened that they will keep their rents in their hands to loose their own cattle when they are strained: which way then can I set meat before my Lord's children? The 7th of June Mr. Lane threatens to be here again, the very next post after my Lady is come. Her Honour should be pleased to send orders to Mr. Cary to pay that fourscore and 17 pound, or else the straining will come to twenty pound charges, as this hath done, and make the tenants stark mad. The bearer being in haste, I can say no more, but that I am your very loving friend,

"May the 27th, 1650. S. Ball.

"Why doth nobody go to Colonel Mathy Alured? The Sequestrators say they will let out all the deer out of the park when the first of June is past; for then, they say, half the estate is confiscate and they will enter on it. So if we have no order from you on next Friday, what will become of us on Saturday?"—Whitaker's *History of Craven*, p. 303.

Dress in Elizabeth's Reign.

"The ordinary habit of a nobleman, at that time [Elizabeth's reign] consisted of a doublet and hose, a cloak, or sometimes a long, sometimes a short gown, with sleeves. It must be remembered that the gown was originally a common, not a professional habit only; but that as state and gravity yielded to convenience in ordinary dress, it was exchanged for a short cloak, which, about the reign of Charles II., gave way in its turn to the coat, as that is nothing more than the ancient sleeved doublet prolonged. In the meantime ecclesiastics, and other members of the learned professions, whose habits varying little at first from the common dress of the times, had those little distinctions fixed by canons and statutes, persevered in the use of their old costume; in consequence of which they retain the gown, under various modifications, to the present day.

"The same observation may be made with respect to the hood, which however ill adapted to common use, was the ancient covering for the head in ordinary clothing. The different orders of monks, the different degrees in the Universities, only varied the cut or the material of the hood for distinction's sake. But, for common use, the hood was supplanted by the round citizen's cap, yet retained by the yeomen of the guard, such as is seen, though much contracted,

and of meaner materials, in the engravings to the old editions of Fox's Martyrs. This was succeeded by the hat, which, I think, first became general in Queen Elizabeth's time, nearly of the shape of the modern round hat, though turned up on one side." —WHITAKER's *History of Craven*, p. 325.

"IT will be remarked, that in a nobleman's wardrobe at that time [Elizabeth's] every thing was shewy and costly; velvet, sattin, sarcenet, gold lace and fur. At the same time it is curious to observe how many articles are described as old and far worn. A wardrobe at that time lasted for life, or more; for I am persuaded that many articles here enumerated, had belonged to the first Earl. How much more rational is a plain broad-cloth suit, frequently renewed, and accompanied with daily changes of very fine linen, &c., in which alone a nobleman now differs from a tradesman."—WHITAKER's *History of Craven*, p. 325.

Dodd's Argument against the Subjection of our Clergy to a Lay Head.

"'TIS certain that in practice the Clergy of England are not allowed to enjoy any independent power or jurisdiction, either temporal or spiritual. So that from the whole it appears to me that though the See of Rome is a loser by this Act of Parliament [the Act of Supremacy] the Protestant Clergy have gained nothing by it. They have only changed masters; and instead of paying obedience to those of their own character, have put themselves entirely under the power of the laity; and, considering the uncertainty of human affairs, and the revolutions that kingdoms and civil governments are subject to, their creed may ring the changes of the state; and if Providence is disposed to punish their crimes by such a defection, Deism or Atheism may obtain an establishment, and the Thirty-Nine Articles be jostled out by the Alcoran."—DODD's *Church History of England*, vol. 1, p. 97.

Queen of Bohemia's Second Husband.

"WILLIAM CRAVEN was born at Appletrewick, in the parish of Burnsall [in Craven], of poor parents, who are said to have consigned him to a common carrier for his conveyance to London, where he entered into the service of a mercer, or draper. In that situation nothing more is known of his history, till by diligence and frugality, the old virtues of a citizen, he had raised himself to wealth and honour. In 1607 he is described by Camden as *equestri dignitate, et senator Londinensis*. In 1611 he was chosen Lord Mayor. In him the commercial spirit of the family ended as it had begun. William Craven his eldest son, having been trained in the armies of Gustavus Adolphus and William Prince of Orange, became one of the most distinguished soldiers of his time. He was in the number of those gallant Englishmen who served the unfortunate King of Bohemia from a spirit of romantic attachment to his beautiful consort; and his services are generally supposed to have been privately rewarded with the hand of that Princess, after her return in widowhood to her native country.

"Thus the son of a Wharfdale peasant matched with the sister of Charles I.—He was created Baron of Hamstead Marshall 2 Charles I., and Earl Craven 16 Charles II." —WHITAKER's *History of Craven*, p. 437-8.

Sir John Hotham.

SIR HENRY SLINGSBY says, "I have often heard my Lord of Cumberland say, that he [Hotham] would be often talking to him many years before, when we were happy in knowing nothing, and secure in believing never to find the effects of it here, that if he had Hull, he would bring all Yorkshire under contribution. But it seems my Lord of Newcastle knew how to work upon his distemper when he once found his pulse. But I rather think it was his son's journey, and disagreeing with my Lord Fairfax, that

made him weary of being of one side, and more easily drawn to hearken to reason. He was one that was not easily drawn to believe as another doth, or hold an opinion for the author's sake, not out of judgement, but faction; for what he held was clearly his own, which made him but one half the Parliament's; he was mainly for the liberty of the subject, and privilege of Parliament; but not at all for their new opinions in Church Government."

Baxter, against the Quaker Assertion that there was no true Church before George Fox.

"Is not that man," says BAXTER, "either an infidel and enemy to Christ, or stark mad with pride, that can believe that Christ had no Church till now, and that all the ministers of the Gospel for 1600 years were the ministers of the Devil (as they say of us that tread in their steps), and that all the Christians of that 1600 years are damned (as now they dare denounce against those that succeed them), and that God made the world, and Christ died for it, with a purpose to save none but a few Quakers, that the world never knew till a few years ago, or at least a few heretics that were their predecessors of old!"—*Epistle prefixed to his Quaker's Catechism.*

Absurd Scruples.

"FOR there are in actions, besides the proper ingredients of their intrinsical lawfulness or consonancy to reason, a great many outsides and adherencies, that are considerable beyond the speculation. The want of this consideration hath done much evil in many ages; and amongst us nothing hath been more usual, than to dispute concerning a rite or sacramental, or a constitution, whether it be necessary, and whether the contrary be not lawful; and if it be found probably so as the inquirers would have it, immediately they reduced it to practice, and caused disorder and scandal, schism and uncharitableness amongst men, whilst they thought that Christian liberty could not be preserved in the understanding, unless they disorder all things by a practical conclusion."—JEREMY TAYLOR, vol. 12, p. 73.

"IT is a strange pertness and boldness of spirit, so to trust every fancy of my own, as to put the greatest interest upon it; so to be in love with every opinion and trifling conceit, as to value it beyond the peace of the Church, and the wiser customs of the world, or the laws and practices of a wise and well-instructed community of men."—JEREMY TAYLOR, vol. 12, p. 73.

The War in the Netherlands produced our Rebellion.

"QUEEN ELIZABETH had all along supported the rebels in the Netherlands, before England had declared war with Spain; and many of her best subjects did not relish such proceedings; in so much that Dr. Bilson was put upon writing a book by way of justification, intituled *True Difference between Christian Subjection and Unchristian Rebellion*, Oxford, 4to, 1585, which neither satisfied the scruples of a great many, and proved fatal to England in King Charles I.'s reign, when the rebels made use of Dr. Bilson's arguments in favour of popular insurrection."—DODD'S *Church History of England*, vol. 2, p. 54.

Man's Free-will circumscribed by God's Providence.

"FOR a man is circumscribed in all his ways by the providence of God, just as he is in a ship; for although the man may walk freely upon the decks, or pass up and down in the little continent, yet he must be carried whither the ship bears him. A man hath nothing free but his will, and that indeed is guided by laws and reasons; but although by this he walks freely, yet the divine Providence is the ship, and God is the pilot, and the contingencies of the world are

sometimes like the fierce winds, which carry the whole event of things whither God pleases."—JEREMY TAYLOR, vol. 12, p. 454.

Quakers formed chiefly from the Separatists

BAXTER says to the Separatists and Anabaptists—"You may see you do but prepare too many for a further progress: Seekers, Ranters, Familists, and now Quakers, and too many professed Infidels, do spring up from among you, as if this were your journey's end and the perfection of your revolt.—I have heard yet from the several parts of the land but of very few that have drunk in this venom of the Ranters or Quakers, but such as have first been of your opinions and gone out at that door."—*Epistle prefixed to his Quaker's Catechism.*

Antiquarian Studies.

"I AM sensible there be some who slight and despise this sort of learning, and represent it to be a dry, barren, monkish study. I leave such to their dear enjoyments of ignorance and ease. But I dare assure any wise and sober man, that *historical antiquities*, especially a search into the notices of our own nation, do deserve and will reward the pains of any English student; will make him understand the state of former ages, the constitution of governments, the fundamental reasons of equity and law, the rise and succession of doctrines and opinions, the original of ancient and the composition of modern tongues, the tenures of property, the maxims of policy, the rites of religion, the characters of virtue and vice, and indeed the nature of mankind."—KENNETT'S *Preface to his Parochial Antiquities.*

Credulity of Professors.

"I MUST needs profess," says BAXTER, "that it is a very grievous thing in mine eyes, that after all our pains with men's souls, and after the rejoicings which we had in their seeming conversion and zealous lives, we should yet see so much ignorance, levity and giddiness of professors, as that they are ready to entertain the most horrid abominations! That the Devil can no sooner bait his hook, but they greedily catch at it, and swallow it without chewing; yea, nothing seems too gross for them, but so it seems novelty, all goes down. I am afraid, if they go a little further, they will believe him that shall say the Devil is God and to be worshipped and obeyed. Shall I freely tell you whence all this comes? Even from hellish pride of heart."—*Epistle prefixed to his Quaker's Catechism.*

Baxter thinks an Anabaptist better than a Quaker.

"IT will be said, it is but the Churches of the Separatists and Anabaptists that are emptied by these seducers; and it's best even let them alone to keep their own flocks, and secure their Churches; or if they fall off, it may show others the tendency of their ways, and so prevent their turning aside: To which I answer: 1st. Though the stream of apostates be such as first were Anabaptists or Separatists, yet here and there one of the young unsettled sort do fall into that stream that were not before of them, but perhaps inclining to them; and so do some few that had no religiousness. 2d. I had far rather that men continued Separatists and Anabaptists, than turned Quakers or plain apostates; and therefore would do all that I can to hinder such an emptying of their Churches as tendeth to the more certain filling of Hell. It's better to stop them in a condition where we may have some hope of their salvation, than to let them run into certain perdition."—BAXTER, *Preface to the Quaker's Catechism.*

Baxter bids a new Quaker compare himself with his Teacher.

"YOU know," says BAXTER addressing a young unsettled friend who had fallen in

with the Quakers,—"you know you are a young man, and have had little opportunity to be acquainted with the Word of God, in comparison with what your Teacher hath had. If you presume that you are so much more beloved of God than he, that God will reveal that to you without seeking and study, which upon the greatest diligence he will not reveal to him, what can this conceit proceed from but pride? God commandeth study, and meditating day and night in his laws. Your Teacher hath spent twenty, if not an hundred hours in such meditation, where you have spent one. He hath spent twenty, if not an hundred hours in prayer to God for his Spirit of Truth and Grace, where you have spent one. His prayers are as earnest as yours: his life is much more holy and heavenly than yours. His office is to teach; and therefore God is, as it were, more engaged to be his Teacher, and to make known his truth to Him, than to you. Is it not then apparent pride for you to be confident that you are so much wiser than he, and that you are so much more lovely in God's eyes, that he will admit you more into the knowledge of his mysteries, than those that have better used his own appointed means to know them? and for you in ignorance to run about with the shell on your head, exclaiming to the world of the ignorance of your late Teachers?—I say not that you do so: but the Quakers whom you approve of do so, and much more."—*Epistle prefixed to his Quaker's Catechism.*

Faith makes no Heresies.

"For, as Tertullian said well, heretics make disputes, and disputes make heretics; but faith makes none. If upon the faith of this creed [the Apostles'] all the church of God went to Heaven, all I mean that lived good lives, I am sure Christ only hath the keys of Hell and Heaven; and no man can open or shut either, but according to his word and his law. So that to him that will make his way harder by putting more conditions to his salvation and more articles to his creed, I may use the words of St. Gregory Nazianzen, What dost thou seek greater than salvation? (meaning, by nice inquiries and disputes of articles beyond the simple and plain faith of the Apostles' Creed). It may be thou lookest for glory and splendour: it is enough for me, yea and the greatest thing in the world, that I be saved.—Thou goest on a hard and an untrodden path: I go the king's high way."—Jeremy Taylor, vol. 13, p. 169.

No Presbyterian suffered for Conscience alone after the Restoration.

"I know not if the Presbyterians can instance one single person of them all, since the late revolution, that have suffered, or do at present suffer, for conscience' sake, in a pure and cleanly way; I mean for matters purely evangelical, and out of pure conscience; for such of them who did suffer, had not kept their hands clean from too much encroaching upon affairs of the State and power of the magistrate, so that they had little cause to glory in those sufferings."—George Keith's *Way Cast up*, p. 53.

Epistles read in the Quakers' Meetings.

"We also do read at times in our Assemblies, what our Friends at a distance have been moved of the Lord to write unto us; in which reading and hearing we have felt life and living refreshment to flow among us in a large measure, through the inbreathing or inspiration of the blessed Spirit of truth."—Keith's *Rector Corrected*, p. 104.

"Such kind of reading," he adds, "the reader doth read with life, through the inspiration of Life, which giveth him a living voice to read with, and maketh the words which he pronounceth (even when he readeth) living words, livingly to reach unto the hearers."—P. 106.

Why Infants ought to be Damned!

"CERTAIN it is from the whole tenor of the Scriptures, and in special Revelation xxii, 25, that those who in the sight of God are dogs, are guilty persons, and to be excluded from Heaven, and therefore to be thrust into Hell: but whole nations without any exception are such—Matthew xv, 26. Therefore, Infants being a part of these nations, deserve to be excluded from Heaven and sent to Hell.—

"None can enter into the kingdom of Heaven except they be born again—John iii, 7. But surely this new birth is the gift of God, and a privilege which he may withhold from whom he will; and therefore without prejudice to his justice may exclude whosoever hath it not from the kingdom of Heaven: but none are excluded from it but guilty persons, which I believe none will deny; therefore Infants may well be accounted guilty persons."—JAMESON'S *Verus Patroclus*, p. 147-8.

A Good Defence of the Clergy.—1676.

"I WISH some of our most zealous Separatists would consider, that we must not esteem that most powerful and profitable, which produceth only sensible consolations, working upon the tender inferior faculties of the soul: whereas the strong, grown Christian (such as the English ministry designs to make men) hath his religion seated in the rational powers; and measures not the goodness of the ministry from those little warmths, heats and flashes (which weak heads admire as divine fires), but from its tendency to uniform, thorough, conscientious obedience, that is, the performance of all duty in its latitude, both to God and man, together with ourselves. Real profit is obedience, and holiness of life; not talkativeness, censoriousness, singularity, some little warmth of affection, or hasty conceits of God's favour. So that if you state the question right it will be this: not whether you have profited by our ministry, but whether you might not have profited, had not the fault been in yourselves. Alas, it's our hearts' grief that our people should come into the Church as the beasts into Noah's ark, and go out beasts as they came in; or like unto Pharaoh's lean kine, no fatter for all their feeding! — We are embassadors for Christ: now embassadors are not to be judged by the success of their embassy, but by their integrity and a due regard to their instructions. It will not be asked us at the great day what souls we have gained, but what faithfulness we have used in our ministration; and our reward shall be according to our labours, and not according to the success of them."—*Friendly Conference*, pp. 5, 6.—1676.

Baron's Toast, which Hollis circulated.

THE biographer of Thomas Hollis publishes in the Appendix to his Memoirs this "Toast for the 30th of January, by the late Rev. Richard Baron, author and editor of many publications in behalf of civil and religious liberty." He adds that it was "elegantly printed upon a little paper, perhaps by the care of Mr. Hollis."

"May all Statesmen that would raise the King's prerogative upon the ruins of public liberty, meet the fate of Lord Strafford."

"May all Priests that would advance Church Power upon the belly of conscience, go to the block like Archbishop Laud.

"And may all Kings that would hearken to such Statesmen and such Priests, have their heads chopt off like Charles the First."

Painted Glass injured by a kind of Moss.

"As painted glass is generally protected by grating, it cannot be cleaned on the outside: in consequence of which, long continued damp produces a diminutive moss, or lichen, which absolutely decomposes the substance of the glass in vermicular lines. This evil would in a great measure be prevented by removing the grating annually, and carefully wiping away the mouldy moss

wherever it begins to appear. It is remarkable that this disease prevails in some situations more than others. I have specimens of painted glass, which has stood unimpaired in a dry situation for centuries, so injured by being removed into a moist and foggy atmosphere as to have lost almost all their beauty in thirty years."—WHITAKER's *Loidis et Elmete*, p. 322, note.

Charles's Promise of Favour to the Catholics—1644.

" March 5, 1644.

"—BUT it being presumption and no piety, so to trust to a good cause, as not to use all lawful means to maintain it, I have thought of one means more to furnish thee with for my assistance, than hitherto thou hast had; it is that I give thee power in my name (to whom thou thinkest most fit) that I will take away all the penal laws against the Roman Catholics in England, as soon as God shall make me able to do it, so as by their means, or in their favours, I may have so powerful assistance as may deserve so great a favour, and enable me to do it. But if thou ask what I call that assistance, I answer, that when thou knowest what may be done for it, it may easily be seen if it deserves to be so esteemed. I need not tell thee what secresy the business requires; yet this I will say, that this is the greatest point of confidence I can express to thee; for it is no thanks to me to trust thee in any thing else but in this, which is the only thing of difference in opinion between us. And yet I know thou wilt make a good bargain for me even in this, I trusting thee (though it concerns religion) as if thou wert a Protestant, the visible good of my affairs so much depending on it."— RUSHWORTH, part 3, vol. 2, p. 947.

Yew Tree renewing itself by its own Decomposition.

" IT is a vulgar error that the duration of a tree is to be divided between growth, decay, and a period consisting of neither. On the contrary there is in the longer lived species, a period sometimes of centuries, in which the processes of growth and decay are going on together. The principle of decay, commencing from the heart, has no effect on the external surface; and so long as any bark remains, green spray will continue to be produced, and a small quantity of carbon will be returned from the extremities, which will form a lamina of new alburnum, however slender, beneath the bark. But in the yew this is not all. The decayed wood in the centre is gradually formed into rich vegetable mould; and I once saw an instance in a yew tree of my own, casually blown down, in which multitudes of young roots had struck from the external crust, and had long maintained the tree in health from its own decomposition, besides which a new internal boll would have been gradually formed. This has actually taken place at Kirkheaton, where the roots thus struck out into the decayed cavity of the original trunk have twined themselves fantastically together, so as compleatly to incorporate with each other, and partially to unite with the interior decayed surface, yet so as to be perfectly distinguishable from it. Such an anomalous production resembles Claudian's Phœnix—

Parens prolesque sui."

WHITAKER's *Loidis et Elmete*, p. 337.

Christmas made a Fast.—1644.

" AN Ordinance of the Lords and Commons Assembled in Parliament, for the better Observation of the Feast of the Nativity of Christ.

" Die Jovis, 19 Decembris, 1644.

" Whereas some doubts have been raised whether the next Fast shall be celebrated, because it falleth on the day which heretofore was usually called the Feast of the Nativity of our Saviour: The Lords and Commons in Parliament assembled, do or-

der and ordain, that public notice be given that the Fast appointed to be kept the last Wednesday in every month, ought to be observed until it be otherwise ordered by both Houses of Parliament; and that this day in particular is to be kept with the more solemn humiliation, because it may call to remembrance our sins, and the sins of our forefathers, who have turned this Feast pretending the memory of Christ into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights, being contrary to the life which Christ led here on earth, and to the spiritual life of Christ in our souls, for the sanctifying and saving whereof Christ was pleased both to take a human life, and to lay it down again."—RUSHWORTH, part 3, vol. 2, p. 817.

A Quaker buried Erect.

"IN Oliver Heywood's Register is the following entry. 'Oct. 28, 1684. Capt. Taylor's wife, of Brighouse, buried in her garden, with head upwards, standing upright, by her husband, daughter, &c., Quakers.'" —WATSON'S *History of Halifax*, p. 233.

Chaunting.

"THE chant not merely assists the voice, and gives it a larger volume of sound for an extensive church; but, what is of much more consequence, augments the devoutness by the modulation of its tones, by the rapid flow at one time, by the solemn slowness at another, by the rise, the fall and the swell, much more strongly marked than any of these can be in reading, much more *ex*pressive of devoutness in the officiating Clergyman, and much more *im*pressive of devoutness upon the attending congregation. A chanted prayer is thus the *poetry* of devotion, while a prayer read is merely the *prose* of it. So at least thought the wisest and the best of our ancestors; men peculiarly qualified to judge, because their intellects were exalted, and their spirits were very devout; who therefore carried the chanted prayer from our churches into their closets."—WHITAKER'S *Life of St. Neot*, p. 117.

Necessity of following a good Guide in things not within reach of ordinary Capacities.

"IT is plainly reasonable," says BARROW, "to follow our guides in all matters wherein we have no other very clear and certain light of reason or revelation to conduct us: the doing so is indeed not only wise in itself, but safe in way of prevention, that we be not seduced by other treacherous guides; it will not only secure us from our own weak judgements, but from the frauds of those *who lie in wait to deceive*. The simpler sort of men will in effect be always led, not by their own judgement, but by the authority of others; and if they be not fairly guided by those whom God hath constituted and assigned to that end, they will be led by the nose by those who are concerned to seduce them: so reason dictateth that it must be, so experience sheweth it ever to have been; that the people whenever they have deserted their true guides, have soon been hurried by impostors into most dangerous errors and extravagant follies; being *carried about with divers and strange doctrines;* being *like children*, tossed to and fro with every wind of doctrine."—BARROW, vol. 3, p. 161.

Extempore Plays in France and Italy.

"THERE is a way
Which the Italians and the Frenchmen use,
That is, on a word given, or some slight plot,
The actors will extempore fashion out
Scenes neat and witty."

The Spanish Gypsey, by MIDDLETON *and* ROWLEY.

Division of the Forenoon in Elizabeth's Reign.

"WE wake at six and look about us, that's eye-hour; at seven we should pray,

that's knee-hour; at eight walk, that's leg-hour; at nine, gather flowers and pluck a rose, that's nose-hour; at ten we drink, that's mouth-hour; at eleven, lay about us for victuals, that's hand-hour; at twelve, go to dinner, that's belly-hour."—MIDDLETON *and* ROWLEY'S *Changeling*.

Mahommed converted all Animals except the Boar and the Buffalo.

"IT is a common saying and belief among the Turks, that all the animal kingdom was converted by their Prophet to the true faith, except the wild boar and buffalo, which remained unbelievers: it is on this account that both these animals are often called Christians."—BURCKHARDT'S *Travels in Syria*, p. 135.

Montaigne—How he had outgrown the Incredulity of Presumptuous Ignorance.

"C'EST une sotte presomption, d'aller desdaignant et condamnant pour faux, ce qui ne nous semble pas vraysemblable; qui est un vice ordinaire de ceux qui pensent avoir quelque suffisance outre la commune. J'en faisois ainsi autrefois; et si j'oyois parler ou des esprits qui reviennent, ou du prognostique des choses futures, des enchantemens, des sorcelleries, ou faire quelque autre conte, où je ne peusse pas mordre,

Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaque Thessala;

il me venoit compassion du pauvre peuple abusé de ces folies. Et à present je treuve, que j'estois pour le moins autant à plaindre moy-mesme: Non que l'expérience m'aye depuis rien faict voir au-dessus de mes premieres creances; et si n'a pas tenu à ma curiosité: mais la raison m'a instruit, que de condamner ainsi resolument une chose pour fausse et impossible, c'est se donner l'advantage d'avoir dans la teste les bornes et limites de la volonté de Dieu, et de la puissance de nostre mere Nature: et qu'il n'y a point de plus notable folie au monde, que de les ramener à la mesure de nostre capacité et suffisance.—Il faut juger avec plus de reverence de cette infinie puissance de nature, et plus de recognoissance de nostre ignorance et foiblesse. Combien y a-il de choses peu vray-semblables, tesmoignées par gens dignes de foy, desquelles si nous ne pouvons estre persuadez, au moins les faut-il laisser en suspens: car de les condamner impossibles, c'est se faire fort, par une temeraire presomption, de sçavoir jusques où va la possibilité. Si l'on entendoit bien la différence qu'il y a entre l'impossible et l'inusité, et entre ce qui est contre l'ordre du cours de nature, et contre la commune opinion des hommes; en ne croyant pas temerairement, ny aussi ne descroyant pas facilement, on observeroit la reigle de *Rien trop*, commandée par Chilon."—MONTAIGNE, liv. 1, chap. 26.

Cromwell to Fairfax, preparatory to the King's Trial.

"MY LORD—I find a very great sense in the officers of the Regiments, of the sufferings and the ruin of this poor kingdom, and in them all a very great zeal to have impartial justice done upon offenders: and I must confess I do in all from my heart concur with them, and I verily think and am persuaded they are things which God puts into our hearts. I shall not need to offer any thing to your Excellency; I know God teaches you, and that he hath manifested his presence so to you, as that you will give glory to him in the eyes of all the world. I held it my duty, having received these petitions and letters, and being desired by the framers thereof, to present them to you; the Good Lord work his will upon your heart, enabling you to it, and the presence of Almighty God go along with you. Thus prays, my Lord, your most humble and faithful servant, O. Cromwell.

"Knottingsley, 20 Nov. 1648."

Cromwell seems to have thought that Fairfax would take a leading part in the

tragedy which was now preparing. The conduct of Fairfax toward Lisle, Lucas, and Lord Capel, gave him reason for thinking so.

Dangerous Error of representing the King as one of the Three Estates.

"It is a known maxim in logic, and of undoubted verity, that *coordinata se invicem supplent;* and whoever endeavours to make the King of England one of the Three Estates in Parliament, does at the same time alter and subvert the Monarchy, which consists in sovereignty, supremacy and superiority. And, by rendering the King only a member, robs him of the greatest prerogative of his crown, which is, to be, over all persons, and in all matters as well ecclesiastical as civil, Supreme Governor, which he is declared to be in the Oath of Supremacy, by Act of Parliament 5 Eliz. cap. 1. And the dangerous consequence of this opinion was sufficiently made appear by that slip of his late Majesty's pen in a declaration sent from York, June 17, 1642, where, after the Bishops being expelled the House, he seems to account himself one of the Three Estates; which being once dropt from him, fell not to the ground, but was immediately taken up by some of the leading men of the Parliament, who made use of it as a foundation for their usurped coordinacy of authority, till at the last, having ruined him by force of arms, which they justified on that supposition, they advanced from coordinate to inordinate power, making the King subordinate to themselves."—Nalson's *Collection.—Introduction*, p. xv.

Sir Benjamin Rudyard in Defence of the Clergy.

"Sir Benjamin Rudyard, 21 June, 1641.

"We are now upon a very great business, so great indeed that it requires our soundest, our saddest consideration; our best judgement for the present, our utmost foresight for the future.

"But, Sir, one thing doth exceedingly trouble me, it turns me round about, it makes my whole reason vertiginous; which is, that so many do believe, against the wisdom of all ages, that now there can be no reformation without destruction, as if every sick body must be presently knocked on the head as past hope of cure.

"—If we pull down Bishopricks, and pull down Cathedral Churches, in a short time we must be forced to pull Colleges too; for Scholars will live and die there as in cells, if there be not considerable preferment to invite them abroad. And the example we are making now, will be an easy temptation to the less pressing necessities of future times.

"This is the next way to bring in barbarism; to make the Clergy an unlearned contemptible vocation, not to be desired but by the basest of the people. And then where shall we find men able to convince an adversary?

"A Clergyman ought to have a far greater proportion to live upon, than any other man of an equal condition. He is not bred to multiply three-pences; it becomes him not to live mechanically and sordidly; he must be given to hospitality. I do know myself a Clergyman, no dignitary, whose books have cost him a thousand pounds, which when he dies, may be worth to his wife and children about two hundred.

"It will be a shameful reproach to so flourishing a kingdom as this to have a poor beggarly Clergy. For my part, I think nothing too much, nothing too good, for a good Minister, a good Clergyman. They ought least to want, who best know how to abound. Burning and shining lights do well deserve to be set in good candlesticks."—Nalson, vol. 2, pp. 298, 300.

Sir Benjamin Rudyard on the Spoiling the Monasteries.

"I have often," says Sir Benjamin Rudyard, "seriously considered with myself, what strong concurrent motives and causes

did meet together in that time when Abbies and Monasteries were overthrown. Certainly God's hand was the greatest, for he was most offended. The profane superstitions, the abominable idolatries, the filthy nefandous wickedness of their lives, did stink in God's nostrils, did call for vengeance, for reformation. A good party of religious men were zealous instruments in that great work; as likewise many covetous ambitious persons, gaping for fat morsels, did lustily drive it on.

" But, Mr. Hide, there was a principal Parliamentary motive which did facilitate the rest; for it was propounded in Parliament that the accession of Abbey Lands would so enrich the Crown, as the people should never be put to pay subsidies again. This was plausible both to Court and Country. Besides, with the overplus, there should be maintained a standing army of 40,000 men, for a perpetual defence of the kingdom. This was safety at home, terror and honour abroad. The Parliament would make all sure.

" God's part, religion, by his blessing, hath been reasonably well preserved; but it hath been saved as by fire, for the rest is consumed and vanished: the people have paid subsidies ever since, and we are now in no very good case to pay an army."—NALSON, vol. 2, p. 299.

Lecturers Established, 1641.

" Sept. 6, 1641.

" It was ordered that it shall be lawful for the Parishioners of any parish in the kingdom of England, or dominion of Wales, to set up a Lecture, and to maintain an orthodox minister at their own charge, to preach every Lord's day where there is no preaching, and to preach one day in every week when there is no weekly lecture.

" Thus did they set up a spiritual militia of these Lecturers, who were to muster their troops; and however it only appeared a religious and pious design, yet it must go for one of their *piæ fraudes*, politick arts, to gain an estimate of their numbers and the strength of their party. These Lecturers were neither Parsons, Vicars, nor Curates, but like the Order of the Friars Predicants among the Papists, who run about tickling the people's ears with stories of legends and miracles, in the meantime picking their pockets; which were the very faculties of these men. For they were all the Parliament's, or rather the Presbyterian faction's creatures; and were therefore ready in all places to preach up their votes and orders, to extol their actions, and applaud their intentions. These were the men that debauched the people with principles of disloyalty, and taught them to worship Jeroboam's Golden Calves, the pretended Liberty of the Subject, and the glorious reformation that was coming, which the common people adored even the imaginary idea of, like the wild Ephesians, as if it were a government falling down from heaven, and as they used to cant it, the Pattern in the Mount, the New Jerusalem and Mount Zion. And in short, the succeeding tragedies of murder, rapine, sacrilege and rebellion, were in a great measure the dismal harvest of these seeds of fears, jealousies, the lawfulness of resisting the King's authority in assistance of the Parliament, their long prayers and disloyal sermons, their Curse ye Meroz's, and exhorting to help the Lord against the mighty; which with such diligence they sowed, and with such unwearied pains, by preaching, as they said, in season, and most certainly out of season, they took care to cultivate and improve. And whoever will take the pains to observe, shall find in the thread of this history, that these hirelings were so far from laying down their lives for the sheep, that they preached many deluded souls out of their lives by a flagrant rebellion; and were so far from advancing the gospel of peace, that they sounded the trumpet for war; and always their pulpit harangues to the people were the repeated echoes of the votes, orders, remonstrances and declarations of Westminster."—NALSON, vol. 2, p. 478.

Cheshire Petition.

The Cheshire Petition—for which Sir Thomas Ashton, when he presented it to the Lords, "received a smart rebuke, and narrowly escaped a prison."

"—When we consider that Bishops were instituted in the time of the Apostles; that they were the great lights of the Church in all the first General Councils; that so many of them sowed the seeds of religion in their blood, and rescued Christianity from utter extirpation in the primitive Heathen persecutions; that to them we owe the redemption of the purity of the Gospel we now profess from Romish corruption; that many of them for the propagation of the truth became such glorious martyrs; that divers of them lately, and yet living with us, have been so great assertors of religion against the common enemy of Rome; and that their government hath been so long approved, so oft established, by the Common and Statute Laws of this kingdom; and as yet nothing in their doctrine, generally taught, dissonant from the will of God, or the Articles ratified by law;—in this case, to call their government a perpetual vassallage, an intolerable bondage, and, *primâ facie et inauditâ alterâ parte*, to pray the present removal of them; or, as in some of their petitions, to seek the utter dissolution and ruin of their offices as anti-christian; we cannot conceive to relish of justice or charity, nor can we join with them.

"— On the contrary—we cannot but express our just fears that their desire is to introduce an absolute Innovation of Presbyterial Government, whereby we who are now governed by the Canon and Civil Laws dispensed by twenty-six Ordinaries, easily responsible to Parliaments for any deviation from the rule of the law, conceive we should become exposed to the mere arbitrary government of a numerous presbytery, who together with their Ruling Elders will arise to near forty thousand Church Governors, and with their adherents must needs bear so great a sway in the Commonwealth, that if future inconvenience shall be found in that government, we humbly offer to consideration, how these shall be reducible by Parliaments, how consistent with Monarchy, and how dangerously conducible to anarchy."—Nalson, vol. 2, p. 759.

Remonstrating Ministers.

Upon the petition of the Remonstrating Ministers, Dec. 20, 1641, Nalson says (vol. 2, p. 766), "Were I to give instructions to draw the exact pourtraicture of a Nonconforming-conforming Church Hypocrite, with peace in one hand, and fire and sword in the other; with a conscience like a cockle-shell, that can shut so close when he is under the fear of the law, or losing his living, that you cannot croud the smallest scruple into it: but when a tide of liberty wets him, can lay himself open, and display all his resentments against that government in the Church to whose laws he had sworn obedience, and by that horrid sin of perjury must confess himself a villain of no manner of conscience, to swear without due consideration, and to break his oath without a lawful determination that it was unlawful; I would recommend this petition as a rare original to copy after."

The Church plundered by Churchmen.

"Well,—here's my scholar's course: first get a school,
And then a ten-pound cure; keep both; then buy—
(Stay, marry—ay, marry)—then a farm or so.
Serve God and Mammon: to the Devil go.
Affect some sect; ay, 'tis the sect is it!
So thou canst seem, 'tis held the precious wit.
And oh, if thou canst get some higher seat,
Where thou mayst sell your holy portion
(Which charitable providence ordained
In sacred bounty for a blessed use),
Alien the glebe; entail it to thy loins;

Entomb it in thy grave,
Past resurrection to its native use.
Now if there be a hell, and such swine saved,
Heaven take all!"

MARSTON, *What You Will.*

Montaigne would fix Society where it is, for fear of Deterioration.

"ET pourtant, selon mon humeur, és affaires publiques il n'est aucun si mauvais train, pourveu qu'il aye de l'aage et de la constance, qu'il ne vaille mieux que le changement et le remuement. Nos mœurs sont extremement corrompues, et panchent d'une merveilleuse inclination vers l'empirement: do nos loix et usances, il y en a plusieurs barbares et monstrueuses; toutesfois pour la difficulté de nous mettre en meilleur estat, et le danger de ce croullement, si je pouvoy planter une cheville à nostre roue, et l'arrester en ce poinct, je le ferois de bon cœur."—MONTAIGNE, liv, 2, chap. 17,—tom. 6, p. 109.

His Dread of Innovation.—His Opinion of Obedience.

"IL est bien aysé d'accuser d'imperfection une police, car toutes choses mortelles en sont pleines; il est bien aysé d'engendrer à un peuple le mespris de ses anciennes observances; jamais homme n'entreprint cela qui n'en vinst à boust: mais d'y restablir un meilleur estat en place de celuy qu'on a ruiné, à cecy plusieurs se sont morfondus, de ceux qui l'avoyent entreprins. Je fay peu de part à ma prudence, de ma conduite; je me laisse volontiers mener à l'ordre public du monde. Heureux peuple, qui fait ce qu'on commande, mieux que ceux qui commandent, sans se tourmenter des causes; qui se laissent mollement rouller après le roullement celeste! L'obéissance n'est jamais pure ny tranquille en celuy qui raisonne et qui plaide."—MONTAIGNE, liv. 2, chap. 17,—tom. 6, p. 110.

Forms of Prayer fit only for Children.

"PARTIES in their infancy or ignorance may use forms of prayer, well and wholsomely set, for helps and props of their imbecillity; yea, riper Christians may do well to read such profitable forms, the matter whereof may, by setting their affections on edge, prepare and fit them, as matter of meditation, the better for prayer: but for those parties so to continue without progress to *conceived prayer*, were as if children should still be poring upon spelling, and never learn to read; or as if children, or weak ones, should still go by hold, or upon crutches, and never go right out."—*Anatomy of the Service Book*, p. 101.

Service-Book Savages worse than Mohawks.

"THE cruellest of the American savages, called the Mohaukes, though they fattened their captive Christians to the slaughter, yet they eat them up at once; but the Service-book savages eat the Servants of God by piece-meal, keeping them alive (if it may be called a life) *ut sentiant se mori*, that they may be the more sensible of their dying."—*Anatomy of the Service Book*, p. 56.

Milton against the Bishops.

"EPISCOPACY before all our eyes worsens and sluggs the most learned and seeming religious of our ministers, who no sooner advanced to it, but, like a seething pot set to cool, sensibly exhale and reek out the greatest part of that zeal and those gifts which were formerly in them, settling in a skinny congealment of ease and sloth at the top; and if they keep their learning by some potent sway of nature, 'tis a rare chance; but their devotion most commonly comes to that queazy temper of luke-warmness, that gives a vomit to God himself."—MILTON, *Of Reformation*, p. 13.

On the Denial of the Creed.

"Our Creed, the holy Apostles' Creed, is now disputed, denied, inverted and exploded, by some who would be thought the best Christians among us. I started with wonder and with anger to hear a bold mechanic tell me that my Creed is not my Creed. He wondered at my wonder, and said, 'I hope your worship is too wise to believe that which you call your creed.'—*O Deus bone, in quæ tempora reservasti nos!*[1] Thus ἑνὸς ἀτόπου δοθέντος καὶ τ' ἄλλα συμβαίνει.[2] One absurdity leads in a thousand; and when you are down the hill of error, there is no bottom but in Hell,—and that is bottomless too."—Sir Edward Dering.

The Parliament courts the People, who are less to be relied on than the Gentry.

"The ground of such a war as this is the affections of the people; and upon this both armies are built and kept up; we will therefore guess which of them hath the surest foundation. It hath been observed the Parliament hath made little difference (or not the right) between the Gentry and Yeomanry, rather complying and winning upon the latter, than regarding or applying themselves at all to the former. And they may be thus excused; they did not think it justice to look upon any man according to his quality, but as he was a subject: I hope this was all the reason: but howsoever it appears not that they yet have, or are likely to gain by this policy. The common people, could they be fixed, were only worth the courting, at such a time; but they are almost always heady and violent, seldom are lasting and constant in their opinions; they that are to humour them must serve many masters, who though they seem, and indeed are, their inferiors, yet grow imperious upon many occasions. Many actions of merit, how eminent soever, shall not prevail with them to excuse one mistake; want of success (though that be all the crime) makes them angry, murmuring and jealous: whereas a gentleman is better spirited and more resolute; and though he suffereth by it, had rather stick to that power that will countenance him, than to that which makes no difference betwixt him and a peasant. The gentleman follows his resolution close, and wins of his silly neighbours many times, either by his power, by his example, or his discourse; whenas they have an easy faith, quickly wrought upon, and upon the next turn will fall off in shoals. They are a body certainly of great consequence when they are headed and ribbed by the gentry: but they have a craven, or an unruly courage (which at best may rather be called obstinacy than resolution), and are far less considerable when the most part of the gentry, or chief citizens, divide themselves from them."—*The Moderator*, p. 15.

Danger of After Tyranny.

"Do we believe that the nature and disposition of the people will not be altered, who being tired and almost worn out with the contentions of the King and Parliament, will more easily undergo such things as they would heretofore have called slavery. And although the prince have no aim at it, yet before he shall be aware, he shall find himself engaged (by the concurrencies of so many circumstances that conduce to it) in a higher and more absolute government; so that the constitution of this state will become a little unlike itself. And then we must know that princes, and all such as have the government of a commonwealth, are compelled sometimes by a kind of necessity, to dispense with the settled rules of law, for reasons of state: and it cannot be expected that a prince, if he be wise as well as pious, shall be so superstitious to the strict sense of any protestations, as to neglect his interest, and the present con-

[1] Polycarp. [2] Aristotle.

dition of his state; which may, as it may happen, suffer very much whilst he makes a conscience to do things fit and requisite: and there will not then want men of both gowns, that will prove that conveniency and necessity shall excuse the conscience in such a case."—*The Moderator*, p. 21.

Consequences should the Parliament be Victorious.

Suppose the Parliament victorious,—*The Moderator* says—"What must we then expect?

"—It will seem requisite then that Monarchy, or that which is called prerogative, should be circumscribed within more popular limits; that some wiser, some honester, some more pious men, some that are unbyased with private respects or opinions, some that have hazarded themselves (and more) for the common good, should be supervisors of the State, and settle it in such an order as should better please and benefit the people. (Such rare men as these, the State hath had needs of: I pray God a competent number of them may be found, if such an occasion should call for them!) And who knows whether they will be able to stay here? For it may perhaps so fall out, that some other politic security (not to be guessed at) may seem necessary to be innovated, which this State hath *wanted*, yet perhaps not *needed*, for many hundred years. And innovations come not alone. Rules of government are like links in a chain; they hang one by another, and require proportion and evenness: if a new one be added, it must be warily fitted to the rest, or the rest reduced as near as can be to the resemblance of the other. And what do we believe will satisfy the numerous victors the People? Will not their ends and desires be as various as their humours are now? Will they submit in their opinions to that which the judgements of those in the Parliament (as many as the war and the consequences of it will leave) shall agree upon? Or will it lie in the power of the Parliament, when the State shall be in so general a confusion as an expiring war must leave it in, to order the Government so that the King may rule, and the People obey, as beseems them? I would fain assure myself that they might be able to perform all the good that they intend and promise, but something like reason will not give me leave. I have considered that those that undertake to stand at the stern, though their wills and their ends direct them a straight course, yet they must be contented to steer according to the weather, the wind, and the temper which they shall find the seas in."—P. 21.

Robert Rich.

Robert Rich hearing when abroad of the Fire of London, instructed a correspondent in London to dispose of certain money in his hands, in sums of £30 to the Roman Catholics, Episcopal Protestants, the Presbyterians, Independents, Anabaptists, Quakers, and "the Church of the First Born, who worship God in spirit and have their conversation in Heaven." These instructions are given in a letter entitled "Love without dissimulation,"—printed in a little tract of seven pages. The style is that of a happy enthusiast: he says, "Under the Vine, or Divine Teaching and Experience, resteth in peace, as in Abraham's Bosom, the soul of Robert Rich." And again, "Let the whole earth rejoice in God's salvation, as doth Robert Rich."

Erbery's Triumph over the Fallen Sects.

"Popery is fallen, Prelacy fallen, Presbytery and Independency are fallen likewise: nothing stands now but the last of Anabaptism, and that is falling too. Thus they are all fallen to those already who stand in God alone, who see God in spirit; and to spiritual Saints in this nation the Churches are nothing."—William Erbery's *Children of the West.*

Edwards's Description of the Army.

"Of that army called by the sectaries Independent, and of that part of it which truly is so, I do not think there are fifty pure Independents, but higher flown, more seraphical (as a chaplain who knows well the state of that army expressed it), made up and compounded of Anabaptism, Antinomianism, Enthusiasm, Arminianism, Familism; all these errors, and more too, sometimes meeting in the same persons; strange monsters, having their heads of Enthusiasm, their bodies of Antinomianism, their thighs of Familism, their legs and feet of Anabaptism, their hands of Arminianism, and Libertinism as the great vein going through the whole: in one word, the great religion of that sort of men in the army, is liberty of conscience, and liberty of preaching."—Edwards's *Gangræna*, p. 16.

Hieroglyphic of Henry the Eighth.

In the Irish or Baby Prophecy, published by Lilly, the hieroglyphic of Henry VIII. is said to represent "a man-killer: persecution *per* gallows."

Edwards's Complaint of the Effects of Toleration.

"Should any man seven years ago have said (which now all men see) that many of the professors and people in England shall be Arians, Anti-Trinitarians, Anti-Scripturists,—nay blaspheme, deride the Scriptures, give over all prayer, hearing sermons, and other holy duties,—be for *toleration* of all religions, popery, blasphemy, atheism,—it would have been said, it cannot be; and the persons who now are fallen would have said as Hazael, Are we dogs that we should do such things? And yet we see it is so. And what may we thank for this, but liberty, impunity, and want of government? We have the plague of Egypt upon us,—frogs out of the bottomless pit covering our land, coming into our houses, bed-chambers, beds, churches;—a man can hardly come into any place, but some croaking frog or other will be coming up upon him."—Edwards's *Gangræna*, p. 121.

Edwards on Toleration.

"A Toleration is the grand design of the Devil, his masterpiece and chief engine he works by at this time to uphold his tottering kingdom; it is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil: it is a most transcendent, catholic and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin, all sin, having the seed and spawn of all in it; so a Toleration hath all errors in it, and all evils. It is against the whole stream and current of scripture both in the Old and New Testament, both in matters of faith and manners, both general and particular commands. It overthrows all relations, both political, ecclesiastical, and œconomical. And whereas other evils, whether errors of judgement or practice, be but against some one or few places of scripture or revelation, this is against all: this is the Abaddon, Apollyon, the destroyer of all religion, the Abomination of Desolation and Astonishment, the Liberty of Perdition (as Austine calls it), and therefore the Devil follows it night and day, working mightily in many by writing books for it, and other ways; all the devils in Hell and their instruments being at work to promote a Toleration."—Edwards's *Gangræna*, p. 122.

Conduct of the Parliamentarian Army—1642.

"Lord, how these men are touched to the quick, when any man but themselves dare offer to plunder; as if they desired, not only the free trade, but even the monopoly of plundering to themselves.—But do they think with such clamours and outcries to deaf the ears of men, and drown the ejulations of poor people whom they have harrowed? They have spared no age; neither the venerable old man, nor

the innocent child: No orders of men; the long robe as well as the short hath felt their fury: No sex,—not women, no, not women in childbed, whom common humanity should protect: No condition; neither father nor friends. They have spared no places: the churches of Christians which the Heathens durst not violate, are by them profaned. Their ornaments have been made either the supply of their necessities, or the subject of their scurrilities. Their chalices, or communion cups (let them call them what they will, so they would hold their fingers from them) have become the objects of their sacrilege. The badges and monuments of ancient gentry in windows and pedigrees have been by them defaced. Old evidences, the records of private families, the pledges of possessions, the boundaries of men's properties, have been by them burned, torn in pieces, and the seals trampled under their feet. Ceilings and wainscot have been broken in pieces; walls demolished (a thing which a brave Roman spirit would scorn to tyrannize over), walls and houses. And all this by a company of men crept now at last out of the bottom of Pandora's box! The poor Indians found out by experience that Gold was the Spaniards' God: And the Country finds to their loss what is the reformation which these men seek!"—EARL OF NEWCASTLE'S *Declaration, printed at York*, 1642.

On Bowing at the Name of Jesus.

"HEAR me with patience," said Sir EDWARD DERING; "and refute me with reason. Your command is that all corporal bowing at the name Jesus be henceforth forborne.

"I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not *idonei et competentes judices* in doctrinal determinations. The theme we are now upon is a sad point: I pray, consider severely on it.

"You know there is *no other name under Heaven given among men whereby we must be saved.* You know that this is *a Name above every name. Oleum effusum nomen ejus;*—it is the carrol of his own spouse. This Name is by a Father stiled *Mel in ore, melos in aure, jubilum in corde.* This, it is the sweetest and the fullest of comfort of all the Names and Attributes of God, *God my Saviour.* If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

"And must I, Sir, hereafter do no exterior reverence, none at all, to God my Saviour, at the mention of his saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it undone, it is questionable; it is controvertible; it is at least a moot point in divinity. But to deny it, to forbid it to be done;—take heed, Sir! God will never own you, if you forbid his honour. Truly, Sir, it horrors me to think of this.

"For my part I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name Jesus. And if I should do it also as oft as the Name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frighted from this with that fond shallow argument, Oh you make an idol of a name. I beseech you, Sir, paint me a voice; make a sound visible if you can. When you have taught mine ears to see, and mine eyes to hear, I may then perhaps understand this subtle argument. In the mean time reduce this dainty species of new idolatry under its proper head, the second commandment, if you can; and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

"—Was it ever heard before, that any men, of any religion, in any age, did ever cut short and abridge any worship, upon any occasion, to their God? Take heed, Sir,

and let us all take heed whither we are going! If Christ be JESUS, if JESUS be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back-stairs to Socinianism.

"In a word, certainly, Sir, I shall never obey your order, so long as I have a hand to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS."

Defence of the Clergy.

"I CANNOT think of half the happiness we might hope for, so long as the rewards of Wisdom are held forth to invite and encourage industry. *Riches and honour are with me*, saith Wisdom, that knew how to invite. Take then none of the reward away, either of profit, or of honour. So much reward as you abate, so much industry you lose. Who ever went unto the Hesperides only to fight with the Dragon? only for that? for victory, and for nothing else? No, Sir, but there was the fruit of Gold (profit as well as honour) to be gained, to be atchieved; and for that the Dragon shall be fought withal."—SIR EDWARD DERING.

"THE Lawyer, the Physician, the Merchant, through cheaper pains do usually arrive at richer fortunes. And, but that it pleaseth God to work inwardly, I should wonder that so many able heads, ingenious spirits and industrious souls, should joy in the continual life-long pains and care of a parish cure, about 100*l. per annum* stipend for life; when with easier brows, fewer watchings and lesser charge, they might in another profession (as every day we see it done) fasten a steady inheritance to them and their children of a far larger income."—SIR EDWARD DERING.

Defence of the Bishops.

The Bishops' Bill.

"THIS Bill indeed doth seem to me an uncouth wilderness, a dismal vastness, and a solitude wherein to wander, and to lose ourselves and our Church, never to be found again. Methinks we are come to the brink of a fatal precipice; and here we stand ready to dare one another, who shall first leap down.

"—Truly, Sir, for my part I do look upon this Bill as upon the gasping period of all good order. It will prove the mother of absolute anarchism. It is with me as the passing bell to toll on the funeral of our Religion, which when it goes will leave this dismal shriek behind—

Ἐμῦ θάνοντος γαῖα μιγθήτω πυρί.

When Religion dies, let the world be made a bonfire."—SIR EDWARD DERING.

Fear of a Democracy.

"THESE things thus pressed and pursued, I do not see but on that rise of the *Kingship* and *Priestship* of every particular man, the wicked sweetness of a popular parity may hereafter labour to bring the King down to be but as the first among the Lords: and then if (as a gentleman of the House professed his desire to me) we can but bring the Lords down into our House among us again, εὕρηκα—all's done. No rather, all's undone, by breaking asunder that well ordered chain of government, which from the chair of Jupiter reacheth down by several golden links, even to the protection of the poorest creature that now lives among us."—SIR EDWARD DERING.

Difficulty of Satisfying the People.

"WHAT will the issue be, when hopes grow still on hopes, and one aim still riseth upon another, as one wave follows another, I cannot divine. In the mean time you of that party have made the work of Reformation far more difficult than it was at the day of our meeting; and the vulgar mind, now fond with imaginary hopes, is more greedy of new achievements than thankful for what they have received. Satisfaction

will not now be satisfactory. They and you are just in Seneca's description. *Non patitur aviditas quenquam esse gratum. Nunquam enim improbæ spei, quod datur, satis est. Eo majora cupimus, quo majora venerunt.—Æquè ambitio non patitur quenquam in eâ mensurâ conquiescere, quæ quondam fuit ejus impudens votum.—Ultra se cupiditas porrigit, et felicitatem suam non intelligit.*"—Sir Edward Dering.

Upstarts fit for High Offices—good irony.

"How fit would these men be for State employment!" says *Antibrownistus Puritanomastix*—"Would not How the Cobler make a special Keeper of the Great Seal, in regard of his experience in wax? Or Walker, the Spiritual Ballad-writer, become the office of Secretary of State? Or the Lock-smith that preached in Crooked Lane make an excellent Master of the Wards? And the Taylor at Bridewell Dock might be Master of the Liveries. Who fitter to be Master of the Horse than my Lord Whatchicallum's Groom? I tell you plainly, he is able to do more service in the stable (besides what he can do in the pulpit) than he that enjoys the place. And would not Brown the Upholster make a proper Groom of the Bed-chamber?"

Hugh Peters.

"It was once my lot to be a member of that famous ancient glorious work of buying in Impropriations, by which work 40 or 50 preachers were maintained in the dark parts of this kingdom. Divers knights and gentlemen in the country contributed to this work, and I hope they have not lost that spirit. I wish exceeding well to preaching above many things in this world, and wish my brethren were not under these tithing temptations, but that the State had itinerant preachers in all parts of the kingdom, by which you may reach most of the good ends for this State designed by you. Let poor people first know there is a God, and then teach them the way of worship. The Prophet says, when the husbandman hath ploughed, harrowed, and broken the clods, then sow your timely seed, when the face of the earth is made plain. Indeed I think our work lies much among clods: I wish the face of the earth were even'd."—Hugh Peters, 2*nd Apr.* 1646.

Conquests in the East and West Indies.

"Tant de villes rasées, tant de nations exterminées, tant de millions de peuples passez au fil de l'espée, et la plus riche et belle partie du monde bouleversée, pour la negociation des perles et du poivre! Mechaniques victoires. Jamais l'ambition, jamais les inimitiez publiques, ne pousserent les hommes les uns contre les autres, à si horribles hostilitez, et calamitez si miserables."—Montaigne, liv. 3, chap. 6.

Cry of Religion by the Irreligious.

"We have had sad experience," says Brian Walton, "of the fruits of causeless fears and jealousies, which the more unjust they are, the more violent usually they are, and less capable of satisfaction. It hath been, and is, usual with some, who that they may create fears in the credulous ignorant multitude, and raise clamours against others, pretend great fears of that which they themselves no more fear than the falling of the skies; and to cry out *Templum Domini*, when they scarce believe *Dominum Templi*."—*The Considerator Considered*, p. 29.

Law versus *Justice.*

The best case which I have seen of Law *versus* Justice and Common Sense, is one which Montaigne relates as having happened in his own days. Some men were condemned to death for murder: the Judges were then informed by the officers of an inferior court, that certain persons in their custody had confessed themselves guilty of the murder in question, and had

told so circumstantial a tale that the fact was placed beyond all doubt. Nevertheless it was deemed so bad a precedent, to revoke a sentence and shew that the Law could err, that the innocent men were delivered over to execution.—Liv. 3, chap. 17,—tom. 9, p. 128.

Quaker Railing.

"None that ever were born," says Leslie, "vented their rage and madness against their opponents with so much venom, nastiness and diabolical fury as the Quakers have done. Such words as they have found out of spite and inveterate rancour never came into the heads of any either at Bedlam or Billingsgate, or were never so put together by any that I ever heard; and I have had the curiosity to see *Mother Damnable*, whose rhetorick was honey to the passion with which the Quaker books are stuffed."—*Defence of the Snake in the Grass*, second part, p. 329.

Roman Houses, how heated.

"Que n'imitons-nous l'architecture Romaine? Car on dit, qu'anciennement, le feu ne se faisoit en leurs maisons que par le dehors, et au pied d'icelles: d'où s'inspiroit la chaleur à tout le logis, par les tuyaux practiquez dans l'espais du mur, lesquels alloient embrassant les lieux qui en devoient estre eschauffez: ce que j'ay veu clairement signifié, je ne sçay où, en Seneque." — Montaigne, liv. 3, chap. 13, — tom. 9.

The passage from Seneca is thus given by the editor, M. Coste. "Quadam nostrâ demum prodisse memoriâ scimus, ut—impressos parietibus tubos per quos circumfunderetur calor, qui ima simul et summa foveret æqualiter."—*Epist.* 90.

Beggars irreclaimable.

"Je sçay avoir retiré de l'aumosne des enfants pour m'en servir, qui bientost après m'ont quitté et ma cuisine et leur livrée, seulement pour se rendre à leur premiere vie. Et en trouvay un amassant depuis des moules emmy la voirie pour son disner, que par priere, ny par menasse, je ne sceu distraire de la saveur et douceur qu'il trouvoit en l'indigence. Les gueux ont leurs magnificences, et leurs voluptez, comme les riches; et, dit-on, leurs dignitez et ordres politiques."— Montaigne, liv. 3, chap. 13,—tom. 9, p. 164.

Quakers against the Rich.

"Woe unto you that are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, in respect to your persons; who are called of men Master and Sir, and Mistress and Madam. — And you must have your wine and ale, and all your dainty dishes! and you have your fine attire, silk, velvet and purple, gold and silver; and you have your waiting men and waiting maids under you to wait upon you, and your coaches to ride in, and your high and lofty horses. And here you are Lords over your fellow-creatures, and they must bow and crouch to you, — and you will be called Masters, upholding that which Christ in his doctrine forbids, who says, Be not ye called masters.—The Lord abhors all your profession! Your works are the works of the Devil,—in your dainty dishes,—in your lofty horses,—in your curious buildings,—in your earthly honour,—which is all but the fruits of the Devil. You are too high and fine, and too lofty to enter in at the strait gate."— *The Trumpet of the Lord blown*,— 1655.

Saints and Diseases.

"Il ne faut pas douter que les femmes qui ont mal au sein ne se soient mises sous la protection de Saint Mammard, plutôt que sous la protection d'un autre, à cause du nom qu'il porte. Il ne faut pas douter que ce ne soit pour la même raison que ceux qui ont mal aux yeux, les vitriers et les faiseurs de lanterne, se recomman-

dent à Saint Clair ; ceux qui ont mal aux oreilles, à Saint Ouïn ; ceux qui sont gouteux, à Saint Genou ; ceux qui ont la teigne, à Saint Aignan ; ceux qui sont aux liens ou en prison, à Saint Lienard ; et ainsi de plusieurs autres. Quoique cette remarque se trouve dans l'Apologie pour Herodote, qui est un livre très-injurieux à l'Eglise Catholique, elle ne laisse pas d'être vraie, comme l'ont reconnu M. de la Mothe le Vayer dans son Hexameron Rustique, et M. Menage dans ses Origines de la Langue Françoise. Ces messieurs également savans et respectueux pour les choses saintes, n'ont pas pretendu, en avoüant cela, condamner l'invocation des Saints : car dans le fond, si Saint Clair n'est pas plus propre qu'un autre à guerir le mal des yeux, il ne l'est pas moins aussi ; de sorte qu'il vaut autant s'adresser à lui qu'à un autre. Ils ont seulement voulu reconnoître que la moindre chose est capable de determiner les peuples à faire un choix, et que la conformité des noms est un puissant motif pour eux."—Bayle, *Pensées sur la Comete*, tom. 1, p. 53.

Change in the Quakers after Penn joined them.

"Many of them have really gone off from that height of blasphemy and madness which was professed among them at their first setting up in the year 1650, and so continued till after the Restoration, since which time they have been coming off by degrees ; especially of late, some of them have made nearer advances towards Christianity than ever before. And among them the ingenious Mr. Penn has of late refined some of their gross notions, and brought them into some form ; has made them speak sense and English, of both which George Fox, their first and great apostle, was totally ignorant. —But so wretched is their state, that though they have in a great measure reformed from the errors of the primitive Quakers, yet they will not own this, because, as they think, it would reflect upon their whole profession ; as indeed it does, and argues that their doctrine was erroneous from the beginning, and their pretence false and impious, upon which they first left the Church and run into schism. Therefore they endeavour all they can to make it appear that their doctrine was uniform from the beginning, and that there has been no alteration ; and therefore they take upon them to defend all the writings of George Fox, and others of the first Quakers, and turn and wind them, to make them (but it is impossible) agree with what they teach now at this day."—Leslie, *The Snake in the Grass*, p. 18.

Parallel between the Quakers and Muggleton.

"Mr. Penn in his Winding Sheet, p. 6, calls Muggleton the *Sorcerer of our days*.

"Now I would beseech Mr. Penn (who has more wit than all the rest of his party) to let us know what ground he had for leaving the Church of England, more than Muggleton ?

"Or why we should trust the Light within him, or George Fox, rather than the Light within Lodowick Muggleton ?

"Has Lodowick wrought no miracles to prove his mission ? No more have George Fox or William Penn.

"Are they very sure that they are in the right ? So is he. Are they schismatics ? So is he. Are they above ordinances ? Have they thrown off the Sacraments ? Muggleton has done more : he has discarded preaching and praying too, for these are Ordinances. Is he against distinct persons in the Godhead ? So are they. Is he against all creeds ? So are they. Does he deny all Church authority ? So do they. Yet does he require the most absolute submission to what himself teaches ? So do they. Does he make a dead letter of the holy Scriptures, and resolve all into his own private spirit ? So do they. Does he damn all the world, and all since the Apostles ? So do they.—These are twin enthusiasts, both born in the year 1650 (for then it was, Muggleton says, he got his inspira-

tion), and have proceeded since upon the same main principle, though in some particulars they have out-stript one another, and persecute one another, as if they were not brethren. But though, like Sampson's foxes, they draw two ways, their tails are joined with fire-brands to set the Church in a flame."—Leslie, *The Snake in the Grass*, p. 19.

Quakers become Wealthy.

"Yet now, none are more high and fine grown than the Quakers! None have more dainty dishes and curious buildings! None wear finer silk and velvet! They have their wine and ale too, their lofty horses; yea verily, and their coaches to boot! They have their waiting men and waiting maids, and are Master'd and Mistress'd by them, without fear of that command *Be not ye called masters!* For *the case is altered*, quoth Plouden. They had then, poor souls, none of these tentations. George Fox was known by the name of the Man with the Leathern Breeches; which he tells full oft in his Journal. And his first followers had, few of them, a tatter to their tail; though they came after to upbraid others by the name of *threadbare tatterdemallions*. They were their own waiting men and waiting maids, and rode upon their own hobby horses. None of them had been in the inside of a coach; that was an exaltation far above their thoughts; as were fine houses and furniture to those who pigg'd in barns or stables, and under hedges. Therefore they railed at all these fine things, because they had none of them, or ever hoped to have. Silly, dirty draggle-tails, and nasty slovens, but now grown fine and rampant! Yet still pretend to keep to their ancient testimonies, —to be the same poor in spirit and self-denied lambs they were at the beginning, though they now strive to outdo their neighbours both in fine houses and furniture. They have got coaches too. Ay marry! but you must not call them coaches; for that name they had vilified and given it for a mark of the Beast. But as one of them said when his coach was objected to him, as contrary to their ancient testimonies, he replied that it was not a coach, only a leathern conveniency:—like the traveller who told that they had no knives in France, and being asked how they cut their meat? said, with a certain thing they call a *couteau*." —Leslie, *Second Defence of The Snake in the Grass*, p. 356.

William Penn's Wig.

"There was nothing they inveighed against more severely than the use of perriwigs. George Fox had a mind to be a Nazarite, like Sampson, and wore long strait hair, like rat's-tails, just as Muggleton did. But William Penn coming in among the nasty herd, could not so easily forget his genteel education. He first began with borders; at last came to plain wigs: and after his example it is now become a general fashion among the Quakers to wear wigs. George Whitehead himself is come into it."—Leslie, *Defence of The Snake in the Grass*, second part, p. 357.

Quakers against Wigs.

"They abused the clergy for wearing wigs, ay, and of a light colour too! that was abomination, especially if the hair was crisped or curled; that they made a severe aggravation. They should have put in *clean* too; for George Fox's heart-breakers were long, slank, and greasy.

"It has been observed of great enthusiasts that their hair is generally slank, without any curl; which proceeds from a moisture of brain that inclines to folly. It was thus with Fox and Muggleton. But the Quakers' wigs now hinder us from the observation. And William Penn, George Whitehead, &c., wear not only fair but curled wigs; for none other are made. They should set up some Quaker wig-makers, to make them wigs of downright plain hair, without the prophane curl of the world's people." —Leslie, *Defence of The Snake in the Grass*, second part, p. 357.

Ranters.

"I HAVE a collection of several Ranters' books in a thick quarto," says LESLIE: "and though I am pretty well versed with the Quaker strain, I took all these authors to be Quakers, and had marked some quotations out of them, to shew the agreement of the former Quakers with the doctrine which their later authors do hold forth: till shewing this book to a friend who knew some of them and had heard of the rest, he told me they were Ranters, and that I could not make use of these quotations against the Quakers. But though I cannot do it in the sense I intended, yet it may serve to better purpose, *viz.* to shew the agreement 'twixt the Ranters and the Quakers."—*Answer to the Switch*, p. 609.

Familists.

"I HAVE now before me," says LESLIE, "the Works, or part of them, of Henry Nicholas, the Father of the Family of Love. They were given to a friend of mine by a Quaker, with this encomium, that he believed he would not find one word amiss, or one superfluous, in the whole book; and commended it as an excellent piece. It is not unlikely that he took it for a Quaker book; for there is not his name at length, only H. N. to it; and it has quite through the Quaker phyz and mien, that twins are not more alike. And though he directs it to the Family of Love, yet an ignorant Quaker might take that for his own family and apply it to the Quakers."—*Answer to the Switch*, p. 609.

Quakerism the last Extreme.

"THE latter of these vile Sects," says LESLIE, "still borrowed from the former;—the latest the worst of all, that is the Quakers, who have inherited and improved the wicked doctrines of those before them.—William Penn boasts that George Fox was an original and no man's copy. He must not be allowed the credit of being an heresiarch, nor the Quakers of being a new sect; only thus far, that as in the progress of wickedness the last does still exceed, the Quakers are the *fæces*, the dregs and lees, of all the monstrous sects and heresies of Forty-One, thickened and soured into a tenfold more poisonous consistency. They are all centered in Quakerism, as the beams of the sun contracted in a burning glass meet in a point, and there throw in their united force."—*Answer to the Switch*, p. 612.

George Fox's Lear-father.

"WE can tell the man who was called George Fox's *Lear Father*, that is, who first taught and founded him in his blasphemous principles. It was John Hinks, a Ranter, with whom George Fox kept sheep for some time, whence William Penn makes him a shepherd, *a just figure*, says he, *of his after ministry and service*. But this he was not brought up to. His trade was a shoemaker, and he arrived no higher than a journeyman: but William Penn could not make such a piece of wit of this: therefore he kept that under his thumb. Nor was he a shepherd; only a boy hired to look after the sheep with his fellow Hinks. The Quakers would fain make something of him: but Hinks made him a Ranter; and he had afterwards a mind to set up for himself."—LESLIE'S *Answer to the Switch*.

Holland the Officina of Heresies.

"As the principles of Quakerism," says LESLIE, "were none of the invention of Fox, or any of his cubs, so can it not be imagined that all those sects of Forty-One came from the silly ringleaders of them that started up here in England. They were but vaumpt here. The cargo came from Holland, which always found kind hospitality at our hands."—*Answer to the Switch*, p. 612.

Change in Quakerism effected by Controversy and Exposure.

"I DISTINGUISH," says LESLIE (writing in 1700), "betwixt those who have publicly renounced Quakerism, and been baptized in our Churches (which are many, and daily increasing both in the city and country), and those who still keep in the unity of the Quakers, but have forsaken their ancient testimonies and doctrine. And these again I divide into two sorts: first, those who downright disown these ancient testimonies, and the books and authors of these anti-christian heresies which have been proved upon them, and say they will not be concluded by Fox, Burroughs, Whitehead, Penn, or any of their writers, but stand to the Light within themselves. Of these I know several. Secondly, those who will not deny their ancient testimonies, because of the consequence they see must come upon them, *viz.* that it was a false and erroneous spirit which first set up Quakerism, and possessed their chief leaders to give forth such monstrous heresies and blasphemies *in the name of the Lord God.* Therefore they dare not, while they retain the name of Quakers, throw off the authority of their first and celebrated Rabbies; but endeavour to colour and gloss their words to make them bear a christian sense. Both these two last sorts I reckon among the converted, but that they will not own it. They own the christian doctrine, which they did not before. And these are so many, that whereas five or six years ago I met with almost no Quakers who were not Quakers indeed, and bare-faced asserted and maintained all whole Quakerism, I can hardly now in all London find one of them. They are become Christians, at least in profession; and that in time will have its effect, at least upon their posterity. And if it be the same with them in the several counties of England, as I hear it is in great part;—and some to my own knowledge, of their most eminent preachers, who have given that to me as the reason of their not breaking off publicly from them, but to continue to preach as formerly among them, that they may thus insensibly instill the christian doctrine into their hearers; and they have told me the very great numbers who by this means are brought off from Quakerism without their own knowing of it;—I say, if it be thus in the remoter counties, as it is in London and parts adjacent, then we may fairly compute eight or nine parts in ten of the Quakers in England to be converted.

"I must add that the answers of Whitehead and Wyeth to the Snake in the Grass have contributed very much towards this. For therein, as likewise in several other of their late apologies, they endeavour to put a christian meaning upon their ancient testimonies; which though it may deceive strangers, yet cannot those Quakers who know what they have taught and have believed: insomuch that some of them have been offended, and said, What, is George Whitehead and Joseph Wyeth, too, gone from the truth?" —*Preface to The Present State of Quakerism.* LESLIE'S *Theological Works*, vol. 2, p. 642.

George Fox's Marriage.

"GEORGE FOX made a great mystery, or figure, of his marriage, which he said was above the state of the first Adam in his innocency; in the state of the second Adam that never fell. He wrote in one of his general Epistles to the Churches (which were read and valued by the Quakers more than St. Paul's) that his marriage was a figure of the Church coming out of the Wilderness. This if denyed I can vouch undeniably; but it will not be denyed, though it be not printed with the rest of his Epistles, but I have it from some that read it often. But why was it not printed? That was a sad story.—But take it thus. He married one Margaret Fell, a widow, of about threescore years of age, and this figure of the Church must not be barren: therefore though she was past childbearing, it was expected that, as Sarah, she should miraculously conceive, and bring

forth an Isaac, which George Fox promised and boasted of; and some that I know have heard him do it more than once. She was called *the Lamb's wife:* and it was said amongst the Quakers that the Lamb had not taken his wife, and she would bring forth an holy seed. And big she grew, and all things were provided for the lying-in; and he being persuaded of it, gave notice to the Churches as above observed. But after long waiting, all proved abortive, and the figure was spoilt. And now you may guess the reason why that Epistle which mentioned this figure was not printed."—LESLIE's *Discourse on Water Baptism*, vol. 2, p. 707.

Leslie's Appeal to Penn upon Separation.

"REMEMBER," says LESLIE in his friendly expostulation with Mr. Penn,—"remember what you said to your own Separatists of Harp Lane, when they desired to put up past quarrels; you bid them then to *return from their Separation.* Take the good advice you have given. Sure the cause is more important; and our Church can plead more authority over you, than you could over them: And if you think that she has errors and defects (wherein I will join with you), yet consider that no errors can justify a breach of communion, but those which are imposed as conditions of communion.

"We shall have many things to bear with, to bemoan, to amend, to struggle with, while we are upon this earth. And he that will make a separation for every error, will fall into much greater error and sin than that which he would seek to cure. It is like tearing Christ's seamless coat, because we like not the colour, or to mend the fashion of a sleeve."

Poor, when supported by the Clergy.

"BEFORE the Reformation, the Poor were maintained by the Clergy, besides what was contributed by the voluntary charity of well-disposed people. But there was no such thing as poor-rates, or a tax for the poor. The Bishops and Clergy, as well secular as regular, kept open hospitality for the benefit of strangers and travellers, and the poor of the neighbourhood; and were so obliged to do by their foundations. They had amberies for the daily relief of the poor, and infirmaries for the sick, maimed, or superannuate, with officers appointed to attend them. They employed the poor in work, which is the most charitable way of maintaining them. It was they who built most of all the great cathedrals and churches of the nation; besides the building and endowing of colleges, and other public works of charity and common good. They bound out to trades multitudes of youths who were left destitute; bred others to learning, of whom some grew very eminent; and gave portions to many orphan young women every year. They vied with one another in these things. What superstition, or conceit of merit, there was in it, we are not now to enquire; I am only telling matter of fact. And God did bless these means to that degree, that the Poor were no burthen to the nation; not a penny imposed upon any layman for the maintaining of them; the Clergy did that among themselves; they looked upon the Poor as their charge, as part of their family, and laid down rules and funds for their support."—LESLIE's *Divine Right of Tithes*,—vol. 2, p. 873.

Proposal that the Clergy should receive the full Tythe and support the Poor.

"THE Poor-rates in England come now (as I am informed) to about a million in the year. All this we may to boot, betwixt having the Clergy or the Impropriators to our landlords; for the Clergy, ill as they were, kept this charge from off us. And if their revenues were taken from them because they did not make the best use of them, those to whom they were given should be obliged not to mend the matter from bad to worse.

"What benefit has the farmer for the tithes being taken from the Clergy? Do the people then pay no more tithe? That would be an ease indeed; but they are still paid, only with this difference, that the Impropriator generally through England sets his tithes a shilling or eighteen-pence in the acre dearer than the Incumbent.

"Would it then be an unreasonable proposal, to put all the Poor in the nation upon the Church lands and tithes, which maintained them before; and let the Clergy bear their share for as much of them as are left in their hands?

"If the Impropriators will not be pleased with this, then let them have a valuable consideration given them for these lands and tithes by a tax raised for that purpose, and return the Poor to the Clergy, together with their lands and tithes.

"And that the tax may not be thought too grievous, let it be only three years of the present poor-rates through England; and if that will not do, the Clergy shall purchase the rest themselves. Three years' purchase is a very good bargain to get off a rent-charge which is perpetual, and more probability of its increasing than growing less.

"What man in England would not willingly give three years of his poor-rate at once, to be freed from it for ever?

"And for the poorer sort, who may not be able, or if any be not willing, then let them have the same time to pay it in as now.

"Let the Clergy have three years of the Poor-rates, payable in three years, and a value put at which the Impropriators should be obliged to sell; and after that the Clergy shall be obliged to maintain the Poor as formerly. And this will cost no more than to double the Poor-rates for three years, and so be rid of them for ever.

"But if those who have swallowed the patrimony of the Church will neither maintain the Poor themselves, nor let others do it who are willing, let them reflect,—let the nation consider it, all who have any sense of God or Religion left,—that since they have robbed God, the Church, and the Poor, by seizing upon their patrimony, the Poor are encreased to that prodigious rate upon them, that they are forced to pay now yearly for their maintenance more than all their sacrilege amounts to. So little have they gained at God's hand by their invading of what was dedicated to his service."—Leslie (*Divine Right of Tithes*), vol. 2, p. 873.

Argument that the Impropriators have succeeded to this Charge.

"I must tell our Impropriators," says Leslie, "that in truth, in reason, and in law too, as well of God as man, they have taken these lands and tithes of the Church *cum onere*, with that charge that was put upon them by the donors of the lands, and by God upon the tithes, that is, of maintaining and providing for the poor. A lessee can forfeit no more than his lease; he cannot alter the tenure; and whoever comes into that lease, comes under all the covenants of the lease. Therefore the Impropriators stand chargeable, even in law, to keep up that hospitality, the amberies and infirmaries for the poor, the sick and the stranger, that the Clergy were obliged to do while they had their possessions; and in some sort performed, at least so far as to keep the poor from being any tax upon the nation.

"And at the beginning of the Reformation, when the Laity were first put in possession of these lands and tithes, they understood it so to be, and were content to take them with all that followed them (any thing to get them!); and did for a while make a shew of keeping up the former hospitality, &c. better than the Clergy had done; that being the pretence why they took them from the Clergy. But when the fish was caught, they soon laid aside the net."—Leslie (*Divine Right of Tithes*), vol. 2, p. 874.

Praise of War.

"Peu de chose me retient, que je n'entre en l'opinion du bon Heraclitus, affermant guerre estre de touts biens pere; et croye que guerre soit en Latin ditte belle, non par antiphrase, ainsi comme ont cuidé certains repetasseurs de vieilles ferracles Latines, parce qu'en guerre, gueres de beauté ne voyent; mais absolument et simplement; par raison qu'en guerre apparoisse toute espece de bien et beau, et soit decelée toute espece de mal et laidure."—RABELAIS, tom. 4, p. 16.

Fitness of letting Soldiers know the whole Danger.

"Ne trouvez estrange, Capitaines, mes compagnons, si presageant la perte d'une bataille, je l'asseurois ainsi aux Siennois. Ce n'estoit pas pour leur desrober le cœur, ains pour les asseurer, afin que la nouvelle venant tout à coup, ne mist une espouvante generale par toute la ville. Cela les fait resoudre, cela les fait adviser à se pourvoir. Et me semble que prenant les choses au pis, vous ferez mieux que non pas vous asseurer par trop."—MONTLUC, tom. 2, p. 149.

Folly of Costly Funerals.—Souls brought from Purgatory to see their own Obsequies.

SIR THOMAS MORE makes the Souls in Purgatory say, "Some hath there of us whyle we were in helthe, not so mych studyed how we myght dye penytent and in good crysten plyght, as how we myght be solempnely borne owte to beryeng, have gay and goodly funeralles, wyth herawdys, at our hersys, and offrynge up oure helmettys, setting up our skouchynge and cote armours on the wall, though there never cam harneyse on our bakkys, nor never auncestour of ours ever bare armys byfore. Then devysed we some doctour to make a sermon at our masse in our monthis mynde, and there preche to our prayse with some fond fantesy devysed of our name; and after masse mych festyng ryotouse and costly; and fynally lyke madde men made men mery at our dethe, and take our beryeng for a brydeale. For specyall punyshement whereof, some of us have bene by our evyll aungels brought forth full hevyly in full great despyght to byholde our owne beryeng, and so standen in great payne invysyble among the preace, and made to loke on our caryen corps caryed owte wyth great pompe, wherof our lorde knoweth we have taken hevy pleasure." — *Supplycacyon of Soulys*, fol. 42.

Women punished in Purgatory for Excess in Dress.

"Ah swete husbandys," say the female souls in Purgatory in the Supplication made for them by SIR THOMAS MORE, 'whyle we lyved there in that wreched world wyth you, whyle ye were glad to please us, ye bestowed mych uppon us, and put yourselfe to greate coste, and dyd us great harme therwyth; wyth gay gownys, and gay kyrtles, and mych waste in apparell, ryngys and owchys, wyth partelettys and pastys garneshed wyth perle, wyth whych proude pykynge up, both ye toke hurte and we to, many mo ways then one, though we told you not so than. But two thynges were there specyall, of whych yourselfe felt then the tone, and we fele now the tother. For ye had us the hygher harted and the more stoburn to you, and God had us in lesse favour, and this alak we fele. For now that gay gere burneth uppon our bakkes; and those prowd perled pastis hang hote about our chekys; those partelettes and those owchis hang hevy about our nekkes, and cleve fast fyrehote; that wo be we there, and wyshe that whyle we lyved, ye never had folowed our fantasyes, nor never had so kokered us, nor made us so wanton, nor had geven us other ouchys than ynyons, or gret garlyk heddes, nor other perles for our partelettys and our pastys then fayre oryent peason. But now for as mych as that ys passed and cannot be called agayn, we besech you syth ye gave them us, let us

have them styll; let them hurt none other woman, but help to do us good; sell them for our sakys to set in sayntis copys, and send the money hether by masse pennys, and by pore men that may pray for our soulys."—Fol. 43.

Sir Thomas More was one of those men who practised as he preached. "His sonne John's wife often had requested her father-in-law Sir Thomas, to buy her a billiment sett with pearls. He had often put her off, with many pretty slights; but at last, for her importunity, he provided her one. Instead of pearles, he caused white peaze to be sett; so at his next coming home, his daughter demanded her jewel. 'Ay, marry, daughter, I have not forgotten thee!" So out of his studie he sent for a box, and solemnlie delivered it to her. When she with great joy lookt for her billiment, she found, far from her expectation, a billiment of peaze; and so she allmost wept for verie griefe. But her father gave her so good a lesson, that never after she had any great desire to weare anie new toye."—Dr. Wordsworth, *Ecclesiastical Biography*, vol. 2, p. 136.

Tindal's odd Argument to shew that Women may minister the Sacraments; and Sir Thomas More's odd Answer.

"Then goth he forth and sheweth us a solemne processe that God and necessyte is lawlesse; and all this he bryngeth in to prove that not only yonge men, but women also, may for necessyte mynyster all the sacramentes; and that as they maye crysten for necessyte, so they may for necessyte preache, and for necessyte consecrate also the blessed bodye of Cryste. And for to make this mater lykely, he is fayne to ymagyne an unlykely case, that a woman were dreven alone in to an ilande where Cryste was never preached; as though thynges that we call chaunce and happs, happed to come so to passe wythout any provydence of God. Tyndale may make hym selfe sure, that syth there falleth not a sparow uppon the ground wythout our father that is in heven, there shall no woman fall a lande in any so farre an ilande, where he will have his name preached and his sacramentes mynystred, but that God can and wyll well inough provyde a man or twayne to come to lande wyth her; whereof we have had allredy metely good experyence, and that wythin few yeers.

"For I am sure there have ben mo ilandes and more parte of the ferme lande and contynent dyscovered and founden out wythin this fourty yeres last passed, than was new founden, as farre as any man may perceyve, this thre thousand yere afore; and in many of these places the name of Cryste now new knowen to, and preachynges had, and sacramentes mynystred, wythout any woman fallen a land alone. But God hath provyded that his name is preched by such good crysten folke as Tyndale now moste rayleth uppon, that is, good relygyous freres, and specyally the freres observauntes, honeste, godly, chaste, vertuose people; not by such as frere Luther is, that is runne out of religyon, nor by castyng a lande alone any suche holy nonne as his harlot is."—Sir Thomas More, *Confutacyon of Tyndalys Answer*, p. 141.

Monastic Reformers.

"I doubt not," says Fuller, speaking of "the family of Benedictines, with their children and grandchildren of under-orders springing from them" in England, before the Reformation,—"I doubt not but since these Benedictines have had their crudities deconcocted, and have been drawn out into more slender threads of subdivision. For commonly once in a hundred years, starts up some pragmatical person in an Order, who out of novelty alters their old Rules (there is as much variety and vanity in monks' cowls as in courtier's cloaks), and out of his fancy adds some observances thereunto. To cry quits with whom after the same distance of time, ariseth another,

and under some new name *reformeth* his *Reformation*, and then his late new (now old) Order is looked on as an almanack out of date, wanting the perfection of new and necessary alterations."—*History of Abbeys*, p. 267.

Danger of tempting Men by unwise Taxation.

"A LEGISLATOR who would act prudently," says MICHAELIS, "can hardly be too tender to the consciences of his people in the imposition of taxes: for if they once learn to tamper with conscience, they carry it always farther and farther, till the moral character of the whole nation becomes corrupted to a certain pitch; and then the collection of the taxes requires so many overseers, comptrollers, and other officers, that not only is the freedom of every individual, however honest, laid under irksome restraints, but the greater part of the revenue raised, is actually exhausted in the payment of harpies of these descriptions, instead of going to the public service."—*Commentaries on the Laws of Moses*, vol. 3, p. 145.

Men not to be excused for Good Meaning *when their Acts are Evil.*

"To them that bid me speak well of these," said Archbishop Williams of the Sectaries, "and pity them because they are ignorant and mean well, I report that of St. Bernard to it, *ut liberiùs peccent, libenter ignorant;* they are willingly ignorant, that they may be wilfully factious. And through what loop-hole doth their good meaning appear? In railings, or blasphemies? I will never impute a good meaning unto them, so long as I see no such thing in their fruits."—HACKET'S *Life of Williams*, part 2, p. 166.

Lord Exeter's White Rabbits.

"AT Wimbledon, not far from me," says Bishop HACKET, "a warrener propounded to Thomas Earl of Exeter, that he should have a burrough of rabbits of what colour he pleased. Let them be all white-skinned, says that good Earl. The undertaker killed up all the rest, and sold them away, but the white lair, and left not enough to serve the Earl's table. The application runs full upon a worthy Clergy, who were destroyed to make room for white-skinn'd polecats, that came in with a strike [qy. stink?] and so will go out."—*Life of Archbishop Williams*, part 2, p. 166.

Conscience—of the Sectaries.

"THE Houses stand not upon Reasons," says Bishop HACKET, "but Legislative Votes. Reasons! no, God wot: as Camerarius says of sorry writers, *Miseri homines mendicant argumenta; nam si mercarentur profectò meliora afferrent;* they beg the cause, for if they purchased it with arguments, they would bring better. If they have no other proofs, there were many in the pack that could fetch them from inspiration; or obtrude a point of conscience, and then there is no disputing; for it cannot live, no more than a longing woman, if it have not all it gapes for. They ask it for a great-bellied Conscience, to which in humanity you must deny nothing."—*Life of Archbishop Williams*, part 2, p. 167.

Parliament's Distinction between the Office of Charles the First and his Person.

"THE sophistry in which they gloried most, was extracted out of the Jesuits' learning,—that they were faithful to the Regal Office (which remained in the two Houses, albeit his departure), but contrary to the man in his personal errors; and if they obey in his kingly capacity and legal commands against his person, they obey himself. All this, beside words, is a subtle nothing. For what is himself, but his person? Shall we against all logic make Authority the subject, and the Person enforcing it a bare accident? It sounds very like the

paradox of Transubstantiation, wherein the qualities of bread and wine are fain to subsist without the inherence of a substance. With these metaphysics and abstractions they were not legal but personal traitors. If an under-sheriff had arrested Harry Martin for debt, and pleaded that he did not imprison his membership but his Martinship, would the Committee for Privileges be fobbed off with that distinction?"—HACKET'S *Life of Archbishop Williams*, part 2, p. 193.

Quakers in Favour at James's Court.

"THE Quakers," says LORD HALIFAX (alluding to William Penn), "from being declared by the Papists not to be Christians, are now made favourites, and taken into their particular protection; they are on a sudden grown the most accomplished men of the kingdom in good-breeding, and give thanks with the best grace, in double-refined language. So that I should not wonder though a man of that persuasion, in spite of his hat, should be a master of the ceremonies."—*Somers Tracts*, vol. 9, p. 52.

Neal's Roguery.

HERE is a specimen of DANIEL NEAL'S honesty, in his History of the Puritans.

Speaking of Sandys Archbishop of York, he says he was "a zealous defender of the laws against Nonconformists of all sorts: when arguments failed he would earnestly implore the secular arm; though he had no great opinion either of the discipline or ceremonies of the Church, as appears by his last Will and Testament, in which are these remarkable expressions. 'I am persuaded that the Rites and Ceremonies by political institution appointed in the Church are not ungodly nor unlawful, but may for order and obedience sake be used by a good Christian.—*But I am now and ever have been persuaded, that some of these rites and ceremonies are not expedient for this Church now; but that in the Church reformed, and in all this time of the Gospel, they may better be disused by little and little, than more and more urged.*' Such a Testimony from the dying lips of one that had been a severe persecutor of honest men for things which he always thought had better be disused than urged, deserves to be remembered."—Vol. 1, p. 502.

For his authority Neal refers in the margin to Strype's Life of Whitgift, p. 287. There in fact the passage occurs, and it appears by Strype that not long after Sandys' death, some Puritan not more scrupulous than Daniel Neal, quoted it for the same purpose. To expose the falsehood which was thus practised, Strype gives the very words of the Will, which follow immediately thus. "Howbeit as I do easily acknowledge our Ecclesiastical policy in some points may be bettered, so do I utterly dislike, even in my conscience, all such rude and indigested platforms, as have been more lately and boldly than either learnedly or wisely preferred; tending not to the reformation, but to the destruction of this Church of England. The particularities of both sorts reserved to the discretion of the godly wise, of the latter I only say thus; that the state of a small private Church, and the form of a larger Christian kingdom, neither would long like, nor can at all brook one and the same ecclesiastical government. Thus much I thought good to testify concerning these ecclesiastical matters, to clear me of all suspicion of double and indirect dealing in the House of God."

And with these words before him, Daniel Neal, the Historian of the Puritans, presents in his history the mutilated passage for the sake of fixing upon one whom even he allows to be a venerable man, a charge of double and indirect dealing.

Anecdote of the Triers.

"THERE came a learned man and one of the weak brethren, and contended for a place. Saith our deceased brother to him that was learned, 'what is faith?' Who answered him discretely, according to the

learning of the schools. Then he demanded the same question of the other, who replied, that faith was a sweet lullaby in the lap of Jesus. At which words our deceased brother, lifting up his hands to heaven, cried, 'Blessed be the Lord, who hath revealed these things unto the simple. Friend, thou, according to thy deserts, shall have the living.'"—*Peter's Pottery,—Harleian Miscellany*, vol. 7, p. 79.

Shadwell's Morality![1]

"I'll tell you one thing, Mr. Trim," says one of SHADWELL's gentlemen of wit and honour,—"that any woman you keep company with, who does not think you have a mind to lie with her, will never forgive you.—I'll tell you one thing more, that you must never be alone with a woman, but you must offer, or she knows you care not for her. Five to one but she grants: but if she does not care for you, but denies, she's certain by that you care for her, and will esteem you the better ever after."—*Bury Fair*, p. 126.

Loyalists, how used at the Restoration.

"We have had mercies indeed great and glorious," says SOUTH, "in his majesty's restoration: but have those been any gainers by the deliverance, who were the greatest losers by the war? No, (in a far different sense from that of the scripture), *to him only that has shall be given, and he shall have more abundantly.* But if a man's loyalty has stript him of his estate, his interest, or his relations, then, like the lame man at the pool of Bethesda, every one steps in before him."—Vol. 4, p. 93.

Peculiarities of Quakers gratifying to the Pride of the Ignorant.

"Were it not," says JONATHAN BOUCHER, "that mankind in forming themselves into sects, parties, and factions, very generally renounce the exercise of their reason, why should their leaders so often have found it necessary to distinguish men so associated, not by any circumstances characteristical of good sense and sober judgment, but by some low and ridiculous names, some silly peculiarity of dress, or other senseless badge of distinction?—If Quakerism, notwithstanding the inoffensiveness of its tenets, be now on the decline (as many think it is) I can attribute it to no cause so probable as this, that some of the most distinguished of its members, ashamed of being any longer so strongly marked by some extremely unmeaning, if not absurd peculiarities, have, like the rest of their countrymen, lately ceased to make it a part of their religion not to cock their hats, or put buttons on them, and have ventured to say *you*, though speaking only to one person. Had it not been for the ostentatious display of such childish singularities, so flattering to low pride, it may well be questioned whether even opposition and persecution could have driven so many to attach themselves to a system so unalluring."—*View of the Causes and Consequences of the American Revolution, Preface*, p. li.

Why the Plague has disappeared here.

"It was the observation of Sydenham, that in the course of three successive centuries, the plague uniformly appeared after an interval of 30 or 40 years. Almost a century and half however have now elapsed since England experienced this dreadful visitation. Without derogating from our obligations of gratitude to the merciful kindness of Providence, this fortunate circumstance, as well as the comparative rarity and mildness of contagious fevers, may in a secondary view be ascribed to the prudent regulations of the legislature; to the general practise of occupying more airy houses, and more spacious streets; to the nicer proportion of our vegetable to our animal diet; to the more frequent use of tea, sugar, hopped

[1] This is just such morality as appears by the Chinese Novel to prevail in China.

beer, wine and spirituous liquors, which correct the putrid tendency or alkalescent qualities of our food; to the introduction of carriages; to the reduced consumption of salt provisions; and to the advantages which the present possesses over former generations in a stricter attention to cleanliness, in the superior excellency of the pavements, and in agricultural improvements."—Dr. Dixon's *Life of Dr. Brownrigg*, p. 235.

South's Remark on the Quaker Principle of Non-resistance.

"As for those," says South (vol. 7, p. 79), "who by taking from mankind all right of self-preservation, would have them still live in the world as naked as they came into it; I shall not wish them any hurt; but if I would, I could scarce wish them a greater, than that they might feel the full effect and influence of their own opinion."

John Howe's Notion of the Kingdom of the Saints.

"The notion of the Saints' reign, because we find it in the Holy Bible, is not to be torn out, but must have its true sense assigned it. And if there be a time yet to come wherein it shall have place, it must mean that a more general pouring forth of the Spirit shall introduce a supervening sanctity upon Rulers, as well as others: not to give every man a right to rule (for who should then be ruled?), but to enable and incline them that shall duly have a right, to rule better. And so the kingdom will be the Saints', when it is administered *by some*, and *for others*, who are so."—John Howe.

Little Things of the Church.

"For my own part," says South, "I can account nothing little in any Church, which has the stamp of undoubted authority, and the practice of primitive antiquity, as well as the reason and decency of the thing itself, to warrant and support it. Though if the supposed littleness of these matters should be a sufficient reason for the laying of them aside, I fear our Church will be found to have more little men to spare, than little things."—*Dedication to the Second Volume of his Sermons.*

Owen's Primer—ordered by the Parliament.

"I had almost forgot J. O (wen)'s Primer, that would never suffer the letters to be ranged under the conduct of a Cris-cross. For having of his own head disbanded the Lord's Prayer, he was commissioned by authority of Parliament to cashier, or at least new-model the Cris-cross-row; and what reformation he wrought in the several squadrons of vowels, mutes, semivowels, &c., I shall not here relate. But as for the poor Cross, that was without any mercy turned out of all service; not because it kept always so close to the Loyal or Malignant party; but because it was a mere symbolical ceremony, set there on purpose to transform a plain English alphabet into a Popish Cris-cross-row. A great and pious work! worthy the pains of so great a divine, and the wisdom of so long a Parliament."—Bishop Parker's *Reproof to The Rehearsal Transformed*, p. 190.

Assurance.

"Assurance," says South, "is properly that persuasion, or confidence, which a man takes up of the pardon of his sins, and his interest in God's favour, upon such grounds and terms as the scripture lays down. But now, since the scripture promises eternal happiness and pardon of sin, upon the sole condition of faith and sincere obedience, it is evident, that he only can plead a title to such a pardon, whose conscience impartially tells him that he has performed the required condition. And this is the only rational assurance, which a man can with any safety rely or rest himself upon.

"He who in this case would believe surely, must first walk surely; and to do so is to walk uprightly. And what that is, we

have sufficiently marked out to us in those plain and legible lines of duty, requiring us to demean ourselves to God humbly and devoutly, to our Governors obediently; and to our neighbours justly; and to ourselves soberly and temperately. All other pretences being infinitely vain in themselves, and fatal in their consequences."—Vol. 1, p. 376.

Arbitrary Power under Cromwell.

"WHAT a noise was there of arbitrary power in the reign of the two last kings," says SOUTH, "and scarce any at all during the usurpation of Cromwell! Of which I know no reason in the world that can be given but this,—that under those two princes there was no such thing, and under Cromwell there was nothing else. For when arbitrary power is really and indeed used, men feel it, but dare not complain of it."—Vol. 4, p. 246.

Conscience often to be set right by the Physician.

"IT is not to be questioned," says SOUTH, "but many repair to the divine, whose best casuist were an apothecary; and endeavour to cure and carry off their despair with a promise, or perhaps a prophecy, which might better be done with a purge. Poor self-deluding souls! often misapplying the blood of Christ, under those circumstances in which a little effusion of their own would more effectually work the cure; and Luke as a physician give them a much speedier relief, than Luke as an evangelist."—Vol. 3, p. 455.

King and Country.

"*King* and *Country*," says SOUTH, "are hardly terms of distinction, and much less of opposition; since no man can serve his country without assisting his king, nor love his king without being concerned for his country. One involves the other, and both together make but one entire, single, undivided interest. God has joined them together, and cursed be that man, or faction of men, which would disjoin, or put them asunder."—Vol. 4, p. 252.

Hypocrisy of the Puritan Fasts.

"THEY talk of reforming," says SOUTH, "and of coming out of Egypt (as they call it); but still, though they leave Egypt, they will be sure to hold fast to their flesh-pots. And the truth is, their very fasts and humiliations have been observed to be nothing else but a religious epicurism, and a neat contrivance of luxury; while they forbear dinner, only that they may treble their supper; and fast in the day, like the evening wolves, to whet their stomachs against night."—Vol. 6, p. 219.

Employments of Women.

"ICH praye thou for zoure profit, quath Pears to the Ladyes,
That somme sewe the sak, for shedynge of the wete;
And ze worthly women wit zoure longe fyngres,
That zé on selk and sendel to sewen, wenne tyme ys,
Chesybles for Chapelayns, churches to honure;
Wyves and widowes, wolle and flax spynneth:
Conscience consaileth zou, cloth for to make
For profit of the poure and plesaunce of zow selve."

WHITAKER'S *Pears Plouhman*, p. 128.

The Catholic Heaven open to the Rich.

"FEAR not the guilt if you can pay for't well;
There is no Dives in the Roman Hell.
Gold opens the strait gate and lets him in;
But want of money is a mortal sin:
For all besides you may discount to Heaven,
And drop a bead to keep the tallies even."

DRYDEN.

Quick and Slow Writers.

"The diversity of brains in devising," saith William Baldwyn to the Reader, "is like the sundryness of beasts in engendering: for some wits are ready and dispatch many matters speedily, like the coney which littereth every month; some other are slow like the olyfaunt, scarce delivering any matter in ten years. I dispraise neither of these births, for both be natural; but I commend most the mean, which is neither too slow nor too swift, for that is lion-like and therefore most noble. For the right poet doth neither through haste bring forth swift feeble rabbits, neither doth he weary men in looking for his strong jointless olyphants: but in reasonable time he bringeth forth a perfect and lively lion, not a bear-whelp that must be longer in licking than in breeding. And yet I know many that do highly like that lumpish delivery. But every man hath his gift."—*Mirror for Magistrates*, vol. 2, p. 247.

Elizabeth's Eye upon the Universities.

"I can never forget with what a gusto that brave Sir William Boswell was wont to relate this among the infinite more observable passages in the happy reign of Queen Elizabeth; that she gave a strict charge and command to both the Chancellors of both her Universities, to bring her a just, true and impartial list of all the eminent and hopeful students (that were graduates) in each University; to set down punctually their names, their colleges, their standings, their faculties wherein they did *eminere*, or were likely so to do. Therein her Majesty was exactly obeyed, the Chancellors durst not do otherwise; and the use she made of it was, that if she had an Ambassador to send abroad, then she of herself would nominate such a man of such an House to be his Chaplain, and another of another House to be his Secretary, &c. When she had any places to dispose of, fit for persons of an academical education, she would herself consign such persons as she judged to be *pares negotiis*. Sir William had gotten the very individual papers wherein these names were listed and marked with the Queen's own hand, which he carefully laid up among his κειμήλια."—*Appendix to the Life of Joseph Mede*, p. 76.

Subscription.

"To that old complaint (now newly dressed up and followed with such noises and hubbubs), Is it not great pity that men should be silenced and laid aside only for their not subscribing?—the answer of that moderate, learned and wise man Joseph Mede was, So it is great pity that some goodly fair houses in the midst of a populous city should take fire, and therefore must of necessity be pulled down, unless you will suffer the whole town to be on a flame and consume to ashes."—*Appendix to the Life of Joseph Mede*, p. 74.

Discouragement of Learning during our Anarchy.

"Who is there that in this *interstitium* will dispose a son to a college life, in whom he sees any nobility of wit and after hopes, whenas but bare commons, and perhaps a country cure, or a petty mastership of a House, is the top of that ladder which he may climb to?"—Waterhous's *Apology for Learning*, 1653, p. 91.

Dominion of the Saints.

"There was one in Cambridge to whom Mr. Mede had shewn favour, in lending him money at a time of need; but he being put in mind of his engagement, instead of making due payment, repaid Mr. Mede only with undue words to this effect, that upon a strict and exact account he had no right to what he claimed. No right? answered he. No; no right, it was told him, because he was none of God's children; for that they only have right, who are gracious

in God's sight. The story was related by Mr. Mede upon the occasion of some intelligence received from London, that there was at that time a more strict examination there of those who came to take orders, concerning that strange position, *Dominium temporale fundatur in gratiâ*; at which one then in company being astonished, as supposing none would be so impudent as to assert it, Mr. Mede replied that he had particular experience of the evil effect and consequence of such doctrine, as in the fore-mentioned story."—*Life of Joseph Mede prefixed to his Works*, p. 40.

Horsemanship.

"El principal de los exercicios que pertenecen á un señor, es la razon de mandar un cavallo; porque en la paz es gallardia y deleite, y en la guerra provecho y necesidad. El ponerse bien en qualquiera de las dos sillas, causa gusto y respeto; el ponerse mal, desprecio y risa. A los que nacen con sangre muy ilustre, y mucha riqueza, antes (si pudiera ser) los avian de enseñar á andar á cavallo, que á andar; pues se han de servir mas de los pies del bruto, que de los suyos. Pero, pues no es posible, en pudiendolo aprender, se les deve enseñar; porque lo que se ha de hazer siempre, seria grande mengua estarlo errando siempre. Y en esta materia qualquiera imperfeccion es muy de enmendar, porque como es accion que se pone en alto, ningun defecto se le encubra."—Zavaleta, *Teatro del Hombre*,—*El Hombre*, p. 9.

Inspiration of Sermons.

"En la celda del religioso que ha de predicar de allí á un mes, esta Dios previniendo remedios contra los vicios de los que desde allí á un mes han de oirle. El predicador no sabe con quiie ha de hablar, quando piensa el sermon; pero Dios, que lo sabe, le govierna de suerte el pensamiento, que dispone doctrinas individuales para los que han de oirle. Para qualquiera de los que le oyen, se hizo el sermon, y no piense nadie que es acaso lo que se le dize."—Zavaleta, *El Dia de Fiesta*, p. 266.

Arbitration in Parishes.

In Norway "there is in every parish a Commission of Conciliation, before which every cause must be stated previous to its going into a court of justice; and it is the office of the Commissioners to mediate between the parties, and, if possible, to compromise matters. The party refusing to abide by their opinion is condemned to all the costs, if it do not afterwards appear upon trial that he was in the right."—Dr. Clarke's *Travels*, vol. 10, p. 393.

Rents in Kind in Russia.

"'I never put my hands into my purse for any thing,' said a Russian nobleman, 'but to purchase foreign wines, and articles for my wife's dress.' He was provided with every thing he wanted from his estate and his slaves."—Dr. Clarke's *Travels*, vol. 11, p. 394, note.

What the Pope is.

"*El Papa, pues, es nuestro visible Monarcha, y Emperador en lo espiritual y temporal; el Dios vivo en la Tierra, o Vicario de Dios, con quien en la Tierra constituye un solo Tribunal; y como dijo agudamente un autor,*

Papa stupor mundi, qui maxima rerum
Nec Deus est, nec homo, quasi neuter inter utrumque."

P. Fr. Juan Francisco de San Antonio, *Chronicas de Religiosos Descalzos de N. S. P. S. Francisco en las Islas Philipinas*, &c.—Manila, 1738, tom. 1, p. 259.

Corruption of Justice.

"We laugh at the Indians," says Dr. Featley (*Clavis Mystica*, p. 46), "for casting in great store of gold yearly into the river Ganges, as if the stream would not

run currently without it. Yet when the current of justice is stopt in many courts, the wisest solicitor of suits can find no better means than such as the Indians use, by dropping in early in the morning gold and silver into Ganges to make it run."

Corruption of Manners.

"Doth any desire to know how it cometh to pass that our gold is not so pure, our silver so bright, our brass and iron so strong as heretofore? that is, the honour of our Nobility, the riches of our Gentry, the virtue and strength of our Commonalty, is much empaired. If I and all Preachers should be silent, our loud sins would proclaim it; Blasphemy would *speak* it, Profaneness *swear* it, Pride and Vanity *paint* and *print* it, Usury and Bribery *tell* it, Luxury *vent* it, Gluttony and Drunkenness *belch* it *out*. St. Peter's argument were now of no force, *these men are not drunk, seeing that it is but the third hour of the day;* for all hours of day, yea and night too, are alike to many of our drunkards."—Featley's *Clavis Mystica*, p. 89.

The Pope called God at Rome at this time.

"—When I heard them one day call the Pope *God*, and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over purgatory, and in heaven, and because whatever the Pope absolves in the earth is absolved in heaven, and that they call the Pope *God upon earth*, on account of his power to sanctify and to beatify,—when I heard such arguments as these I understood Paul's words, 'He as God sitteth in the temple of God, shewing himself that he is God:' and I could no longer abstain from protesting against an idolatrous opinion, and exclaimed, The Pope is a man as I am; the Pope is dust of the earth as I am!"—*Missionary Journal and Memoir of* The Rev. Joseph Wolff, p. 30.

Church of Rome founded upon Traditions.

"The argument from a scriptural reason is this: that church that is built more on traditions and doctrines of men, than on the word of God, is no true church, nor religion. But the Church of Rome is built more upon traditions and doctrines of men, than on the word of God. Ergo, the foundations of the true church of God is Scripture; and are built upon the foundation of the apostles and prophets.[1] But if you look upon what the whole frame of Popery is built, you will find it upon a sand of human tradition. That the Pope is head of the church; that he pardons sin; rules over princes: where find you this in Scripture? they are but points of the cursed inventions of men. That priests can sing souls out of purgatory; that the service of God should be in an unknown tongue; that the priests can change the bread into God; and generally the whole rabble of their Romish religion, hath not so much as any one underpinning of Scripture warrant, but all founded upon the rotten trash of human inventions, and self ends."—Lightfoot, vol. 6, p. 45.

Self-ignorance well illustrated.

"I remember it was a wonder to me, before I knew this city, to hear of families living so near together all their lives, as but one chimney back between them, and yet their doors opening into several streets, and the persons of those families never knowing one another, or who they were. And methought that passage of Martial was a strange one, when I first met with it,—*Nemo est tam prope tam proculque nobis:* and that observation of the Jews remarkable,—that sometimes two verses in Scripture be joined as close together for place as close can be, and yet as distant for sense and matter as distant may be: and that relation

[1] Eph. ii. 20.

of Seneca wondrous, if I miss not my author,—that a man through sickness did forget his own name: and that of the naturalist, as wondrous,—that there is a beast, that as he was eating his meat if he did but once turn his head from it, he forgets it. But now a sad experience within mine own self hath lessened these wonders, and doth make a thousand of such strangenesses as these seem nothing; for I and my heart were born together, grew up together, have lain together, have always been together,—and yet have had so little acquaintance together, as that we never talked together nor conversed together; nay, I know not my heart, I have forgotten my heart. Ah! my bowels, my bowels, that I could be grieved at the very heart, that my poor heart and I have been so unacquainted! And is not the same case yours too? I appeal to your own hearts, if they but speak; and I beseech you to put them to it."—LIGHTFOOT, vol. 6, p. 112.

Boast of what the Clergy have done in aid of the Rebellion.

"'COMMUNE with your own hearts' what the ministry of England hath done for you. My warrant for the moving of this unto you, besides your gratitude, I may show from divers of your own orders and expressions. For in how many of your addresses and desires to the City or Country for the raising of moneys, men, and horses, have you still laid much upon the hands and fidelity of the Ministers to promote the work, and to stir up their several congregations to it? And I beseech you now 'commune with your own hearts,' how they have discharged that trust, and performed your injunctions: and in your thoughts take up an account, how they have behaved themselves in that matter, and whether they have not been exceeding faithful.

Have not these trumpets and these poor pitchers had their share, and a good share too, in bringing down the walls of Jericho, and the camp of Midian? Have not they, like that story in Ezekiel xxxvii. 10, if I may so express it, prophesied you up an army?"—LIGHTFOOT, vol. 6, p. 121.

Confession that they have given occasion for innumerable Heresies.

"WE vowed against error, heresy, and schism, and swore to the God of truth and peace, to the utmost of our power to extirpate them, and to root them out. These stones, and walls, and pillars, were witnesses of our solemn engagement. And now, if the Lord should come to enquire what we have done according to this vow and covenant, I am amazed to think what the Lord would find amongst us: would he not find ten schisms now for one then; twenty heresies now for one at that time; and forty errors now for one when we swore against them? Was there ever more palpable walking contrary to God, or more desperate crossing of a covenant? If we had sworn, to the utmost of our power, to have promoted and advanced error, heresy, and schism, could these then have grown and come forward more than now they have done, though we swore against them?"—LIGHTFOOT, vol. 6, p. 123.

The Cloud which led the Israelites cleared the Way.

"THE Jews fancy concerning the cloud that conducted Israel through the wilderness, that it did not only show them the way, but also plane it; that it did not only lead them in the way which they must go, but also fit them the way to go upon; that it cleared all the mountains, and smoothed all the rocks; that it cleared all the bushes, and removed all the rubs. No less preparatives were required for our Saviour's coming, to make way for him in the entertainment of men, or to make way for men to the entertaining of him."—LIGHTFOOT, vol. 6, p. 137.

The Law successively abridged, till brought into one Precept.

"The Jews, in the Talmud, have this saying: 'The whole law was given to Moses at Sinai, in six hundred and thirteen precepts. David, in the fifteenth Psalm, brings them all within the compass of eleven. Isaiah brings them to six, Isa. xxxiii. 15. Micah to three, Micah vi. 8. Isaiah, again, to two, Isa. lvi. Habakkuk to this one, The just shall live by faith, Hab. ii. 4.'"—Lightfoot, vol. 6, p. 201.

Good of the Civil War—in Lightfoot's Sermon.

"I might show you how the Church hath been increased, the gospel propagated, God glorified, atheists converted and the enemies confounded, even by the devil's persecution: but I need not go far for examples and experiences in this kind: look at home, in these times and distractions, where the devil is so busy; and as we may sadly see him raging, and let loose in these doleful wars, so may we as visibly see Christ doing good to this poor kingdom out of this evil. For,

"First: How many rotten hearts, and how many rotten members, hath the devil—or God rather, out of the devil's activity—discovered in this nation in these troubles, which, like a moth and corruption, were devouring a poor kingdom, and she knew not who hurt her. What juntas of hell have been found out, what plots discovered, what cabinets of letters detected, what actions described, what hearts anatomized! Popery, prerogative protestations, plotters, prelates,—all come to light, and found desperate and devilish, and all this done by the great business of the devil; God overpowering him and making him to prove a tell-tale of his own counsels, and, as it were, a false brother to his own hell and fraternity.

"Secondly: How have these troubles beaten men and the kingdom out of their fooleries and superstitions, their trumperies and ceremonies, customs and traditions! which how hard it would have been to have got off from them, if they had not been thus brayed in this mortar, the great tenaciousness of them with divers, even in this mortar, is evidence sufficient: this dross would never have been got away, if it had not passed such a furnace; and our Israel would never have shaken hands with Egyptian idolatry, if it had not been beaten out of it by Egyptian affliction. So that let me take up the manner of speech of our Saviour, with some inversion: O England! England! Satan hath desired to winnow thee as wheat, and he hath winnowed away a world of his own chaff.

"Thirdly: How many profane and ungodly wretches hath this war cut off, Papists, atheists, epicures, devils incarnate, that would not only have lain in the way, as so much rubbish to hinder the work of the temple, but that would have proved Sanballats, Tobiahs, Geshems, and such Samaritans, utterly to oppose it with all their might! It is a sad thing to see so many of Israel perish in the matter of Baal-peor! yet there is this comfort in it,—that the entering into the land of promise will be the speedier, when these untowardly and ungracious ones are taken away."—Lightfoot, vol. 6, p. 180-1.

The Civil Power to effect what the Ministry cannot.

"Christ's power, which he hath committed to ministers and magistrates; the two hands of Christ, whereby he visibly conquers the devil in the sight of men; the Jonathan and his armour-bearer; the priests with trumpets, and the gathering host, that one after another destroy those Philistines, and that both together help to lay the walls of the city of hell flat. Upon this subject do I especially look in the exercise of these two offices; that they have not to fight against flesh and blood, but principalities and powers. And this consideration is some satisfaction to me, and helpeth to settle me

about that matter which is now so much controverted, namely, about church-power: for to me it seemeth, the acting of these two offices to be thus: the ministry to cast the devil out where it may be done, and the magistrate to bind the devil where he cannot be cast out; and 'ubi desinit philosophus, ibi incipit medicus;' where the power of the one ceaseth, the other taketh at it, and finisheth the work. The ministry, by the preaching of the word and by prayer, striveth to cast the devil out; and, if it do it, well;—but, if it cannot do it, it can go no farther; and then the magistracy cometh in, and bindeth him, that he trouble not others, though the ministry cannot cast him out from vexing the party himself. It is needless to show how Christ overpowereth the devil by both these; the matter is so apparent and conspicuous, I shall not need to go about to show it: it is enough to say, that the ministry of the gospel overthrew the idolatry of the heathen, and that the magistracy can hang a witch."—LIGHTFOOT, vol. 6, p. 185.

Misconduct of their own Party.

"BUT it is not the enemy only that hath done us this displeasure that we feel, for then we could better have borne it, or hid ourselves from him; but it is some of our own party, some of our friends, of our familiars, with whom we have taken council together, and have gone with them to the house of God as friends, which do prove devils to us, or at least raise up devils among us, that ruin and undo us, that help on our sorrows, augment our miseries, bind on those plagues that the desert of our sins hath brought upon us. Our own quarters are become as the land of Gadarenes, where two possessed parties, as I may so say, or rather two possessing devils, are so exceeding fierce, that none may pass by them, none can be quiet near them. And these two are, injustice in oppression and erroneousness in opinion.

"These are they that lose you friends, procure you enemies, and keep off neuters, —that undo at home, and exasperate abroad, —that lose you more hearts than all your armies can subdue persons, and do more mischief to your holy and honourable cause, than all the other devils of hell can do, than all your enemies on earth have done. Our sad case at this time, is like the case of the four lepers under the walls of Samaria in the Book of Kings; if they went into the city they went upon famine; if they went from the city they went upon the enemy: if we go to the enemy's quarters, there the devil of their cruelty devours us; if we abide among our own, one or other of these devils is ready to destroy us; so that as it was with them of old, it is with us at this day, 'Abroad the sword devoureth, and at home is death.'

"First, 'We looked for justice, but, behold, a cry' (for give me leave to use the words of the prophet, and to speak of bitter things in the bitterness of my spirit): the people of your own party expected judgement, equity, and comfort, from your sitting, and from your councils; and they concluded with themselves, much like as Micah did, in another case,—'Now, will it be well with us, now we have such a parliament to take care for us, to defend us, and to advise in our behalf': but, behold, instead of their expectation, injuries, oppressions, wrongs, injustice, violence, and such complainings and cryings out in all quarters and parts even of your own party, that 'let it not be told in Gath nor published in the streets of Ascalon, lest the uncircumcised triumph, and exult over us in it.' Mistake me not, it is far from me to charge your honourable Court with any such thing; for I may say in this as he or she did in another case,[1]—'My lord David knows it not'; but it is too many that act under you that cause this complaining, and that do this mischief; yet I cannot but say withal, that the injustice will become yours, if it be not remedied.

"Now, O, that England's grief, in this

[1] 1 Kings, i. 11, 18.

particular, were thoroughly weighed, and her calamity and complaints were laid in the balances together! Oh! that the cries of all the oppressed, in this kind, might meet here this day together in your ears, as we desire our cries and prayers might meet this day in the ears of the Lord! What sad complainings, lamentings, grievings and cryings out would come almost from all parts and places in your own quarters! I will not take upon me to particularize in any; only, might I have but the quarter of that time and patience at your bar, that I have here, and but some preparation for it, as I had for this exercise,—to do the message of mine own country as I now do the message of the Lord,—I doubt I could tell you so sad a story, as would make your ears to tingle."—LIGHTFOOT, vol. 6, p. 190-1.

Growth of Heresies.

"How sad and doleful is it to consider,—and for God's sake take it seriously to heart,—that so glorious a Church as this was but a while ago, should now be so overgrown with these cursed weeds as it is, and is more and more every day, as is no reformed church under heaven. That God should be so blasphemed, his truth so polluted, the moral law so despised, repentance and begging pardon for sin so pleaded against, the immortality of the soul written against, duty cried down, and I know not what so cried up, as is in the erroneous opinions that are among us,—what a misery is this in the midst of other miseries!

"A canker, a gangreen, hath seized upon the land and devours insensibly, but it devours desperately and devilishly: and '*Aut tu illum aut ille te*,' either bind this devil, or this devil will have all in his power and kingdom of darkness, before we are aware. How he gets ground, and grows, and devours, and destroys,—who is there that sees not? And for Sion's sake, who can hold his peace? Souls lie a bleeding by this as well as bodies by the enemy; the church is undone by this as the land by them; this spoils our truth, as they do our peace; and when these are gone whither shall we go?"—LIGHTFOOT, vol. 6, p. 193.

A Torpid Conscience.

"THAT inward peace in the conscience, doth not infer having peace with God.—By inward peace in the conscience I mean the opposite to pangs, troubles, storms of conscience. And this peace is the common temper of the most consciences in the world; they have no disquiet at all. Who hath used to visit the sick on their dying beds,—hath he not found it too common, that conscience hath been in this temper? 'I thank God, nothing troubles me; all is quiet in my conscience.'—As Elisha over Hazael, upon foresight of his mischievousness to come, so could I weep over such a poor soul, to see it get out of the world with such a delusion as this in its right hand.

"Ah! say not 'Peace, peace,' when there is no peace. For here, indeed, is neither peace with God, nor peace of conscience, properly so called. But if you will have the Spirit of God to word it, it is 'the spirit of slumber'; it is an impenitent heart; it is ἀπηλγηκὼς, past feeling; in a word, it is a Nabal's heart, dead within him. And that such a conscience should be quiet it is no wonder; for '*mortui non mordent*.' But it would be a wonder, if such a peace in the conscience should be a sign of peace with God. Into such a peace let not my soul, my conscience, enter.

"It was a strange request of him that said to his father, 'Smite me, I pray thee,' But I hardly know a more pertinent request that a sinner can put up to God, and it must be mine continually; and I know, that all that know what belongs to the right frame of conscience, will pray with me, 'Lord, smite me, I pray thee; wound me, lash my conscience, and spare it not, rather than suffer me to lie and die and perish under such peace of conscience as this is'; if such stupidity may be called peace."—LIGHTFOOT, vol. 6, p. 251.

Likeness between the Jew and Romanist.

"YOKE-FELLOWS, indeed, are the Jew and Romanist above all people of the world, in a deluded fancying their own bravery and privilege above all the world besides. He that comes to read the Jewish writings, especially those that are of the nature of sermons, will find this to be the main stuffing of them, almost in every leaf and page: 'How choice a people is Israel! how dearly God is in love with Israel! what a happy thing it is to be the seed of Abraham! how blessed the nation of the Jews above all nations!' And such stuff as this all along. And is not the style of the Romanists the very same tune? 'How holy the Church of Rome! what superiority and pre-eminence hath the Church above all churches! and all the men in the world are hereticks and apostates and cast-aways if they be not Romanists.' Whereas if both the nations would but impartially look upon themselves, they would see that there are such brands upon them two, as are upon no nation under heaven, now extant."—LIGHTFOOT, vol. 6, p. 366.

Party Statements in History.

"THE worst is, that in matters of fact, all relations in these times are relations; I mean, much resent of party and interest to the prejudice of truth. Let me mind the reader to reflect his eye on our quotations (the margin in such cases being as material as the text, as containing the authors), and his judgement may, according to the credit or reference of the author alledged, believe, or abate from the reputation of the report. Let me add, that though it be a lie in the clock, it's but a falsehood in the hand of the dial, when pointing at a wrong hour, if rightly following the direction of the wheel which moveth it. And the fault is not mine if I truly cite what is false on the credit of another."—FULLER, *Church History*, book 9, p. 195.

Erasmus and Augustine upon Celibacy.

ERASMUS in vindicating his Colloquies says, "*Mirum verò si procus amans laudat nuptias, dicitque castum conjugium non multum abesse à laude virginitatis, quum Augustinus patriarcharum polygamiam anteponat nostro cælibatui.*"—Epistolæ, lib. 29, epist. 19,—p. 1736.

Cardinal Truchses' Device of the Pelican.[1]

"IL Cardinale d'Augusta, Mons. Otto Truchses, nobilissimo barone, porta anch' egli una honorata impresa, ch' è il Pelicano: il motto liberamente confesso di non saperlo, per non haverlo veduto, ne udito mai dire; ma si dee credere, che sia ingegnoso, e conveniente al suo sottilissimo intelletto. La intentione di così virtuoso e ottimo prelato credo che sia questa: ch' essendo la natura del Pelicano tanto amorevole e pietosa verso i suoi figliuoli, che trovandogli morti da fiera, o da alcuno altro uccello, col becco s'apre il proprio petto, e spruzzandogli del suo sangue gli ritorna in vita; esso ha voluto mostrare anchora, che tale è l'amore e la carità di lui verso i suoi figliuoli spiritoali commessi al governo di lui, che per salvazza loro volontariamente spenderebbe la propria vita. Santissimo invero, e pio proponimento di pastore e prelato."—DOMENICHI, *Dialoghi*, p. 161.

Sir Thomas More not scrupulously veracious.

SIR THOMAS MORE may have been deceived concerning Bilney's death, or he may have thought it a pious fraud, and therefore meritorious, to spread a false account of his recantation. That he was not scrupulous concerning veracity in little things we know from one of his own letters: "*Postea quàm à nobis digressus es Erasme charissime, ter omnino literas abs te recepi: si toties dicam rescripsisse, fidem fortasse mihi non es habiturus, etiamsi sanctissimè mentiar;*

[1] Cranmer.

præsertim cùm ipse me tam probè noscas, et ad scribendas epistolas pigrum, neque tam superstitiosè veracem, ut mendaciolum usque quoquo velut parricidium abominer."—Erasmi *Epistolæ*, lib. 2, epist. 16,—p. 117.

Luther's Complaint of his Friends for publishing his Crude Thoughts.

In the Preface to *Conciunculæ Quædam*, Luther good-naturedly complains of his friends for having published those little effusions without his leave. *Rogo tamen* (he says) *per Christum, pios meos fures (scio enim id eos facere candido et sincero animo) ne faciles sint ad edendum, neque me vivo, neque mortuo, siquid, vel per insidias me vivo furati fuerint mearum cogitationum, vel me mortuo habuerint jam antea communicatum. Quando enim sustinere cogor personam talem ac tantam, præsertim tali tempore, necesse est me dies et noctes æstuare et abundare cogitationibus mirabilibus, quas memoriæ imbecillitas (infinitæ enim sunt) cogit in cartam duobus aut tribus verbis signare, velut inde chaos, aliquando, si opus esset, formandum. Has autem, furto aliquo vel dono ablatas, edere, certè ingrati et inhumani ingenii esset. Sunt in eis, ut sumus homines, quæ humana, imò et carnem sapiunt. Dum enim soli sumus et disputamus, sæpius etiam irascimur. Deus ridet nostras istas egregias sapientias, quibus coram eo gesticulamur, crede quòd et delectetur istis suis morionibus eum regere docentibus, id quod ego non rarò feci, et adhuc facio sæpe. Sed si in publicum proderentur, næ ego fabula pulcherrima fierem omnium fabularum totius mundi. Non quòd impia et mala sint quæ sic ardens cogito, sed quòd præ nimiâ sapientiâ stulta sunt, etiam me ipso judice, post refrigeratum calorem inventionis, qualia sunt multa quæ in principio causæ meæ fervens scripsi. Quare iterum oro, ut sine me nihil meum edat ullus amicus, aut ipse subeat onus et periculum operis, testimonio aperto. Hoc et Caritas et Justitia requirit. Dei enim gratiâ, ego per me ipsum, etiam optimis scriptis, potui et possum me onerare periculis, invidiâ oneribus, plusquam satis, ut nullo mihi in hâc re sit opus adjutore. Christus Jesus toleret nos, et liberet nos, tandem etiam à nobis ipsis quoque. Amen!*—Luther, vol. 7, p. 248.

Luther's Reply to Henry.

"Quod autem ad me attinet privatim, agnosco ingenii viriumque mearum modulum, agnosco quàm sim miser, quàm multis peccatis et infirmitati sim obnoxius. Interea, sint hostes mei vel ipsis Angelis sanctiores (bene quidem ipsis, si esse poterunt), non impedio. Ego verò ut Christo et piis Ecclesiæ membris me, ut debeo, peccatorem profiteor; ita contrà impiis me esse peccatorem planè pernego, adeòque, si civilis vitæ innocentiam spectes, ut illos vix dignos censeam qui mihi calceamenti corrigiam solvant. Hanc civilis probitatis æstimationem audacter et bonâ conscientiâ mihi ausim arrogare; neque ipsos hostes mihi quidquam objicere posse (si candidè vellent judicare) quod aut charitatis officii aut privatæ vitæ puritatem desideret, quod ego tamen illis, sine injuriâ, possim objicere."—*Ad Maledici et Contumeliosi Scripti Regis Angliæ Titulum, Responsio Martini Lutheri*, —Luther, vol. 2, p. 494.

Crimes of the Monks.

These ugly works—
Mark from what hearts they rise, and where they bide:
Violent, despair'd; where Honour broken is,
Fear lord, Time death; where Hope is misery,
Doubt having stopt all honest ways to bliss,
And Custom shut the windows up of shame.
Lord Brooke's *Mustapha.*

Romish Gynophobia.

Hieronymus Vervesius left an injunction that no woman should be allowed to touch his corpse. Upon which Erasmus, writing to the brother of the deceased, observes, "*Si sibi metuebat, planè fuit ἄδεες δέος; si mulieribus, plurimum fragilitatis tribuit illi*

sexui." He adds, "*Absit autem ut existimemus illum fuisse μισόγυνῆ, quum Dominus peccatricis fœminæ contactum non horruerit.*"—Epistolæ, lib. 27, epist. 4,—p. 1493.

Prohibited Degrees.

FOUR reasons are assigned for the prohibition of marriage on the score of consanguinity. "*La premiere raison est l'honneur de nostre sang. La seconde, la frequente occasion que nous avons avec nos proches. La troisieme, que si ces conjonctions-là estoient permises, on seroit privé des alliances et amitiez des estrangers. La quatrieme, que l'affection du sang dans le mariage feroit trop d'exces d'amour, qui blesseroit la chasteté qui doit etre entre les conjoints, comme a voulu Saint Thomas en sa* Secunda Secundæ, quest. 154, art. 1.

The third of these reasons must have had considerable weight in the age of private wars. The fourth savours of the cloister, and arose in that pruriency of imagination which monkish morality produces.

I find them in a curious book entitled *Les Manieres Admirables pour decouvrir toutes sortes de Crimes et Sortileges. Avec l'Instruction solide pour bien juger un procez criminel. Ensemble l'Espece des Crimes, et la punition d'iceux, suivant les Loix, Ordonnances, Canons et Arrests. Briefvement traité par le Sieur* BOUVET, *Prevost General des Armées du Roy en Italie, et de son Altesse Royale de Savoye.*—Paris, 1659. The author continues thus. "*Aussi la confiscation est toujours faite des biens de ceux qui contractent Nopces incestueuses. Et la peine de cet infame crime est tousjours suivie de la mort.*"—P. 277. Marriages between cousins-german, or of sponsor with god-child, are included by him under the head of Incest as thus punishable with confiscation and death.

The Gabelle and the Jubilee.

MADAME DE SÉVIGNÉ tells a good story of the Bretons. "*M. Boucherat me contoit l'autre jour qu'un curé avoit reçu devant ses paroissiens une pendule qu'on lui envoyoit* de France, *car c'est ainsi qu'ils disent: ils se mirent tous à crier en leur langage que c'étoit* la Gabelle, *et qu'ils le voyoient fort bien. Le curé habile leur dit sur le même ton; Point du tout mes enfans, ce n'est point* la Gabelle, *vous ne vous y connoissez pas, c'est* le Jubilé: *en même temps les voilà à genoux.*"—Tom. 3, p. 334.

Augustine's Caution with regard to Women.

THUS ERASMUS says of St. Augustine. *Jam sobrietatis et vigilantiæ comes est castitas, quæ præcipuum est Episcoporum decus et ornamentum. Hujus illi tanta cura fuit, ut nec sororem, licet Deo dicatam, nec propinquo gradu cognatas fœminas, ad domesticum admitteret contubernium: et collegia mulierum, quæ instituerat, rarò admodum inviseret; nec omnino cum ullâ fœminâ misceret colloquium, nisi præsentibus clericis, aut aliis matronis, nisi fortè quid esset arcani, quod unius auribus esset committendum.*—ERASMI Epistolæ, lib. 28, epist. 1,—p. 1573.

Sir Thomas More's Hatred of Heretics.

SIR THOMAS MORE describes himself in his own epitaph as *neque nobilibus invisus, nec injucundus populo; furibus autem, homicidis, hæreticisque molestus:* and of the latter part of this self-commendation, he speaks thus to Erasmus: *Quod in Epitaphio profiteor hæreticis me fuisse molestum, hoc ambitiosè feci. Nam omnino sic illud hominum genus odi, ut illis ni resipiscant tam invisus esse velim quàm cui maximè, quippe quos indies magis ac magis experior tales, ut mundo ab illis vehementer metuam.*—ERASMI Epistolæ, lib. 27, epist. 10,—p. 1511.

Augustine's Concubine, and Erasmus's Remark upon the Clergy of his day.

WHEN ERASMUS in his prefatory Epistle to the Archbishop of Toledo sketches the life of St. Augustine, he says, "*Ado-*

lescens habuit concubinam, quod humanæ permittunt leges, et hâc non repudiatâ sed ereptâ, ascivit alteram. Verum utrique servavit conjugii fidem, quam probitatem hodie non temerè reperias in sacerdotibus vel abbatibus."—ERASMI *Epistolæ*, lib. 28, epist. 1,—p. 1572.

Erasmus's Defence of Sir Thomas More for Persecution.

ERASMUS thus endeavours to excuse Sir Thomas More for his conduct toward the reformers. "*Quod jactant de carceribus an verum sit nescio. Illud constat, virum naturâ mitissimum nulli fuisse molestum, qui monitus voluerit à sectarum contagio resipiscere. An isti postulant, ut summus tanti regni Judex nullos habeat carceres? Odit ille seditiosa dogmata, quibus nunc miserè concutitur orbis. Hoc ille non dissimulat, nec cupit esse clam, sic addictus pietati, ut si in alterutram partem aliquantulum inclinet momentum, superstitioni quàm impietati vicinior esse videatur. Illud tamen eximiæ cujusdam clementiæ satis magnum est argumentum, quòd sub illo Cancellario nullus ob improbata dogmata capitis pœnam dedit, quum in utrâque Germaniâ, Galliâque tam multi sint affecti supplicio. An non clementer odit impios, qui quum habeat jus occidendi, ita studet mederi vitiis, ut homines ipsi sint incolumes? Num illud postulant, ut Regis vices gerens adversus Regis et Episcoporum sententiam faveat seditiosæ novitati? Fingamus illum non prorsùs abhorruisse à novis dogmatibus, quod longè secus est: tamen aut munus quod susceperat erat deponendum, aut dissimulandus ille favor. Postremò, ut omittamus hìc contentionem de dogmatibus, quis nescit, quàm multi leves ac seditiosi sub hâc umbrâ parati sint ad omnium scelerum licentiam, nisi gliscentem temeritatem cohibeat magistratuum severitas? Et indignantur hoc à summo regni Judice factum in Angliâ, quod in civitatibus quæ religionem innovârunt, interdum facere cogitur senatus? Quod in factum esset, jamdudum pseudoevangelici in cellas et in scrinia divitum irrupissent, et papista fuisset quisquis haberet aliquid. At plurimorum tanta est audacia, tam effrenis malitia, ut ipsi quoque qui novorum dogmatum sunt autores ac propugnatores, acriter in istos stringant calamum. Et supremum Angliæ Judicem volebant connivere, donec impunè talis colluvies inundaret in regnum, et opibus, et ingeniis, et religione cum primis floreret.*"—Epistolæ, lib. 27, epist. 8, p. 1505.

Churchyard's Praise of English Poetry.

"NOR scorn not mother-tongue, O babes of English breed!
I have of other language seen, and you at full may read,
Fine verses trimly wrought and couch'd in comely sort,
But never I, nor you, I trow, in sentence plain and short,
Did yet behold with eye, in any foreign tongue,
A higher verse, a statelier style, that may be read or sung,
Than in this day indeed our English verse and rhyme,
The grace whereof doth touch the Gods and reach the clouds sometime."

CHURCHYARD.

Soldier-Adventurers.

"I CANNOT blame them I,
If they at bar have once held up their hand,
And smelt the smoke which might have made them fry,
Or learn'd the leap out of their native land;
Methinks if then their cause be rightly scann'd,
That they should more delight to follow drums,
Than bide at home to come in hangmen's thumbs.

"But holla yet, and lay a straw thereby!
For whiles they scape for one offence or twain,
They go so long to school with felony,
And learn such lessons in the soldier's train,
That all delays are *dalied* but in vain;

For commonly at their home-come they pay
The debt which hangman claim'd erst many a day."

GASCOIGNE, *Fruits of War*, stan. 82-3.

Pay and Fine of the Assembly of Divines.

"THERE was a motion about forfeiture of six or twelve-pence, or the whole day's pay, for absence. This I spake against, in regard of my constant necessity of absence every Monday: but this I condescended to, that at the payment of our wages, the whole should be subducted, so that the like course may be taken in return of those that have been absent hitherto. At last, it was ordered, that the absent should have twelve-pence subducted at the payment of our monies; and the late comer, and the goer before we rise, should lose also six-pence."—LIGHTFOOT, vol. 13, p. 295.

Sins enumerated by the Assembly.

"THE first work this day was, the committee appointed yesterday brought in what they conceived the causes of our present misery:—as, 1. The sins of the Assembly; as, neglect of the service,—as in slackness in coming, and departing at pleasure: 2. By absenting from prayers: 3. Manifesting a neglect in the time of debate, and neglecting committees: 4. Some speaking too much, some too little: 5. By irreverent carriage: 6. By heats in debating: 7. Driving on parties: 8. Not serious examination of ministers. II. Of the Armies: 1. Emulation: 2. Want of ministers: 3. Swearing, gaming, drinking, &c.: 4. Want of discipline in the army. III. Of Parliament: 1. Not tendering the covenant to all in their power: 2. Not active in suppressing Anabaptists and Antinomians: 3. Not seeking religion in the first place: 4. Not suppressing stage-plays, taverns, profaneness, and scoffing of ministers: 5. Not a free publishing of truths, for fear of losing a party: 6. Oppression by committees: 7. Not debts paid: 8. Remissness in punishing delinquents: 9. Private end aimed at: 10. Delays in relieving the army: 11. Church lands not sold for the maintenance of ministers. When this was read over, we fell upon debate of them: and, first, Mr. *Henderson* moved, that our private failings here might not be published to the world: which was thought most rational by divers; only we sadly convinced ourselves of them here amongst ourselves: and while we were about this, Mr. *Rows* came in, and told us of a clause in a diurnal, which is said there to be a vote of the House of Commons, against imposition of hands; which the House, he said, never made, and desired we would not believe it, till we heard from the House. Then went we on the sins of the Armies; which held us a good while in canvassing: which being finished, the chairman of the committee reported the sins of the People:—1. Profaneness, scorn of God's hand on us: 2. Duties of humiliation disfigurated: 3. Our hearts not humbled upon humiliation: 4. Divisions in opinion and affection among professors: 5. Jealousies and sidings: 6. Unthankfulness for God's mercies: 7. Neglect of personal and family reformation: 8. Carnal confidence and general security. Then went we on with the sins of the Parliament; which before we had gone through, it was grown late, and so we adjourned till afternoon."—LIGHTFOOT, vol. 13, p. 309.

Their Debates concerning Burial.

"DESIRED, that our Directory for burial might be hastened. Whereupon we fell upon that business: and, first, there was some motion made for consideration of the place where to bury: and some moved against burial in the Church: but Mr. *Vines*, Mr. *Marshal*, and divers others, were of another mind: but it was thought fit not to meddle with this. Then fell we upon the question, Whether we should have funeral sermons? The Scots commissioners mightily opposed it; but the most of the

Assembly held for them, and that upon these two grounds :—1. Because it cannot be proved that they are unlawful: 2. Because the laying down of them may breed a dangerous effect in this land by so great an alteration. When we had done all, we were glad to lay it by again till Monday.

" We speedily fell upon the business about burial, as soon as we were set; and the matter was, Whether to have any thing spoken at the burial of the dead. Dr. *Temple* moved, that 'something might be said at the very interment of the body:' but this was thought not fit to give any rule for, but rather to pass it over in silence, and so the minister left something to his liberty. Dr. *Temple* moved again, Whether a minister, at putting the body in the ground, may not say, 'We commit the body to the ground,' &c. And it was conceived by the Assembly that he might, and the words 'without any ceremony more,' do not tie him up from this. Then fell our great controversy about funeral sermons: and here was our difficulty, how to keep funeral sermons in England for fear of danger by alteration, and yet to give content to Scotland, that are averse from them. It was the sense of the Assembly in general, that funeral sermons may be made, if a minister be called on for it; and the debate was, how to find terms to fit and suit with both parties. At last we fixed on this;—'That the people should take up thoughts and conferences concerning death, mortality, &c., and the minister, if he be present, shall put them in mind of that duty.' Here I excepted at the last word 'duty;' for that a little speech would put them in mind of the duty of meditating and conferring spiritually: therefore, I moved an alteration, which was much backed by divers, and it was changed 'of their duty.' The mind of the Assembly was, that these words give liberty for funeral sermons. And thus had we done the Directory for burial."—Lightfoot, vol. 13, p. 339.

A Wild Vineyard.

" The small elms along this valley were bending under the weight of innumerable grape vines, now loaded with ripe fruit, the purple clusters crowded in such profusion as almost to give a colouring to the landscape. On the opposite side of the river was a range of low sand hills, fringed with vines, rising not more than a foot or eighteen inches from the surface. On examination, we found these hillocks had been produced exclusively by the agency of the grape vines arresting the sand as it was borne along by the wind, until such quantities had been accumulated as to bury every part of the plant, except the end of the branches. Many of these were so loaded with fruit, as to present nothing to the eye but a series of clusters, so closely arranged as to conceal every part of the stem. The fruit of these vines is incomparably finer than that of any other, native or exotic, which we have met with in the United States. The burying of the greater part of the trunk, with its larger branches, produces the effect of pruning, inasmuch as it prevents the unfolding of leaves and flowers on the parts below the surface, while the protruded ends of the branches enjoy an increased degree of light and heat from the reflection of the sand. It is owing undoubtedly to these causes, that the grapes in question are so far superior to the fruit of the same vine in ordinary circumstances. The treatment here employed by nature to bring to perfection the fruit of the vine, may be imitated; but without the same peculiarities of soil and exposure, can with difficulty be carried to the same magnificent extent. Here are hundreds of acres, covered with a moveable surface of sand, and abounding in vines, which left to the agency of the sun and the winds, are by their operation placed in more favourable circumstances than it is in the power of man, to so great an extent, to afford."—Edwin James, *Expedition to the Rocky Mountains*, vol. 2, p. 316.

Migration of the Ardea Canadensis.

"The migrations of the Ardea Canadensis afford one of the most beautiful instances of animal motion we can anywhere meet with. These birds fly at a great height and never in a direct line; but wheeling in circles, they appear to float without effort on the surface of an aërial current, by whose eddies they are borne about in an endless series of revolutions. Though larger than a goose, they rise to so great an elevation as to appear like points, sometimes luminous and sometimes opaque, as they happen to intercept or reflect the rays of the sun: but never so high but their shrill and incessant clamours may be heard."—Edwin James, *Expedition to the Rocky Mountains*, vol. 3, p. 186.

Angelic Militia.

Lady Morgan in 1819 saw a procession of the *Milizia Angelica* at Vercelli, which she says, "considerably added to the bustle of its streets. This confraternity, instituted in honour of St. Thomas the Angelic Doctor, is one of great reverence and celebrity; and the *Sagro Cingolo*, or girdle of the Saint (which appears not to have been the cestus of Venus) is among the most precious relics in the treasury of the cathedral of Vercelli."—*Italy*, vol. 1, p. 69.

University Dresses derived from the Pagans.

Peiresk, "being upon one day to receive the doctorall ornaments from his uncle (in the University of Aix), and resolving to confer them himself the next day upon his brother, searched for such things as might be requisite to explain the original and antiquity of these doctorall ensigns and badges. —It would peradventure be tedious, if I should but briefly run over the heads of the things which, with large testimony of his learning, he discoursed in those several acts which he performed for his degree. Let it suffice to say, that he carried himself with so much alacrity and vigour, that he did not only ravish all the by-standers with admiration, but he seemed also to Pacius even very much to exceed himself. Two days after, when he was to confer the doctorall ornaments upon his brother, it cannot be expressed with what sweet content he filled the minds of his hearers. For, from a certain statue of Metrodorus with his hat, Arcadian cap and labells, with his philosopher's cloak, and ring on his left hand; also from certain statues of Hippocrates with the like cloak, and an hood upon it; from a certain inscription of Eubulus Marathonius; and a statue with labels not about his neck, but his head; from the like statues of Plato, Theophrastus, Phavorinus, and others; out of certain Gothic pieces, upon which there were mitres not much unlike caps; in a word, out of innumerable other monuments; he shewed how the use of these ornaments came from the Greeks to the Latins, and so down to us; and how from the Philosophers and ancient Priests, it was by degrees introduced among the Professors of several sciences in our modern Universities: all which he confirmed by frequent citations of Councils, Fathers, Poets, Historians, and Orators."—*Life of Peiresk by* Gassendus, *translated by W. Rand*, 1657, p. 77.

Peiresk's Dream.

Peiresk "happened to dream a dream, which as often as he related to me," says Gassendus, "which was divers times, he would always premise, that if another should have related it unto him, he could not have believed it. There was in his company Jacobus Rainerius, a citizen of Aix, who was wont to lodge in the same chamber with him, and their lodging was at the White Inn, between Monpellier and Nismes. Now Peireskius was in a dream, and talked to himself obscurely of I know not what strange business, whereupon Rainerius

awaked him, asking him what was the matter? To whom he replied, Alas and well away, what a sweet and pleasant dream have you robbed me of! I dreamt I was at Nismes, and that the goldsmith offered to sell me a golden piece of Julius Cæsar's coin for four cardecues: and I was just ready to give him the money that I might have the piece; whereas by your unseasonable waking of me, the goldsmith vanished out of my sight, and the piece of coin out of my hands. Soon after, not thinking of the dream, he went to Nismes, and while dinner was making ready, he walked about the town.

"Now it happened wonderfully that he hit upon a goldsmith, and asking him if he had any rarities, he answered that he had a Julius Cæsar in gold. He asked him what he would take for it; he said, four cardecues. Whereupon he presently gave him the money, took his Julius Cæsar, and so was his dream wonderfully and most happily fulfilled. Wonderfully, I say: for he might easily think upon Nismes, whither he was to go the following day; he might well dream of that piece of coin of Julius Cæsar, which waking he had often desired, and that he might meet with it in that city wherein there were so many reliques of Roman antiquity; and he might dream of a goldsmith, for to men of that trade such pieces are commonly brought by them which dig them up. He might dream of an indifferent price, such as goldsmiths rather than antiquaries are wont to set upon such commodities: he might have thought of four cardecues, with which as a moderate price a goldsmith might be content. Finally, a goldsmith, and at Nismes, might have such a piece at such a price. But that all these should concur, and that the event should answer to the dream, is altogether wonderful. Yet Peireskius was not the man that would conclude that this dream did therefore proceed from any preternatural cause. If such dreams had often happened, he might peradventure have thought so: but knowing the sport which fortune is wont to make, he reckoned this accident only among those rare cases which are wont to amaze the vulgar."—*Life of Peiresk by* Gassendus, *translated by W. Rand*, 1657, p. 139.

Whitaker on Building and Repairing Churches.

"But how, it may be asked, are our dilapidating churches to be rebuilt, or how restored?—Certainly not with a puerile affectation of what is called Gothicism, while it really consists in nothing more than piked sash windows, which every other feature of the place belies. This, as it costs little, and makes one step to meet ancient prejudice, is perpetually attempted in the most frugal ecclesiastical works.

"But I am no advocate for what is called modern Gothic of a more expensive and elaborate kind.—The cloven foot *will* appear; for modern architects have an incurable propensity to mix their own absurd and unauthorized fancies with the genuine models of antiquity. They want alike taste to invent, and modesty to copy. Neither am I so superstitiously addicted to what however I extremely venerate, the *forms* of our ancient churches, as to maintain that they ought not in any case to be abandoned. No modern, even though a good Catholic, perhaps, would go all the lengths of Durand, who can discover a spiritual sense in nave, side-ailes, choir, columns, and arches; nay who can find types in mullions, and mysteries in the weather-cock.[1] But so much is surely due to ancient prejudice, that where there is no powerful reason to the contrary, the old distribution of parts

[1] This is no exaggeration. "Gallus supra ecclesiam positus prædicatores significat. Virga ferrea in quâ gallus sedet rectum representat prædicantis sermonem, ut non loquatur ex spiritu hominis, sed Dei." But this is nothing to Durand's account of sand and gravel used in church-building. "Calx charit as fervens est, quæ sibi conjungit sabulum—id est terrenum opus," &c. Yet is his work styled a Rationale!

ought to be adhered to. How many from the want of these have found their piety damped, and have contracted an incurable aversion to modern churches!

"But to be more distinct:—

"What I recommend upon a small scale is precisely what was done upon a large one at the rebuilding of St. Paul's, which by the judicious adoption of the form of a cross, instead of becoming an Heathen temple remained a Christian cathedral. And whoever wishes to see the same reverence for antiquity in the form, united with unavoidable modernism in the manner, and that upon an imitable scale, may turn to Dr. Plott's two views of the churches of Ingestree and Okeover, in Staffordshire, restored in the reign of Charles the Second. In such erections how much of the old effect is preserved by round arches, broken surfaces, and variety of light and shade!

"The case of repairs is next to be considered.

"Awakened by the remonstrances of their ecclesiastical superior, a parish discover that, by long neglect, the roof of their church is half rotten, the lead full of cracks, the pews falling down, the windows broken, the mullions decayed, the walls damp and mouldy. Here it is well if the next discovery be not the value of the lead. No matter whether this covering have or have not given an air of dignity and venerable peculiarity to the church for centuries. It will save a parish assessment.

"However, the work of renovation proceeds—the stone tracery of the windows which had long shed their dim religious light is displaced, and with it all the armorial achievements of antiquity, the written memorials of benefactors, the rich tints and glowing drapery of Saints and Angels. In short another Dowsing seems to have arisen. But to console our eyes for these losses, the smart luminous modern sash is introduced: and if this be only pointed at top, all is well; for all is Gothic still. Next are condemned the massy oaken stalls, many of which are capable of repair, and as many want none. These are replaced by narrow, slender deal pews, admirably contrived to cramp the tall, and break down under the bulky. Next, the fluted woodwork of the roof, with all its carved enrichments, is plastered over. It looked dull, and nourished cobwebs. Lastly, the screens and lattices, which, from a period antecedent to the Reformation, had spread their light and perforated surfaces from arch to arch, are sawn away; and, in the true spirit of modern equality, one undistinguishing blank is substituted to separations which are yet canonical, and to distinctions which ought yet to be revered.

"Whereas, if these works were conducted with a proper regard for antiquity, the failing parts restored on the same model, and with the same materials, as those which remain, and no feature of either concealed or removed, posterity would thank us, not only for transmitting to them with fidelity many venerable remains of ancient art, but those in a state more durable, and less likely to become burdensome to themselves, than the frail and unskilful substitutions of the present day."—WHITAKER's *History of Craven*, p. 500.

Legend concerning the Bison's Revivescence.

"MANY of the Minnatareas believe that the bones of those bisons which they have slain and divested of flesh, rise again, clothed with renewed flesh and quickened with life, and become fat and fit for slaughter the succeeding June. They assert that some of their nation, who were formerly on a hunting excursion, lost one of their party, a boy, and returned to the village lamenting his loss, and believing him to have been killed by the Sioux nation, with whom they were then at war. Sometime afterwards a war-party assembled, and departed to revenge the supposed murder of the boy. During their journey they espied a bison, which they pursued and killed. When lo! on opening the abdomen of the animal,

what was their astonishment to observe the long-lost boy alive and well, after having been imprisoned there one entire year. Relieved from his animated prison-house, he informed them, that when he left his hunting companions, he proceeded onward a considerable distance, until he was so fortunate as to kill this bison. He removed the flesh from one side of the animal; and as a rainy inclement night was approaching, he concluded to take shelter within the body of the animal in place of the viscera which he had taken out. But during the night whilst he slept, the flesh of the bison that he had cut off grew over the side again, and effectually prevented his getting out; and the animal being restored to life, he had thus been pent up ever since."—EDWIN JAMES, *Expedition to the Rocky Mountains*, vol. 1, p. 257.

Peiresk's Enquiry concerning the Position of Churches toward the East.

PEIRESK desired Selden "that, if but for his sake, he would observe the situation of the English churches, whether, to such as entered, they stood East, and whether they look towards the Equinoctial, or either Solstice. For he accounted it a thing worth the enquiry, that he might find out (as I suppose) whether our ancestors worshipped towards the winter sun-rise, or some other way: because according to the ancient tradition of the Church, our Lord Christ, who is termed the East or Sunrise, was born when the sun was in the winter tropic. He had already sped well at Paris in this enquiry; for Jacobus Allealmus, a famous mathematician, having examined the matter, found that all the ancient churches did decline from the æquinoctial to the winter sun-rise, that of St. Victorina only excepted, which declined toward the summer sun-rise. As for the St. Benedictine church he made no reckoning thereof, which he conceived was termed *bistornata* because it had been twice turned, or ill-turned."—*Life of Peiresk by* GASSENDUS, *translated by W. Rand*, 1657, p. 207.

Bishop Watson (Landaff) against Trusting the Catholics with Political Power.

"No man," says BISHOP WATSON (Memoirs, vol. 1, p. 253), "will suspect me of a want of toleration in religious matters; yet I own I have looked upon the concessions which have been made to the Catholics, both here and in Ireland, with a jealous eye; and I shall ever continue to think that Protestant Government is unwise which trusts power to the Catholics, till it shall be clearly proved, that if they had the opportunity they would not use it to the oppression of the Protestants. There are some enlightened gentlemen among the Catholics; but the persecuting spirit of the Roman Church remains in the hearts of the generality of its members; and whilst it does remain, Popery must be watched, intimidated, restrained."

Sir George Mackenzie's Theory that Prophecy may belong to the Soul of Man.

"FROM this divine principle, that Man's soul is made after God's image, I am almost induced to believe, that *Prophecy* is no miraculous gift bestowed upon the soul at extraordinary occasions only, but is a natural (though the highest) perfection of our Human Nature. For if it be natural for the stamp to have impressed upon it all the traits that dwell upon the face of the seal, then it must be natural to the soul, which is God's *impressa*, to have a faculty of foreseeing; since that is one of God's excellencies. Albeit I confess, that that stamp is here infinitely bedimmed and worn off; as also we know by experience, that men upon a death-bed, when the soul begins (being detached by sickness from the body's slavery) to act like itself, do foresee and foretell many remote and improbable events. And for the same rea-

son, I do think predictions by dreams, not to be extraordinary revelations, but rather the products natural of a rational soul. And if sagacious men can be so sharpsighted in this state of glimmering, as to foresee many events which fall out; why may we not say, that Man, if he were rehabilitated in the former state of pure nature, might, without any extraordinary assistance, foresee and prophesy? For there is not such a distance betwixt that foresight and prophecy, as is betwixt the two states of Innocency and Corruption, according to the received notions which men have settled to themselves of that primitive state of Innocency."—Sir George Mackenzie, *The Virtuoso*, p. 66.

Fanatics and the Old Testament.

"The bigots in the second place proceed to fancy, that they who differ from them are enemies to God, because they differ from God's people; and then the Old Testament is consulted for expressions denouncing vengeance against them; all murders become sacrifices by the example of *Phineas and Ehud;* all rapines are hallowed by the *Israelites* borrowing the earrings of the *Egyptians;* and rebellions have an hundred forc'd texts of Scripture brought to patronize them. But I oftentimes wonder where they find precedents in the Old Testament for murdering and robbing men's reputation, or for lying so impudently for what they think the good old cause; which God foreseeing, has commanded us not to lie, even for his sake."—Sir George Mackenzie, *Essay on Reason*, p. 430.

Arts of Factions.[1]

"They who enter into a Faction, do not properly reason weakly; but desert reason altogether, as one does who leaves his own to go into another country, whereof the laws, customs and language are different. The design and centre of Faction is to drive on such a project, and adhere to those who prosecute it. And therefore nothing must be allowed or argued but with respect to these. Hence it is, that in vain you reason with them; for one may transubstantiate as soon as convert them: all that their friends say is unanswerable, and they contemn and scorn what is said by their adversaries when they cannot answer it; there is no crime they dare not commit, for the guilt seems but small when divided amongst so many bearers; they warm themselves by clubbing into a kind of belief, and they vote themselves into a shadow of infallibility; whilst they cry out against others as slaves to the Government, they become really slaves to the Faction, their liveries and chains being seen by all, except themselves. But the great salary with which their bondage is to be rewarded, is applause from their friends, or it may be the mob, to whom naturally their appeal lies; and the getting into the Government, where they will be abhorred for practising everything they formerly decryed, and so have that reputation for which they toiled, blasted by their own old arguments."—Sir George Mackenzie, *Essay on Reason*, p. 441.

Heresies Swarming like Vermin.

"Invasit præsertim animos invasuræ gentem effigies barbariei, et monstri infandi horrenda facies, in prædia nostra et nos prædam avidè inhiantis et assiduè. Monstrum illud certè, cui academia cibus, atque esca dilaniatorum cadavera collegiorum. Bellua multorum capitum, at certè nullius. Fæx tota erratica, hæretica, vertiginosa, blasphema; quæ nihil novit nisi ignorare, nihil valet nisi malè velle. Monstra, quæ olim non credet Anglia sibi se peperisse. At non partus tuus hæc reptilia, ô dulce natale solum, sed tua phthiriasis; nam non tam ex utero genita, quàm ex ulceribus, ex statu tuo languido, exsangui, et decolore

[1] Excellently applicable at this time—July, 1827.

Prout è corpore tabescente ebulliunt vermes, et squalor sorditiesque pediculescunt." —LIGHTFOOT, vol. 5, p. 392.

Danger to the Universities.

"NON fingere nobis, idque mœstis tremulisque animis, non potuimus, qualis futura Anglia erutis oculis, Academiis et Clero: qualis futura Cantabrigia absque Cantabrigiâ; quale spectrum emortuæ academiæ, sceleton excarnificatorum collegiorum, Musarum funus, et defunctæ cadaver literaturæ."—LIGHTFOOT, vol. 5, p. 391.

"—SCIAMUS nobile et Academicum esse, ab ignobili fæce hominum, à læsi cerebri turbâ, impeti, odio haberi, periclitari. Ego te non amarem, alma mater, ni odissem tales; et speciosa non esses, si non sorderes apud sordidos, si non esses odiosa odiosis." —LIGHTFOOT, vol. 5, p. 393.

Danger to Religion.

"EN quibus ab his nos laboramus paradoxorum paroxismis! Tollantur, inquiunt, ecclesiæ, ut floreat religio; et ut vigeat veritas, tollantur hæreses. Ut crescat concordia gentis, crescant schismata; et ut augeatur communio sacra, reprimatur sacramentum communionis. Diruantur academiæ, ut oriantur idonei concionatores; et exstinguantur bonæ literæ atque eruditio, ut apti fiant homines ad populum erudiendum. O ænigmata Orci, atque oracula Inferorum."—LIGHTFOOT, vol. 5, p. 393.

A Papist's Faith.

"A PAPIST's faith upon this article," says LIGHTFOOT (vol. 6, p. 37), "comes to this, *Credo in ecclesiam sanctam Romanam Catholicam*—I believe in the holy Roman Catholic church. In which they speak *impiety*, to believe in men; *falsehood*, to call the Roman church holy; and *nonsense*, to call that particular church the church Catholic or universal."

Joy at the Restoration.

"IT is a gospel mercy, that Christians are set up to be kings, rulers and judges among Christians.—We need not go far for proof of this; for the flourishing condition of England both in church and state, under such government and governors, gives evidence and example sufficient in this case. And *vox populi*, the universal joy and acclamations of all the nation upon the happy restoring of his sacred Majesty, speaketh sense and attestation of the whole nation, nay, of the three nations, unto the truth, and their sensibleness, of this mercy. 'The shout of a king,' of a most Christian king, was among them."—LIGHTFOOT, vol. 6, p. 265.

Festival of the Assumption in Heaven and Hell.

"SI vera loquitur Hildephonsus, festivitas illa in terrâ, cælo et inferno celebratur. Sic enim in quinto de Assumtione sermone ejus anniversariam festivitatem deprædicat: 'Universus mundus hunc diem festum celebrat. Die enim qui Matris Dei assumtæ honori dicatus est, Angeli gaudent, virgines ipsi gratulantur, patriarchæ et prophetæ Deum collaudant, apostoli et evangelistæ salutant, matres gloriantur, papæ, confessores, et doctores Catholici exultant. Si licitum est, plus dicam; et dicam id ex certâ præsumtione; dicam id cum sanctâ stultitiâ; universus mundus lætatur, et debito jubilo gaudet, inferno excepto, qui ejulat, murmurat et lamentatur, quòd hujus diei festivitas et lætitia iis, qui infernalibus claustris detinentur, aliquod solamen apportet. Censeo enim inferni potestatibus eo die illicitum esse captivos suos ullo modo vexare.'"—LIGHTFOOT, vol. 8, p. 307.

The Bone Luz.

"HADRIAN (whose bones may they be ground, and his name blotted out!) asked R. Joshua Ben Hananiah, How doth a man

revive again in the world to come? He answered and said, From *Luz*, in the backbone. Saith he to him, Demonstrate this to me. Then he took *Luz*, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it into the fire, and it was not burnt; he brought it to the mill, and that could not grind it; he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken."—LIGHTFOOT, vol. 12, p. 352.

Selden on Episcopal Ordination.

"MR. SELDEN: 'By the laws of England none can ordain but only a Bishop, with some presbyters. In Edward VI.'s time an act did so enable: being repealed in Queen Mary's time: in the 1st, 8th, and 13th of Queen Elizabeth it was revived again: and this law is neither against the law of God, nor nulled yet in our state. And whereas our Covenant swears out the *regimen Ecclesiæ*, this that we have in hand is not *regimen Ecclesiæ;* and we have sworn to preserve the laws of the kingdom, of which this is one.'—This speech of his cost a great deal of debate, and had many answers given it: and among other things, Mr. Henderson, and the Lord Macland after him, took it to heart, and expressed their resenting of it, that there had been too much boldness with the Covenant."—LIGHTFOOT'S *Journal of the Assembly*,—vol. 13, p. 121.

T. L. upon 1666.

DR. WORTHINGTON says in a letter to Lightfoot (Feby. 13, 1665-6), "I suppose you have seen, or heard of, some small pieces of one T. L., as The Voice out of the Wilderness, and An Exposition of Revelation C. 12 and 13, with other tracts about the downfall of Rome in 1666 (though I think he will prove to be mistaken therein). He lived in Queen Elizabeth's reign, and at last he took himself to a shepherd's life. It is said that he was a Shropshire man by birth, and that T. L. stands for Toby Littleton."—LIGHTFOOT'S *Works*, vol. 13, p. 434.

All Devotion False that does not rest upon Humility.

"TOUTE dévotion est fausse, qui n'est point fondée sur l'humilité chrétienne, et la charité envers le prochain: ce n'est souvent qu'un orgueil de philosophe chagrin, qui croit, en méprisant le monde, se venger des mépris et des mécontentemens qu'il en a reçus."—ROCHEFOUCAULD.

An Argument for Virtue from the Esteem in which those are held who practise it.

"AN excess in bodily pleasures," says DEAN SHERLOCK, "as fond as most men are of them, is universally infamous, which proves that they are not our last and highest happiness, wherein there can be no excess. Who was ever reproached for being too wise and good? Who ever thought it possible to exceed in these things, or that it was infamous to do so? Nay, who was ever reproached for despising bodily pleasures, for great abstinency and continency, and almost an utter disregard of the body? Not only Superstition is apt to saint such men, but the wiser part of mankind do as much reverence such a perfect conquest over the body, as they despise and abhor the slavery and servitude of brutish lusts. It would be impossible for a soul which is nothing but body and matter itself, thus to raise itself above the body, and to contradict and subdue its bodily appetites and inclinations. And were not mankind conscious to themselves of some diviner principle in them than matter, and of some diviner pleasures, more honourable and becoming than the pleasures of the body, it is impossible they should so universally admire those men who despise the body and all its delights. And yet thus it hath been, not only among Christian ascetics, but even among Pagan philosophers themselves: not as a part of their Pagan superstition, but

for the love of wisdom, which gave them a true contempt of bodily pleasures."—*Of the Immortality of the Soul*, p. 97.

Brutes give no indication of Immortality.

The unbeliever's argument from the mortality of the souls of brutes, is well confuted by Dean Sherlock. "For though we allow them to be immaterial, they have no natural indications of immortality; they have no happiness or pleasures but what result from, and depend on, their bodies: and therefore however God disposes of them after death, as far as we can judge, they are not capable of any life or sensation when they are separated from this body." —*Of the Immortality of the Soul*, p. 112.

Happiness and Prosperity compatible with Salvation.

"Excepting the case of persecution, a good man may be very rich and honourable, and enjoy all the delights and pleasures of this life, as much as it becomes a man to enjoy them. For the world was made to be enjoyed; and a good man who observes the rules of virtue, may enjoy this world as far as God made it to be enjoyed; and therefore may be as happy as this world was intended to make him. Which is very fit to be observed, to prevent any unreasonable prejudices against the laws of our Saviour, as if we could not save our souls without renouncing all the ease and pleasures and comforts of this life; whereas in ordinary cases, we may enjoy all the happiness this world was made for, and all the happiness which we were made to enjoy in this world, and go to Heaven when we die." — Dean Sherlock, *Of the Immortality of the Soul*, p. 574.

Liturgy not duly impressed upon the People in its Use.

The writer of that life of George Herbert which is prefixed to his Remains says, "The chief aim of Master Ferrar and this Author was, to win those that disliked our Liturgy, Catechism, &c., by the constant, reverent and holy use of them: which surely had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate and affectionate celebration (for voice, gesture, &c.) as in God's presence, to imprint them in the minds of this people (as this book teaches), our prayers had been generally as well beloved as they were scorned. And for my part I am apt to think, that our prayers stood so long was a favour by God granted us at the prayers of these men (who prayed *for* these prayers as well as *in* them); and that they fell so soon was a punishment of our negligence (and other sins), who had not taught even those that liked them well to use them aright, but that the good old women would absolve, though not so loud, yet as confidently as the minister himself."

Liturgy to be the more liked because taken from the Mass-book.

"The sophism used to make people hate our church prayers," says the author of George Herbert's Life, "was a solid reason to make men of understanding love them, —namely, because taken out of the Mass-book;—taken out, but as gold from dross, the precious from the vile."

Stapleton's Examples of Christian Zeal.

Stapleton tells us that the Emperor Justinus defended the Council of Chalcedon "with such Christian zeal, that he caused Severus the schismatical Bishop of Antioch to have his tongue cut out, for the daily blasphemies he uttered against that Council. Justinian also, his successor, caused all the heretical books and writings of the said Severus and others to be burned, and made it death to any that kept or used any such books."—*Epistle Dedicatory to his Translation of Bede's History of the Church of England*, 1622, p. 18.

Stapleton ascribes Henry's Victories to the Persecution of the Lollards.

STAPLETON ascribes Henry V.'s victories to his appeasing what he calls the rebellion of Sir John Oldcastle. "By this speedy diligence of that gracious prince, both that heresy was then quailed, and (as Polidore noteth) the noble victories of that valiant prince ensued; God undoubtedly prospering his affairs, who had preferred the quarrell of him before his own prepared voyage." —*Epistle Dedicatory to his Translation of Bede's History of the Church of England*, 1622, p. 24.

Infallibility ultimately referred to the Pope.

"WHEN they have said all, and set it out with great pomp and ostentation of words, for the infallibility of the Church and Council, it is all but a mere collusion, a very mask, under which they cover and convey the Pope's Infallibility into the hearts of the simple. Try them seriously who list, sound the depth of their meaning, and it will appear, that when they say, the Church is infallible, General Councils are infallible, the Pope is infallible, they never mean to make three distinct infallible judges in matters of faith, but one only Infallible, and that one is the Pope.

"This to be their meaning, sometimes they will not let to profess. 'When we teach,' said Gretzer,[1] 'that the Church is the (infallible) judge in causes of faith, *per Ecclesiam intelligimus Pontificem Romanum*, we by the Church do mean the Pope for the time being, or him with a Council.' Again,[2] 'They object unto us, that by the Church we understand the Pope; *non abnuo*, I confess we mean so indeed.' This is plain dealing; by the Church they mean the Pope. So Gregory de Valentia,[3] 'By the name of the Church we understand the Head of the Church, that is, the Pope.' So Bozius, 'The Pope *universorum personam sustinet*, sustaineth the person of all Bishops, of all Councils, of all the whole Church; he is instead of them all. As the whole multitude of the faithful is the Church *formally*, and the general Council is the Church *representatively*, so the Pope also is the Church *virtually*, as sustaining the person of all, and having the power, virtue and authority of all, both the formal and representative Church; and so the Church's or Council's judgement is the Pope's judgement; and the Church's or Council's infallibility is, in plain speech, the Pope's infallibility.'"—CRAKANTHORP's *Vigilius Dormitans*, p. 173.

This system brought to its height by the Lateran Council under Leo the Tenth.

"UNDER Leo X. they held the same doctrines which they did before, but they held them now upon another foundation. For then they cast away the old and sure foundation, and laid a new one of their own in the room thereof, the Pope's word instead of God's, and Antichrist's instead of Christ's. For although the Pope long before that time had made no small progress in Antichristianism, first in usurping an universal authority over all Bishops, next in upholding their impious doctrines of Adoration of Images and the like, and after that in exalting himself above all Kings and Emperors, giving and taking away their crowns at his pleasure; yet the height of the Antichristian mystery consisted in none of these; nor did he ever attain unto it, till by virtue of that Lateran decree he had jostled out Christ and his word, and laid himself and his own word in the stead thereof, for the Rock and Foundation of the Catholic faith. In the first the Pope was but Antichrist nascent, in the second Antichrist crescent, in the third Antichrist regnant; but in this

[1] Def. Ca. 10, lib. 3, De Verb. Dei, § Jam, pa. 1450.
[2] Ibid. § Ait, pa. 1451.
[3] In Lib. 2, Disp. 1, q. 1.

fourth he is made Lord of the Catholic faith, and Antichrist triumphant, set up as God in the Church of God, ruling, nay tyrannizing, not only in the external and temporal estates, but even in the faith and consciences of all men, so that they may believe neither more, nor less, nor otherwise than he prescribeth, nay that they may not believe the very Scriptures themselves, and word of God, or that there are any scriptures at all, or that there is a God, but for this reason, *ipse dixit*, because he saith so: and his saying, being a transcendent principle of faith, they must believe for itself, *quia ipse dixit*, because he saith so. In the first and second he usurped the authority and place but of Bishops; in the third, but of Kings; but in making himself the Rock and Foundation of faith, he intrudes himself into the most proper office and prerogative of Jesus Christ. *For other foundation can no man lay than that which is laid, Jesus Christ.*" — CRAKANTHORP'S *Vigilius Dormitans*, p. 185.

Origin and Propriety of the word Papist.

"BELLARMINE[1] glorieth of this very name of Papists, that it doth *attestari veritati*, give testimony to that truth which they profess. Truly we envy not so apt a name unto them: only the Cardinal shows himself a very unskilful herald in the blazonry of this coat, and the descent of this title unto them. He fetcheth[2] it forsooth from Pope Clement, Pope Peter, and Pope Christ! Phy, it is of no such antiquity, nor of so honourable a race. Their own Bristow[3] will assure him that this name was never heard of till the days of Leo X. Neither are they so called, as the Cardinal fancieth, because they hold communion in faith with the Pope, which for six hundred years and more all Christians did, and yet were not Papists, nor ever so called; but because they hold the Pope's judgement to be supreme and infallible, and so build their faith on him, as on the *foundation* thereof, which their own Church never did till the time of Leo X. It is not, then, the Lion of the Tribe of Judah, but the Lion of that Laterane synod, who is the first godfather of that name unto them, when he had once laid the Pope as the *foundation* of faith instead of Christ: they who then builded their faith upon this new foundation, were fitly christened with this name of Papists, to distinguish them and their present Roman Church from all others who held the old, good and sure foundation." — CRAKANTHORP'S *Vigilius Dormitans*, p. 188.

What the Fathers did not know and did not do.

"IF you please to believe it, all the doctrines of the Romish Church are no other than such as have been handed to them from the Apostles by all the ancient Fathers in an uninterrupted succession. I believe I could instance in twenty several articles of the Romish Church for which they have no colour of authority from any of the Fathers. But this may suffice for a specimen of that respect which the Papists have for the Fathers, when they do not comply with their humours. The Fathers were so ignorant for a thousand years together that they did not understand, or so negligent that they did not instruct their people in, that great mystery of Transubstantiation (than which none was more necessary to be taught, because none more difficult to believe). The Fathers were so hard-hearted and cruel that they would suffer souls to fry in Purgatory for hundreds of years together, whom they might certainly have released by the help of Indulgences. The Fathers were so indiscreet that they allowed their hearers to read the Scriptures, and have them in a vulgar tongue; but now it is not fit to be granted,

[1] Lib. de Not. Ecc., c. 4.
[2] *Papista deducitur à Papâ, qualis fuit Petrus, et Christus ipse.* Ibid.
[3] Demand. 8.

saith Sixtus Senensis. The Church of Rome hath got a monopoly of all knowledge, fidelity, tender-heartedness (which you will wonder at), discretion, and all good qualities, and Infallibility into the bargain."—Poole's *Nullity of the Romish Faith*, p. 52.

Bellarmine's Passage.

" 'If the people owe an absolute subjection of their faith to their teachers, the teachers have an absolute dominion over the faith of the people.'[1]—This sottish doctrine of an implicit faith must needs be apocryphal so long as the Epistle to the Galatians is canonical, and especially Gal. i. 8, 'Though he or an angel from Heaven preach any other gospel—let him be accursed.' And he is not contented with a single assertion, but adds, as we said before so say it over again, Let him be accursed. Which if the reader compare with that abominable passage of Bellarmine's, 'If the Pope should err, in commanding vices and forbidding virtues, the Church were bound to believe vices to be good and virtues to be evil;' he will be able to judge whether the faith of the present Romish Church be the same with that of the Apostle's days or not; and whether they who are so liberal in dispensing their anathemas to all that differ from their sentiments, do not justly fall under the anathema here denounced."—Poole's *Nullity of the Romish Faith*, p. 93.

" When Bellarmine delivers that desperate doctrine that if the Pope should command us to sin we are bound to obey him; and when others have said that if the Pope should lead thousands to Hell we must not reprove him; their followers mollify the harshness of those assertions with this favourable construction, that the propositions are only hypothetical, depending upon such conditions as by reason of the promise of Infallibility can never be fulfilled; for, say they, the Pope cannot command sin, and cannot lead men to Hell: and this, if true, were a plausible evasion."—Poole's *Nullity of the Romish Faith*, p. 243.

Variations of the Romish Church.

" As for the points between the Jesuits and Dominicans, how material they are we will take their own judgements: if we may believe either one or other of them, the points are of great moment. If you ask the Jansenists or Dominicans their opinion of the Jesuitical doctrine, they tell you that it is 'the very poison of the Pelagian heresy, yea it is worse than Pelagianism; that they are contemners of Grace,—such as rob God of his honour, taking half of it to themselves; that it is here disputed whether God alone be God, or whether the will of man be a kind of inferior, yet in fact an independent Deity.'[2] And for the Jesuits, they are not one jot behind-hand with them in their censure of the Dominican doctrine, which (say the Jesuits) brings back the stoical paradox, robs God of the glory of his goodness, makes God a liar and the author of sin. And yet when we tell them of these divisions, the breach is presently healed; these savages are grown tame, their differences trivial, and only some school niceties wherein faith is not concerned. And now both Stoics and Pelagians are grown orthodox; and the grace, glory, sovereignty and holiness of God, are matters but of small concernment; and so it seems they are to them, else they durst not so shamelessly dally with them. But it is usual with them to make the greatest points of faith like counters, which in computation sometimes stand for pounds, sometimes for pence, as interest and occasion require. And it is worth observation, these very points of dif-

[1] He has just quoted St. Paul, Not that we have dominion over your faith. 2 Cor. i. 24.

[2] These are Mr. White's words in his Sonus Buccinæ, Quæst. Theolog. in Epis., and in parag. 7.

ference when they fall out among Protestants, between Calvin and Arminius, are represented by our adversaries as very material and weighty differences; but when they come to their share they are of no moment."—POOLE's *Nullity of the Romish Faith*, p. 161.

Growth of her Corruptions.

"As Jason's ship was wasted, so Truth was lost one piece after another. *Nemo repentè fit turpissimus.* We know very well, *posito uno absurdo sequuntur multa*, one error will breed an hundred, yet all its children are not born in one day. St. Paul tells us, *the mystery of iniquity began to work in his days*;—he tells us that heresy *eats like a canker or gangrene*, by degrees, and is not worst at first, but *increaseth to more ungodliness* (2 Tim. ii. 16, 17). As that cloud which, at first appearance, was no bigger than a man's hand, did gradually outspread the whole face of the heavens, so those opinions which at first were only the sentiments of the lesser part, might by degrees improve and become the greater, or at least by the favour of princes, or power and learning of their advocates, become the stronger, until at last, like Moses's rod, they devoured the other rods; and monopolizing to themselves the liberty of writing and professing their doctrines, and suppressing all contrary discourses and treatises, their doctrines being proposed by them as Catholic doctrines, and the doctrines of their own and former ages (which are frequently pretended by several heretics), and this proposition not contradicted by considerable persons (which in some ages were few, and those easily biassed), or the contradiction being speedily suppressed (which is very possible, and hath been usual), it could not probably fall out otherwise but that their opinion should be transmitted to their successors for the Faith of their age: Rome was not built in a day, neither in a civil, nor in a spiritual notion."—POOLE's *Nullity of the Romish Faith*, p. 165.

Relics of Transubstance.

"A SYNOD of bishops in Italy decreed that when the true flesh of Christ and his true blood appears at the celebration of the Sacraments in their proper kind, both the flesh and the blood should be reserved in the midst of the altar for especial relics. Now I would know of you, sir priest, what rhyme or reason you have to make a relic of your God? Of the relics of Saints I have heard some talk; but of the relics of God, or rather that God himself should be kept for a relic, I think never man heard but out of a Papist's mouth."—*Work for a Mass Priest*, § 8.

Fasting, how explained by the Casuists.

"THEIR casuists, as far as I can find, are agreed in these things.

"1. That a man may eat a full meal of what is not forbidden, and yet not break the Church's precept of Fasting, provided vespers be first said. And the later casuists blame Coverruvias for making any scruple about it. If a man's excess comes to be a mortal sin, yet for all that, saith Reginaldus,[1] he shall not be judged as a breaker of his fast. Nay Lessius[2] goes farther, and saith, He doth not lose the merit of fasting. *Quamvis aliquis multum excedet non solvit jejunium*, saith Card. Tolet.[3] And Paulus Zacchias[4] saith this is the common opinion; and he thinks the intention of the Church is sufficiently answered. And so doth Pasqualigus[5] in his Praxis of Fasting.

"2. A man may drink wine, or other drink, as often as he pleaseth, without breaking his fast. He may *toties quoties bibere*, saith

[1] Reginald. Praxis l. 4, c. 14, n. 163.
[2] Less. de Justit. l. 4, c. 2, dub. 2, n. 10.
[3] Instruct. Sacerd. l. 6, c. 2, n. 4.
[4] P. Zacch. Qu. Medico-legales, l. 5, tit. 1, qu. 1, pp. 29, 30, 31.
[5] Pasqual. Decis. 120, n. 5.

Diana.[1] Zach. Pasqualigus[2] who hath written most fully on this subject, shews, that it is the general opinion that no quantity of wine or other drink, though taken without any necessity, is a violation of the precept of fasting; no, not although the wine be taken for nourishment, because the Church doth not forbid it. But this last, he saith, is not the general, but the more probable opinion.

"3. A man may eat something when he drinks, to prevent its doing him hurt. Besides his good meals, he may take what quantity he pleases of sweetmeats or fruit; he may have a good refection at night, and yet not break this strict precept of fasting. For the eating as often as one drinks, it is the common opinion, saith the same casuist[3] (who was no Jesuit), that it is not forbidden, because it is taken by way of a medicine; and he quotes a great number of their casuists for it. A collation at evening is allowed, saith he.[4] And Lessius[5] saith, there is no certain rule for the quantity of it. And Card. Tolet[6] saith, very large ones are allowed at Rome by the Pope's connivance; even in the court of Rome, saith Reginaldus.[7] And now I leave the reader to judge of the severity of fasting required in the Church of Rome."—*Doctrines and Practices of the Church of Rome truly Represented*, 1686, p. 128.

Titles of the Pope.

"I HAVE read in your books that your Pope is called *Caput universalis Ecclesiæ*, *Pater Ecclesiæ*, *Filius Ecclesiæ*, *Sponsus Ecclesiæ*, *Mater Ecclesia:* the Head of the Catholic Church, the Father of the Church, the Son of the Church, the Spouse of the Church, the Church our Mother. Now I would know of you, how he can be the Church herself, and yet Head of the Church, and the Church's Husband? how he can be Father to the Church, and yet Son of the Church? how the Father may marry his daughter, the brother may marry his sister, the son may marry his mother."—*Work for a Mass Priest*, § 14.

Purgatory.—Cruelty of the Pope to leave any Soul there.

"§ 16. I READ in your books that your Pope, for delivering of souls out of Purgatory, prescribes sometimes no more but the saying of a mass at such an altar in such a church, or the saying of a Pater-noster twice or thrice, &c. Now I would know with what justice God could keep him in such horrible torments as are in Purgatory for want of the saying of a mass, or two or three Pater-nosters, whom in mercy he meant to deliver upon the saying of a mass or two or three Pater-nosters?

"§ 17. And seeing I read in your books that your Pope hath power to empty Purgatory at once, and if the saying of a mass and a Pater-noster will help to empty it, I would know, how you can excuse your Pope from unspeakable uncharitableness and hard-heartedness, in that he himself saith no more masses nor Pater-nosters for Christian souls than he doth, nor setteth more of his priests on that work?"—*Work for a Mass Priest.*

A Papist playing the Puritan.

"I REMEMBER," says CRAKANTHORP, "a narration, not unworthy observing, which long since a man of great gravity and judgement in law, and now one of the chief Judges in this realm, related unto me; how one of the most notorious traitors in the time of our late Queen of happy memory, having by solemn vow, by oath, by receiv-

[1] Dian. Sam. v. Jejun. n. 7.
[2] Praxis Jejunii Eccles. Decis. 116, n. 3, Dec. 117, n. 1, 2, 3.
[3] Decis. 119, n. 2.
[4] Decis. 86, n. 3, 4.
[5] Ubi suprà, n. 11.
[6] Ubi suprà.
[7] Ubi suprà, n. 185.

ing the holy sacrament, bound himself to murder his sovereign, returned home from Italy, but with such a share of zeal towards our religion, our state, and his sovereign—that in open Parliament (being chosen a Burgess) he made a very spiteful and violent invective against Recusants, and especially against Jesuits. His paymasters and friends of Rome expostulating with him then about the matter, Oh, quoth he, it was needful I should thus do; now all fear, all suspicion of me is quite removed; I have by this my open speech gained trust and credit with the Prince, with the Council, and the whole State. I have now made an easy and free access to perform that holy work.' And if God had not watched over Israel and his anointed, many times without suspicion and danger he might have done, and had done it indeed."—*Vigilius Dormitans*, p. 488.

Effects of the Doctrine of Infallibility.

"HAVING once set down this transcendant principle, the *foundation* of all which they believe, that the Pope's judgement in causes of faith is infallible, they do by this exclude and utterly shut out all manifestation of the truth that can possibly be made unto them. Oppose whatever you will against their error, Scriptures, Fathers, Councils, reason and sense itself, it is all refuted before it be proposed: seeing the Pope, who is infallible, saith the contrary to that which you would prove, you in disputing from those places do either mis-cite them, or mis-interpret the scriptures, fathers, and councils; or your reason from them is sophistical; and your sense of sight, of touching, of tasting, is deceived; some one defect or other there is in your opposition: but an error in that which they hold, there is, nay there can be none, because the Pope teacheth that, and the Pope in his teaching is infallible. Here is a charm which causeth one to hear with a deaf ear whatever is opposed: the very head of Medusa if you come against it, it stuns you at the first, and turns both your reason, your sense, and yourself also, into a very stone. By holding this one fundamental position, they are pertinacious in all their error, and that in the highest degree of pertinacy which the art of man can devise; yea and pertinacious before all conviction, and that also though the truth should never by any means be manifested unto them. For by setting this down, they are so far from being prepared to embrace the truth, though it should be manifested unto them, that hereby they have made a fundamental law for themselves, that they never will be corrected nor ever have the truth manifested unto them. The only means in likelihood to persuade them that the doctrines which they maintain are heresies, were, first to persuade the Pope who hath decreed them to be orthodoxal, to make a contrary decree that they are heretical. Now although this may be morally judged to be a matter of impossibility, yet if his Holiness could be induced hereunto, and would so far stoop to God's truth as to make such a decree, even this also could not persuade them, so long as they hold that foundation. They would say either the Pope were not the true Pope; or that he defined it not as Pope, and *ex cathedrâ*; or that by consenting to such an heretical decree, he ceased *ipso facto* to be Pope; or the like; some one or other evasion they would have still: but grant the Pope's sentence to be fallible, or heretical, whose *infallibility* they hold as a doctrine of faith, yea as the *foundation* of their faith, they would not. Such and so unconquerable pertinacy is annexed, and that essentially, to that one position, that so long as one holds it (and whensoever he ceaseth to hold it he ceaseth to be a member of this Church) there is no possible means in the world to convict him, or convert him to the truth."—CRAKANTHORP'S *Vigilius Dormitans*, p. 211.

Consequences of the Pope's shaking off the Imperial Authority.

"So long as the Emperor, being Christian, retained his dignity and imperial au-

thority, no heresy could long take place, but was by the synodal judgement of œcumenical Councils maturely suppressed; the faction of no bishop, no, not of the Pope, being able to prevail against that sovereign remedy. But when once Gregory II., Zachary, and their succeeding Popes to Leo III., had by most admirable and unexplicable fraud and subtlety clipt the wings and cut the sinews of the Eastern Empire; themselves first seizing upon the greatest parts of Italy by the means of Pipin, and then erecting a new empire in the West; the imperial authority being thus infringed, the Eastern Emperor not daring, the Western, in regard of the late courtesy received from the Pope, being not willing, and neither of them both being able now to match and justle with the Pope; this which was the great let and impediment to the Pope's faction, and the discovering of the Man of Sin, being now removed, there was no means to keep out of the Church the heresies which the Pope affected. Then the cataracts of heresies being set open, and the depths of the earth, nay of the infernal pit being burst up, heresies rushed in, and came with a strong hand into the Church; and those heretical doctrines which in six hundred years and more could never get head, passing as doubtful and private opinions among a few, and falling but as a few little drops of rain, grew now unto such an height and outrage, that they became the public and decreed doctrines in the Western Church. The Pope once having found his strength in the cause of Images (wherein the first trial was made thereof), no fancy nor dotage was so absurd for which he could not after that command, when he listed, the judgement of a General Council. Transubstantiation, Proper Sacrifices, the Idol of the Mass (to which not Moloch nor Baal is to be compared), their Purgatorian fire, their five new-found proper sacraments, Condignity of Works, yea Supererogation, and an army of like heresies, assailed, and prevailed against the truth. The Imperial authority being laid in the dust, and trampled under the sole of the Pope's foot, no means was left to restrain his enormous designs, or hinder him in Councils to do and define ever what he listed." — CRAKANTHORP'S *Vigilius Dormitans*, p. 313.

Puritans increased by Injudicious Opponents.

"As we could wish our brethren and their lay followers, by their uncouth and sometimes ridiculous behaviour, had not given profane persons too much advantage to play upon them, and through their sides to wound even Religion itself; so we could wish also that some men by unreasonable and unjust, other some by unseasonable and indiscreet scoffing at them, had not given them advantage to triumph in their own innocency, and persist in their affected obstinacy. It cannot but be some confirmation to men in error, to see men of dissolute and loose behaviour, with much eagerness and petulancy and virulence to speak against them. We all know how much scandal and prejudice it is to a right good cause, to be either followed by persons open to just exceptions, or maintained with slender and unsufficient reasons, or prosecuted with unseasonable and indiscreet violence. And I am verily persuaded that as the increase of Papists in some parts of the land hath occasionally sprung (by a kind of antiperistasis) from the intemperate courses of their neighbour Puritans; so the increase of Puritans in many parts of the land, oweth not so much to any sufficiency themselves conceive in their own grounds, as to the disadvantages of some profane, or scandalous, or idle, or ignorant, or indiscreet opposers." — SANDERSON'S *Fourteen Sermons*, p. 20.

Advocates pleading a bad Cause.

BISHOP SANDERSON in one of his Sermons, (vol. 1, p. 361) touches upon "the great advantage or disadvantage that may be given to a cause, in the pleading, by the

artificial insinuations of a powerful orator. That same *flexanimis Pitho*," he says, "and *suadæ medulla*, as some of the old Heathens termed it, that winning and persuasive faculty which dwelleth in the tongues of some men, whereby they are able not only to work strongly upon the affections of men, but to arrest their judgments also, and to incline them whether way they please, is an excellent endowment of nature, or rather (to speak more properly) an excellent gift of God. Which whosoever hath received, is by so much the more bound to be truly thankful to him that gave it, and to do him the best service he can with it, by how much he is enabled thereby to gain more glory to God, and to do more good to human society than most of his brethren are. And the good blessing of God be upon the heads of all those, be they few or many, that use their eloquence aright, and employ their talent in that kind for the advancement of justice, the quelling of oppression, the repressing and discountenancing of insolency, and the encouraging and protecting of innocency. But what shall I say then of those, be they many or few, that abuse the gracefulness of their elocution (good speakers, but to ill purposes) to enchant the ears of an easy magistrate with the charms of a fluent tongue, or to cast a mist before the eyes of a weak jury, as jugglers make sport with country people; to make white seem black, or black seem white; or setting a fair varnish upon a rotten post, and a smooth gloss upon a coarse cloth; as Protagoras sometimes boasted that he could make a bad cause good when he listed? By which means judgement is perverted, the hands of violence and robbery strengthened, the edge of the sword of justice abated, great offenders acquitted, gracious and virtuous men molested and injured. I know not what fitter reward to wish them for their pernicious eloquence, as their best deserved fee, than to remit them over to what David hath assigned them (Ps. 120): 'What reward shall be given, or done, unto thee, O thou false tongue? Even mighty and sharp arrows, with hot burning coals!'"

Why so much was retained at the Reformation.

"I BELIEVE," says SANDERSON, "all those men will be found much mistaken, who either measure the Protestant religion by an opposition to Popery, or account all Popery that is taught or practised in the Church of Rome. Our godly forefathers to whom (under God) we owe the purity of our religion, and some of whom laid down their lives for the defence of the same, were, sure, of another mind, if we may from what they did, judge what they thought. They had no purpose (nor had they any warrant) to set up a new religion, but to reform the old, by purging it from those innovations which on tract of time (some sooner, some later) had mingled with it, and corrupted it both in the doctrine and worship. According to this purpose they produced, without constraint or precipitancy, freely and advisedly, as in peaceable times, and brought their intentions to a happy end, as by the result thereof contained in the articles and liturgy of our Church, and the prefaces thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scantling, whereby to judge what is, and what is not, to be esteemed popery. All those doctrines then held by the modern Church of Rome, which are either contrary to the written word of God, or but superadded thereunto, as necessary points of faith to be of all Christians believed under pain of damnation; and all those superstitions used in the worship of God, which either are unlawful as being contrary to the Word; or being not contrary, and therefore arbitrary and indifferent, are made essentials, and imposed as necessary parts of worship: these are, as I take it, the things whereunto the name of popery doth properly and peculiarly belong. But as for the ceremonies used in the Church of Rome which the Church of England at the Reformation

thought fit to retain, not as essential or necessary parts of God's service, but only as accidental and mutable circumstances attending the same, for order, comeliness and edification's sake; how these should deserve the name of popish I so little understand, that I profess I do not yet see any reason why, if the Church had then thought fit to have retained some other of those which were then laid aside, she might not have lawfully so done; or why the things so retained should have been accounted popish. The plain truth is this: the Church of England meant to make use of her liberty and the lawful power she had (as all the churches of Christ have, or ought to have) of ordering ecclesiastical affairs here; yet to do it with so much prudence and moderation, that the world might see by what was laid aside that she acknowledged no subjection to the See of Rome; and by what was retained, that she did not secede from the Church of Rome out of any spirit of contradiction, but as necessitated thereunto for the maintenance of her just liberty. The number of ceremonies was also then very great, and thereby burdensome, and so the number thought fit to be lessened. But for the choice which should be kept and which not, that was wholly in her power and at her discretion."— *Preface to Fourteen Sermons.*

The Worthless Poor.

"Not every one that begs is poor; not every one that wanteth is poor; not every one that is poor, is *poor indeed.* They are the poor whom we private men in charity, and you that are magistrates in justice, stand bound to relieve, who are old, or impotent and unable to work; or in these hard and depopulating times [1623] are willing, but cannot be set on work; or have a greater charge upon them than can be maintained by their work. These and such as these are the *poor indeed:* let us all be good to such as these. Be we that are private men as brethren to these poor ones, and shew them mercy; be you that are magistrates as fathers to these poor ones, and do them justice. But as for those idle stubborn professed wanderers, that can and may and will not work, and under the name and habit of poverty rob the *poor indeed* of our alms and their maintenance, let us harden our hearts against them, and not give to them; do you execute the severity of the law upon them, and not spare them. It is St. Paul's order,—nay it is the ordinance of the Holy Ghost, and we should all put to an helping hand to see it kept, *he that will not labour let him not eat.* These ulcers and drones of the commonwealth are ill worthy of any honest man's alms, of any good magistrate's protection."— Sanderson's *Fourteen Sermons*, p. 107.

Dissenters and James the Second.

"— The late King, for reasons obvious and evident enough, was pleased to issue out a free toleration to all his loving subjects of what persuasion soever; and though the Dissenters, if they had but half the understanding of a humble-bee, might have easily perceived the drift and meaning of that indulgence, yet they either really were, or what is full as stupid, pretended to be altogether insensible of the design. You cannot imagine how dutifully they swallowed this bait, though it scarce served to cover the hook. Every Gazette was so crowded with the fulsome addresses, that a man, unless he had a particular interest at court, could scarce prevail to get a strayed horse, or a deserting prentice, into the advertisements. You'd almost have sworn it had rained compliments for a twelvemonth together, as Livy says it rained stones before the Punic war; and such indeed these compliments were, for they proved as fatal to the deluded prince, as the brickbats did to St. Stephen. No young flattering coxcomb ever desired his mistress after so prodigal a rate; no hungry poet ever squandered away so much nauseous flattery and rhetoric upon a liberal patron, as they did upon the liberal monarch for his no-gift of

toleration. In short, if they had had all Arabia in their hands, it would not have furnished them with incense enough upon this occasion. By their frequent correspondence with the other party, they were got into their dialect, and so talked of nothing else but oblations and sacrifices. And what were those sacrifices? Even those goodly things called Lives and Fortunes."—THOMAS BROWN'S *Dialogues*, p. 287.

Consequence of requiring Scripture Authority for Everything.

"WHEN this gap was once opened, 'What *command* have you in scripture, or what *example*, for this or that?' *una Eurusque Notusque;* it was like the opening of Pandora's box, or the Trojan horse. As if all had been let loose, swarms of sectaries of all sorts broke in, and as the frogs and lice in Egypt, overspread the face of the land. Not so only, but (as often it happeneth) these young striplings soon outstript their leaders, and that upon their own ground; leaving those many parasangs behind them, who had first showed them the way and made entrance for them. For as those said to others, What command or example have you for kneeling at the communion? for wearing a surplice, &c.? for Lord Bishops? for a penned Liturgy? for keeping holy days, &c.? and there stopt; so these to them, Where are your Lay Presbyters, your Classes, &c. to be found in scripture? where your Steeple Houses? your National Church? your Tithes and Mortuaries? your Infant Sprinklings? nay, where your Metre Psalms? your two Sacraments? your observing a weekly Sabbath? (for so far, I find, they are gone, and how much farther I know not, already, and how much farther they will hereafter, for *erranti nullus terminus*, God only knoweth). Shew us, say they, a command or example for them in scripture.

Fugerunt trepidi vera et manifesta loquentem
Stoicidæ. *Juv. Sat.* 2.

Thus do these pay them home in their own metal; and how the pay can be honestly refused, till they order their mintage better, I yet understand not."—SANDERSON'S *Preface to his Sermons.*

Want of Charity in Puritans and Papists.

"MARVEL not that I call them *brethren*, though they will by no means own us as such; the more unjust and uncharitable they. And in this uncharitableness (such a coincidence there is sometimes of extremes) the Separatists and the Romanists, consequently to their otherwise most distant principles, do fully agree; like Samson's foxes tied together by the tails to set all on fire, although their faces look quite contrary ways. But we envy not either these or those their uncharitableness, nor may we imitate them therein. But as the Orthodox Fathers did the wayward Donatists then, so we hold it our duty now, to account these our uncharitable brethren (as well of the one sort as of the other) our brethren still, whether they will thank us for it or no; *velint, nolint, fratres sunt.* These our brethren, I say, of the Separation are so violent and peremptory in unchurching all the world but themselves, that they thrust and pen up the whole flock of Christ in a far narrower pingle than ever the Donatists did; concluding the Communion of Saints within the compass of a private parlour or two in Amsterdam.

"And it were much to be wished, that some in our own Church, who have not yet directly denied us to be their brethren, had not some of the leaven of this partiality hidden in their breasts. They would hardly else be so much swelled up with an high opinion of themselves, nor so much soured in their affections towards their brethren, as they bewray themselves to be, by using the terms of *brotherhood*, of *profession*, of *Christianity*, the *Communion of Saints*, the *Godly Party*, and the like, as titles of distinction to difference some few in the Church (a disaffected party to the government and

ceremonies) from the rest. As if all but themselves were scarce to be owned either as *brethren*, or *professors*, or *Christians*, or *Saints*, or *Godly men*. Who knoweth of what ill consequence the usage of such appropriating and distinctive titles (that sound so like the Pharisee's 'I am holier than thou,' and warp so much towards a separation) may prove, and what evil effects they may produce in future? But however it is not well done in any of us in the meantime, to take up new forms and phrases, and to accustom ourselves to a garb of speaking in Scripture language, but in a different notion from that wherein the Scriptures understand it. I may not, I cannot judge any man's heart; but truly to me it seemeth scarce a possible thing for any man that appropriateth the name of brethren (or any of those other titles of the same extent) to some part only of the Christian Church, to fulfil our Apostle's precept here of *loving the brotherhood*, according to the true meaning thereof; for whom he *taketh not in*, he must needs *leave out*."—SANDERSON'S *Sermons*, p. 63, preached in 1633.

Conforming Puritans.

"THOSE of the Separation," says SANDERSON (Sermons, vol. 1, p. 167), "must needs think very jollily of themselves, and their own singular way, when they shall find those very grounds whereon they have raised their schism, to be so stoutly pleaded for by some who are yet content to hold a kind of communion with us. Truly I could wish it were sufficiently considered by those whom it so nearly concerneth (for my own part, I must confess, I could never be able to comprehend it), with what satisfaction to the conscience any man can hold those principles without the maintenance whereof there can be nothing colourably pretended for inconformity in point of Ceremony and Church Government, and yet not admit of such conclusions naturally issuing thence, as will necessarily enforce an utter separation. *Væ mundo*, saith our Saviour, Woe unto the world because of offences! It is one of the great trials wherewith it is the good pleasure of God to exercise the faith and patience of his servants whilst they live on the earth, that there will be divisions and offences; and they must abide it. But *væ homini* though;—without repentance, woe to the man by whom the occasion cometh! Much have they to answer for the while, that cannot keep themselves quiet when they ought and might; but by restless provocations trouble both themselves and others, to the great prejudice and grief of their brethren, but advantage and rejoicing of the common enemy."

Use of Dreams.

"THERE is to be made," says BISHOP SANDERSON, "a lawful, yea and a very profitable use, even of our ordinary dreams, and of the observing thereof; and that both in physic and divinity. Not at all by foretelling particulars of things to come; but by taking from them, among other things, some reasonable conjectures in the general, of the present estate both of our bodies and souls. Of our bodies first: for since the predominancy of choler, blood, phlegm, and melancholy, as also the differences of strength and health, and diseases and distempers, either by diet or passion, or otherwise, do cause impressions of different forms in the fancy, our ordinary dreams may be a good help to lead us into those discoveries; both in time of health, what our natural constitution, complection and temperature is; and in times of sickness, from the rankness and tyranny of which of the humours the malady springeth. And as of our bodies, so of our souls too. For since our dreams, for the most part, look the same way which our freest thoughts incline; as the voluptuous beast dreameth most of pleasures, the covetous wretch most of profits, and the proud or ambitious most of praises, preferments, or revenge; the observing of our ordinary dreams may be of good use for

us unto that discovery, which of these three is our Master Sin (for unto one of the three every other sin is reduced), the lust of the flesh, the lust of the eyes, or the pride of life."—*Fourteen Sermons*, p. 324.

Papist and Puritan Doctrines.

"— Upon this point we dare boldly join issue with our clamorous adversaries on either hand, Papists I mean, and Disciplinarians, who do both, so loudly, but unjustly, accuse us and our religion; they, as carnal and licentious; these, as popish and superstitious. As Elijah once said to the Baalites, 'That God that answereth by fire, let him be God,' so may we say to either of both, and when we have said it, not fear to put it to a fair trial, 'That church whose doctrine, confession and worship is most according to Godliness, let that be the Church.' As for our accusers, if there were no more to be instanced in but that one cursed position alone wherein (notwithstanding their disagreements otherwise) they both consent; that lawful sovereigns may be by their subjects resisted, and arms taken up against them, for the cause of religion; it were enough to make good the challenge against them both. Which is such a notorious piece of ungodliness as no man, that either feareth God or king as he ought to do, can speak of, or think of, without detestation; and is certainly (if either St. Peter or St. Paul, those two great apostles, understood themselves) a branch rather of that other great mystery (2 Thes. ii.), the mystery of Iniquity, than of the great mystery here in the text, the mystery of Godliness. There is not that point in all Popery besides (to my understanding) that maketh it savour so strongly of Antichrist, as this one dangerous and desperate point of Jesuitism doth: wherein yet those men that are ever bawling against our ceremonies and service as Antichristian, do so deeply and wretchedly symbolize with them. The Lord be judge between them and us, whether our Service or their Doctrine be the more Antichristian!"—Sanderson's *Sermons*, vol. 1, p. 189.

Advantage given to Irreligious Scoffers by the Puritans.

"— Men that have wit enough, and to spare, but no more religion than will serve to keep them out of the reach of the laws, when they see such men as pretend most to holiness, to run into such extravagant opinions and practises as in the judgment of any understanding men are manifestly ridiculous, they cannot hold but their wits will be working; and whilst they play upon them, and make themselves sport enough therewithal, it shall go hard but they will have one fling among, even at the power of religion too. Even as the Stoics of old, though they stood mainly for virtue, yet because they did it in such an uncouth and rigid way as seemed to be repugnant not only to the manners of men, but almost to common sense also, they gave occasion to the wits of those times, under a colour of making themselves merry with the paradoxes of the Stoics, to laugh even true virtue itself out of countenance."—Sanderson's *Sermons*, vol. 1, p. 221.

Itinerant Puritans.

"The consciousness of an ill cause," says Sanderson, "unable to support itself by the strength of its own goodness, driveth the worldling to seek to hold it up by his art, industry, and such like other assistances; like a ruinous house, ready to drop down, if it be not shored up with props, or stayed with buttresses. You may observe it in law-suits; the worser cause ever the better solicited. An honest man that desireth but to keep his own, trusteth to the equity of his cause, hopeth that will carry when it cometh to hearing; and so he retaineth council, giveth them information and instructions in the case, getteth his witnesses ready, and then thinketh he need trouble himself no farther. But a crafty

companion that thinketh to put another beside his right, will not rest so content; but he will be dealing with the jury (perhaps get one packt for his turn), tampering with the witnesses, tempting the judge himself, it may be, with a letter, or a bribe; he will leave no stone unmoved, no likely means, how indirect soever, unattempted, to get the better of the day, and to cast his adversary. You may observe it likewise in church affairs. A regular minister sitteth quietly at home, followeth his study, doth his duty in his own cure, and teacheth his people truly and faithfully to do theirs; keepeth himself within his own station, and meddleth no farther. But schismatical spirits are more pragmatical; they will not be contained within their own circle, but must be flying out; ἀλλοτριόεπισκοποι, they must have an oar in every boat; offering, yea thrusting themselves into every pulpit, before they be sent for; running from town to town, from house to house, that they may scatter the seeds of sedition and superstition at every table and in every corner. And all this (so wise are they in their generation) to serve their own belly, and to make a prey of their poor seduced proselytes; for by this means the people fall unto them, and thereout suck they no small advantage."—SANDERSON'S *Sermons*, vol. 1, p. 306.

Sanderson on Physic, Law, and Divinity.

"WE may puzzle ourselves," says SANDERSON, "in the pursuit of knowledge, dive into the mysteries of all arts and sciences, especially ingulph ourselves deep in the studies of those three highest professions of Physic, Law, and Divinity; for Physic, search into the writings of Hippocrates, Galen and the Methodists, of Avicen and the Emperics, of Paracelsus and the Chemists; for Law, wrestle through the large bodies of both laws civil and canon, with the vast tomes of Glosses, Repertories, Responses and Commentaries thereon, and take in the Reports and Year-books of our Common Law to boot; for Divinity, get through a course of Councils, Fathers, Schoolmen, Casuists, Expositors, Controversers of all sorts and sects: when all is done, after much weariness to the flesh, and (in comparison hereof) little satisfaction to the mind (for the more knowledge we gain by all this travel, the more we discern our own ignorance, and thereby but increase our own sorrow), the short of all is this; and when I have said it, I have done; you shall evermore find, try it when you will,

Temperance the best Physic,
Patience the best Law,
and
A Good Conscience the best Divinity."

SANDERSON'S *Sermons*, vol. 1, p. 189.

Change in the Dissenters.

"THERE are none of the Dissenters," says THOMAS BROWN, "that make any tolerable pretence to their ancient austerity but the Quakers, and even they begin to decline by degrees from their primitive institution. They still make a shift to retain their distinguishing garb, their little cravats, broad-brimm'd hats, short hair, and coats without pockets before. But as for the rest of the Separatists, they have clearly lost all their ear-marks. You may meet with twenty and twenty of 'em in the streets, and yet not be able to distinguish 'em from the profane part of mankind by any exterior appearances. And to say the truth, their forefathers are to be blamed for it: they wore their hypocrisy, as they say a Welshman wears a shirt, till it dropt off from their shoulders. They did not leave hypocrisy, but hypocrisy left them."—*Dialogues*.

Differences in Religious Opinion no ground for Irreligion.

"THERE are men in the world (who think themselves no babes neither) so deeply possest with a spirit of Atheism, that though they will be of any religion (in shew) to serve their turns and comply

with the times, yet they are resolved to be (indeed) of none, till all men be agreed of one; which yet never was, nor is ever like to be. A resolution no less desperate for the soul, if not rather much more, than it would be for the body, if a man should vow he would never eat till all the clocks in the city should strike twelve together. If we look into the large volumes that have been written by Philosophers, Lawyers, and Physicians, we shall find the greatest part of them spent in disputations, and in the reciting and confuting of one another's opinions. And we allow them so to do, without prejudice to their respective professions; albeit they be conversant about things measurable by sense, or reason. Only in Divinity great offence is taken at the multitude of controversies; wherein yet difference of opinions is by so much more tolerable than in other sciences, by how much the things about which we are conversant are of a more sublime, mysterious, and incomprehensible nature than are those of other sciences."—SANDERSON'S *Sermons*, vol. 1, p. 182.

Abuse of Scripture by those who require there a Warrant for Everything.

"ALL Errors, Sects, and Heresies, as they are mixed with some *inferior truths* to make them the more passable to others, so do they usually owe their original to some *eminent truths* either misunderstood or misapplied, whereby they become the less discernible to their own teachers: whence it is that such teachers both deceive and are deceived. To apply this, then, to the business in hand. There is a most sound and eminent truth, justly maintained in our own, and other Reformed Churches, concerning the perfection and sufficiency of the holy Scriptures; which is to be understood of the revelation of supernatural truths, and the substantials of God's worship, and the advancing of moral and civil duties to a more sublime and spiritual height by directing them to a more noble end, and exacting performance of them in a holy manner; but without any purpose thereby to exclude the belief of what is otherwise reasonable, or the practise of what is prudential. This orthodox truth hath, by an unhappy misunderstanding, proved that great stone of offence, whereat all our late Sectaries have stumbled. Upon this foundation (as they had laid it) began our Anti-Ceremonians first to raise their so often renewed models of reformation: but they had first transformed it into quite another thing; by them perhaps mistaken for the same, but really as distant from it as falsehood from truth; to wit this, that *nothing might lawfully be done or used in the Churches of Christ, unless there were either command or example for it in the Scriptures:* whence they inferred that whatsoever had been otherwise done or used, was to be cast out as popish, antichristian, and superstitious. This is that unsound corrupt principle whereof I spake; that root of bitterness, whose stem in process of time hath brought forth all these numerous branches of sects and heresies, wherewith this sinful nation is now so much pestered."—SANDERSON'S *Preface to his Sermons.*

Advantage given by the Puritans to the Papists.

"I BESEECH them," says SANDERSON, "to consider, whither that ἀμετρία τῆς ἀνθολκῆς which many times marreth a good business, hath carried them; and how mightily (though unwittingly, and I verily believe, most of them unwillingly) they promote the interest of Rome, whilst they do with very great violence (but not with equal prudence) oppose against it; so verifying that of the historian poet spoken in another case,

Omnia dat qui justa negat.—Lucan.

I mean in casting out not Ceremonies only, but Episcopacy also, and Liturgy and Festivals, out of the Church, as Popish and Antichristian,—*Hoc Ithacus velit.* If any of these things be otherwise guilty, and de-

serve such a relegation upon any other account (which yet is more than I know), farewell they! But to be sent away packing barely upon this score, that they are Popish and Antichristian, this bringeth in such a plentiful harvest of proselytes to the Jesuit, that he doth not now, as formerly, *gaudere intus et in sinu*, laugh in his sleeve, as we say, but γυμνῇ τῇ κεφαλῇ, openly and in the face of the sun triumph gloriously, and in every pamphlet proclaim his victories to the world. If you shall say that the scandal is *taken* by him, not *given* by you, it is, to all but yourselves, as much as nothing, whilst the contrary is demonstrable, and that there is in these very pretensions, a proper, and as I may say, a natural tendency to produce such effects as we see to have ensued thereupon." — SANDERSON'S *Preface to his Sermons.*

Organs in Ale-houses. — Proposal for Fining them.

"ONE Mr. Stephens,[1] a Poultry author, very lately proposed to the Parliament, to have the beginning or pledging of a health, punished with the same penalty which he sets upon swearing, which is the precise sum of twenty shillings; and in case of disability, to have those notorious offenders put in the stocks and whipt. So likewise, for any one that should presume to keep an organ in a public house, to be fined 20*l.* and made uncapable of being an Aledraper for the future. But Mr. Stephens did not think this punishment was sufficient for 'em; so he humbly requested to have them excommunicated into the bargain, and not to be absolved without doing public penance." — THOMAS BROWN'S *Dialogues*, p. 297.

Armada and Gunpowder Plot.

"Two great deliverances in the memory of many of us," says SANDERSON, preaching in 1624, "hath God in his singular mercy wrought for us of this land; such as I think, take both together, no Christian age or land can parallel: one formerly from a foreign invasion abroad; another since that from a hellish conspiracy at home; both such as we would all have thought, when they were done, should never have been forgotten. And yet, as if this were *Terra Oblivionis*, the land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulness! We have lived to see 88 almost quite forgotten, and buried in a perpetual amnesty (God be bless'd who hath graciously prevented what we feared herein!). God grant that we, nor ours, ever live to see November's fifth forgotten, or the solemnity of that day silenced!" — SANDERSON'S *Fourteen Sermons*, p. 307.

Obedience of the Episcopal Clergy to the Commonwealth.

"— MANY of the Episcopal, that is to say the true English Protestant divines, who sadly resent the voting down of the Liturgy, festivals, and ceremonies of the Church, by so many former laws established, heartily desired heretofore the continuance, and as heartily still wish the restitution, and are (by God's help) ready with their tongues, pens, and sufferings, to maintain and justify the lawful use of the same; do yet so far yield to the sway of the times, and are persuaded they may with a good conscience so do, as to forbear the use thereof in the public worship, till it shall seem good to those that are in place of authority, either to restore them to their former state (as it is well hoped, when they shall have duly considered the ill consequents of that vote, they will), or at leastwise and in the meantime to leave them arbitrary, for men according to their several different judgements, to use or not to use,— which seemeth but reasonable, the like favour and liberty in other kinds having been long allowed to almost all other sorts of

[1] Reflections upon the Miscarriages of the Navy. — Printed by J. Harris.

men, though of never so distant persuasions one from another."—SANDERSON's *Preface to his Fourteen Sermons.*

Practises of the Romish Church.

"METHINKS," says SANDERSON, "the Church of Rome should blush (if her forehead, died red with the blood of God's Saints, were capable of any tincture of shame) at the discovery of her manifold impostures, in counterfeiting of relics, in coining of miracles, in compiling of legends, in gelding of good authors by expurgatory indexes, in juggling with magistrates by lewd equivocations, &c.; practises warrantable by no pretence; yet in their account but *piæ fraudes*, for so they term them, no less ridiculously than falsely, for the one word contradicteth the other. But what do I speak of these, but petty things, in comparison of those her louder impieties? breaking covenants of truce and peace; dissolving of lawful, and dispensing for unlawful marriages; assoiling subjects from their oaths and allegiance; plotting treasons and practising rebellions; excommunicating and dethroning kings; arbitrary disposing of kingdoms; stabbing and murthering of princes; warranting unjust invasions; and blowing up of Parliament Houses. For all which and divers other foul attempts, their Catholic defence is, the advancement (forsooth) of the Catholic cause: like his in the Poet, *quocunque modo rem*, is their resolution: by right or wrong, the state of the Papacy must be upheld. This is their *unum necessarium;* and if Heaven favour not, rather than fail, help must be had from Hell to keep Antichrist on his throne." —*Fourteen Sermons*, p. 38.

Judaism and Popery alike.

"WERE there ever two nations, two churches, under heaven, so besotted with traditions, and the doctrines of men, as the Jew and Roman? Weigh them well together; and is not that as true of the Roman to every tittle, that our Saviour speaks of the Jew; That they made the commandment of God of none effect by their traditions, and that they taught for doctrines the commandments of men.

"He that shall seriously compare their doctrines together, about '*opus operatum*,' 'sin venial,' 'the merit of works,' 'purgatory,' 'free will,' 'the point of justification,' —and multitudes of other points in religion and divine worship,—will see the Romanist has gone to school to the Jew: and indeed, the scholar is not a whit behind the master." LIGHTFOOT, vol. 6, p. 367.

Romanists catching at Straws.

"WHEN I read these men's annotations on the Scripture, they often mind me of Benhadad's servants with ropes about their necks, catching at any word that fell from the king of Israel's mouth, that might be for any advantage to their forlorn and lost cause and condition. These men's Popish cause hath had the rope about its neck now a long time, and been in a lost and forlorn case; and I cannot tell whether I should laugh or frown to see what pitiful shifts and shameful scrambling they make for it by catching at any word or syllable in the Scripture or Fathers, and wresting and twining it to any seeming or colourable advantage to their condemned cause, to save it from execution."—LIGHTFOOT, vol. 6, p. 33.

Saints manufactured from the mere Names in Scripture.

"THERE is hardly one named in the New Testament with any credit, or without a brand,—but in ecclesiastical story, he is made either a planter of religion in some country, or a bishop, or a martyr, or all. See Dorotheus' Synopsis, and other histories of those times; and you will find this so. Now this is not true; neither is it ignorance, nor indeed from their believing it was so, who first asserted it; but from officiousness to do these men honour, that they

might have more than bare naming in the New Testament. There is a particular fabulousness in ecclesiastical history, that I know not whether to refer to ignorance or this, or to make it a mongrel of both. Such as that, that Christ laid in a manger betwixt an ox and an ass, because it is said (Isa. i. 3.), 'The ox knoweth his owner, and the ass his master's crib.' And that, that the wise men (Matt. ii.) were three kings,—because it is said (Psal. lxxii. 10.), 'The kings of Tarshish and of the isles shall bring presents: the kings Sheba and Seba shall offer gifts.' Whether this was the effect of ignorance, or officiousness, or both, its father was an Amorite, and its mother a Hittite." —LIGHTFOOT, vol. 7, p. 4.

Tutelary Gods and Saints.

"THOUSANDS of such relations, thus tainted, might be produced. Hence are more martyrs in the calendar, than ever were in the world; and more miracles than ever men of reason, especially that knew Scripture, did or well can believe. But to pitch near the case in hand: How hath it ever been a partiality and *studium sui*, in countries and cities, to father their original upon some transcendant person or other,—the heathens on some deity. So Livy: *Datur hæc venia antiquitati, ut miscendo humana divinis, primordia urbium augustiora fiant.* Christian cities or countries have the like ambition to refer their religion to some chief apostle, saint, or martyr."—LIGHTFOOT, vol. 7, p. 5.

Ireland.

"'To reform that nation,' said Sir Walter Mildmay [Elizabeth's Chancellor of the Exchequer], 'by planting therein religion and justice, which the enemies labour to interrupt, is most godly and necessary; the neglecting whereof hath and will continue that people in all irreligion and disorder, to the great offence of God, and to the infinite charge of this realm.'"—*Parliamentary History*, vol. 1, p. 818.

Philosophy of Psalm-singing.

"As God requires outward and inward worship, so a spiritual frame for inward worship may be forwarded by the outward composure. Gazing drowsiness hinders the activity of the soul, but the contrary temper farthers and helps it. Singing calls up the soul into such a posture, and doth, as it were, awaken it: it is a lively rousing up of the heart. Secondly; This is a work of the most meditation of any we perform in public. It keeps the heart longest upon the thing spoken. Prayer and hearing pass quick from one sentence to another; this sticks long upon it. Meditation must follow after hearing the word, and praying with the minister—for new sentences, still succeeding, give not liberty, in the instant, well to muse and consider upon what is spoken: but in this you pray and meditate. God hath so ordered this duty, that, while we are employed in it, we feed and chew the cud together. 'Higgaion,' or 'Meditation,' is set upon some passages of the Psalms, as Psal. ix. 16. The same may be writ upon the whole duty, and all parts of it,—viz. 'Meditation.' Set before you one in the posture to sing to the best advantage: eyes lifted to heaven, denote his desire that his heart may be there too: he hath before him a line or verse of prayer, mourning, praise, mention of God's works; how fairly now may his heart spread itself in meditation on the thing, while he is singing it over! Our singing is measured in deliberate time, not more for music than meditation. He that seeks not, finds not, this advantage in singing psalms,—hath not yet learned what it means."—LIGHTFOOT, vol. 7, p. 37.

Gunpowder Traitors.

"I HAVE heard it, more than once and again, from the sheriffs that took all the powder traitors, and brought them up to

London, that, every night, when they came to their lodging by the way, they had their music and dancing a good part of the night. One would think it strange, that men in their case should be so merry. And was it, think you, because God had prevented their shedding so much innocent blood, as David once rejoiced for such a prevention by the council of Abigail? No, it was because they were to suffer for such an undertaking, accounting they should die as martyrs in such a cause."—LIGHTFOOT, vol. 7, p. 88.

Regard to a Vow exemplified in Irreligious Men.

"MEN generally think there is some weight and awe and terror in a vow; and even the profanest of men stand in fear of breaking of foolish and rash vows: Prov. vii. 14, the whore there speaks, This day have I paid my vows. I have known, where a wicked fellow having made a vow, that he would never go in at his neighbour's door, durst not, for his vow's sake, go in at the door; but would be content to creep in at the window. And another, that having made a vow, he would not go into such an alehouse of so long a time, durst not, for his vow's sake, go into it; but could be content to be carried in. Now, however these wretches dallied with God and trifled with their vows, and their own souls,—yet they showed that there is some awe of a vow, even upon an ungodly heart, and that that stands over them, as with a whip and scourge."—LIGHTFOOT, vol. 7, p. 162.

Difficulty of the Scriptures.

"THE difficulty of Scripture doth so much require study, that none but by serious study can perceive its difficulty:—as the philosopher could not so much as imagine how hard it was to define God, till he set seriously to study upon the matter; and then he found it. The farther you go in Ezekiel's waters, the deeper you go; and the more you study the Scriptures seriously, the more cause you will still find to study them seriously. And it is not the least cause of their error, that hold the explaining of Scripture is so very easy, that they have not attained to so much skill in the study of the Scriptures as to see their hardness. And I doubt not, but I could show them scores, nay hundreds, of very hard and obscure places, which they had never the eyes to see: and I doubt as little, that they would find as little eyesight to resolve them, if they saw them."—LIGHTFOOT, vol. 7, p. 208.

This no reason why they should not be studied.

"MEN indeed have made an obscure Bible, but God never did. As Solomon speaks, God made man righteous, but they found out sundry inventions: so God made the Bible plain as to the main of it; but men have found out inventions of allegorizing, scepticizing, cavilling, that would turn light into darkness, but that 'the light shineth in darkness, and the darkness comprehends it not.' 'That which God hath sanctified, do not thou call common;' and that which God hath made plain, do not thou darken; nay do not thou say, it is dark. How plain, as to the general, is the history in Scripture! How plain the commands, exhortations, threatenings, promises, comforts, that are written there. Take a sunbeam and write, and is it possible to write clearer? And what! must not the laity and unlearned meddle with Scripture, because it is too obscure? I doubt their meaning indeed is, Because it is too clear, and will discover too much.

"2. These difficulties that are in Scripture, which indeed are not few,—are not a '*noli me tangere*,' to drive us from the study of the Scriptures, as the inference would be made,—but they are of another kind of aim and tendency. They are not unriddleable riddles, and tiring-irons never to be untied, but they are divine and majestical sublimities; not to check our study of Scripture, or of them, but to check our self-confidence of our own wit or wisdom. They are not to drive us from the holy ground, where God

shines in majesty in the flaming bush,—but to teach us to put off our shoes at the holy ground; not to stand upon our own skill or wisdom, but strike sail to the divine wisdom and mysteriousness that shineth there; not to dishearten us from study of the mysteries of God, but to teach us, in all humility, to study them the more."—LIGHTFOOT, vol. 7, p. 214.

Drayton concerning Dedications.

DRAYTON says in his Dedication to his worthy and dearly esteemed friend, Master James Huish, "It is seated by custome (from which we are now bold to assume authoritie) to bear the names of our friends upon the fronts of our bookes, as gentlemen use to set their armes over their gate. Some say this use began by the heroes and brave spirits of the old world, which were desirous to be thought to patronize learning; and men in requitall honor the names of those brave princes. But I think some after put the names of great men in their bookes, for that men should say there was something good, onely because indeed their names stood there. But for mine owne part (not to dissemble) I find no such vertue in any of their great titles to do so much for any thing of mine, and so let them passe."

Drayton, of his own Poetry.

"OUR interchanged and deliberate choice,
Is with more firm and true election sorted
Than stands in censure of the common voice,
That with light humour fondly is transported.
Nor take I pattern of another praise
Than what my pen may constantly avow,
Nor walk more public, nor obscurer ways
Than virtue bids, and judgement will allow."

DRAYTON, *Dedication of The Barons' Wars to Sir Walter Aston.*

"My wanton verse ne'er keeps one certain stay,
But now at hand, then seeks invention far,
And with each little motion runs astray,
Wild, madding, jocund and irregular:
Like me that list; my honest merry rhymes
Nor care for critic, nor regard the times."

DRAYTON, *Second Sonnet to the Reader.*

"Into these Loves who but for passion lookes,
At this first sight here let him lay them by,
And seeke elsewhere in turning other bookes,
Which better may his labour satisfie.
No far-fetched sigh shall ever wound my breast,
Love from mine eye a teare shall never bring,
Nor in ah-mees my whyning sonnets drest;
(A libertine) fantastickely I sing:
My verse is the true image of my minde,
Ever in motion, still desiring change,
To choice of all varietie inclinde;
And in all humours sportively I range;
My active muse is of the world's right straine,
That cannot long one fashion entertaine."

DRAYTON.

Drayton's Schooling in Love.

"THINE eyes taught me the alphabet of love,
To kon my cros-rowe ere I learn'd to spell,
For I was apt, a scholar like to prove;
Gave me sweet lookes when as I learned well:
Vowes were my vowels, when I then begunne,
At my first lesson in thy sacred name;
My consonants the next when I had done,
Words consonant, and sounding to thy fame;
My liquids then, were liquide christall teares;
My cares my mutes, so mute to crave reliefe;
My dolefull diphthongs were, my life's despaires;

Redoubling sighes the accents of my griefe;
My love's schole-mistresse now hath taught me so,
That I can read a story of my woe."

DRAYTON.

Capital employed in Trade in Queen Anne's Reign.

"OUR foreign trade for forty years last past, in the judgement of the most intelligent persons, has been managed by a stock not less than four, and not exceeding eight millions, with which last sum they think it is driven at this time, and that it cannot be carried much farther, unless our merchants shall endeavour to open a trade to Terra Australis Incognita, or some place that would be equivalent."—*Guardian*, No. 76.

Honesty of African Traders.

"IF a *tobe* or *turkadee* purchased here, is carried to Bornou or any other distant place without being opened, and is there discovered to be of inferior quality, it is immediately sent back as a matter of course, the name of the *dylala*, or broker, being written inside every parcel. In this case the *dylala* must find out the seller, who, by the laws of Kano, is forthwith obliged to refund the purchase money."— CAPTAIN CLAPPERTON'S *Discoveries*, p. 53.

Perfectionists.

"THERE is a generation among us, that talk of their perfection, Pharisaically boast that they are perfect: in which you can hardly tell, whether they bewray more ignorance or folly: folly,—in that they think they pay such absolute perfection, which it is impossible for poor sinful man to pay; and ignorance,—in that they do not know that God does not require such perfection as they dream of, and talk of in their dreams."—LIGHTFOOT, vol. 5, p. 361.

Sand of the Sabbatical River.

"As to the Sabbatical River, I heard it from my father, saith Menasseh Ben Israel (and fathers do not use to impose upon their sons), that there was an Arabian at Lisbon in Portugal, who had an hour-glass filled with the sand taken out of the bottom of this River, which ran all the week till the Sabbath, and then ceased; and that every Friday in the evening, this Arabian would walk through the streets of that city, and shew this glass to the Jews who counterfeited Christianity, saying, Ye Jews, shut up your shops, for now the Sabbath comes! —I should not speak of these glasses, saith he, but that the authority of my father has great power over me, and induces me to believe that the miracle is from God."— R. B.'s *Memorable Remarks concerning the Jews*, p. 46.

Agitators begin with the Church.

"'THEY that desire innovations in the State,' said the Lord Chancellor Finch, 'most commonly begin the attempt upon the Church. And by this means it comes to pass that the peace of the Church is so often disturbed, not only by those poor mistaken souls who deserve to be pitied, but by malicious and designing men who deserve to be punished.'"—*Parliamentary History*, vol. 4, p. 808.

What Popery has taken from the Pharisees.

"THE Jews," says LIGHTFOOT (vol. 3, p. 404), "partly the unbelieving, and partly the apostatized, were the first part of Antichrist, 'the mystery of iniquity' that was then working when the Apostle wrote; and we may observe how they continued bodied together, as a corporation of iniquity in Judea, till the times of Constantine the Great, where the succession of their schools is plainly to be read. And when they wanted there, then did they flourish in their three universities in Babylonia, and the

succession of the schools and names of the learned men known there, not only till the signing of this Babylon Talmud (which was about the year of Christ 500), but even till the other part of 'the mystery of iniquity,' the papal Antichrist, arose at Babylon in the West. And as these two parts make one entire body of Antichrist, and as the latter took at the first to do the work that they had done, to deface the truth and oppose it, and that under the colour of religion,—so did it, in great measure, take his pandect of errors from these his predecessors. Traditions, false miracles, legends, ceremonies, merit, purgatory, implicit faith, and divers other things, are so derived from this source, as if left by legacy from the one to the other."

Traditions, Jewish and Papal.

"'Amongst all the commandments, there is not one commandment that is parallel to the learning and teaching of the law; but that is equal to all the commandments put together.'—'The written law is narrow; but the traditional is longer than the earth, and broader than the sea.'—'The words of the scribes are lovely, above the words of the law: for the words of the law are weighty and light; but the words of the scribes are all weighty.'—'The Bible is like water; the Mishna, like wine: he that has learned the Scripture, and not the Mishna, is a blockhead.'—'Whosoever scorns the words of the wise men, shall be cast into boiling dung in hell.'"—Lightfoot's *Works*, vol. 1, p. xlix.

"The Papist saith, Scripture is not sufficient to instruct all things of religion. True; not of the Romish religion. For the rags that patch that, you must go to some broker; for the divine wardrobe of Scripture hath none such; viz. the orders of monks and friars, pilgrimages, single life of the clergy, salt, oil, spittle in baptism, tapers at the communion, processions, praying to and for the dead, and a thousand other trinklements and trumperies.—Scripture never knew such base ware; we must go to some other kind of shop for it. And that pedler, with them, is Tradition."—Lightfoot's *Works*, vol. 6, p. 55.

Objectors to our Church Worship.

"They that will pay nothing to our churches,—that will not come to our churches,—nay, will not abide to be buried in our churchyards,—do they see any abominable thing in the service of our churches, worse than the corruptions that were crept into the Jewish religion; worse superstitions, worse will-worship, worse corruptions? If they do, let them show it: if they do not, why do they so despise our church, and the worship there, when Christ himself refused not to be present at the temple, and to contribute to maintain the service there? Let me ask them and the negligent comers to church (though they do not quite refuse it), do they think, that our Saviour ever let a sabbath-day pass in all his time while here but he was present at the public service, either in the temple or in the synagogue? Look the gospel through, and see, by the current of the story there, whether ever he absented himself from the public congregation on the sabbath-day."—Lightfoot's *Works*, vol. 5, p. 343.

Equivocation.

"I cannot but admire the impudency as well as abhor the wickedness of the Jesuits' doctrine of equivocation: a doctrine that hath put on a whore's forehead, a brazen face, and the devil's impudency itself, before men, as well as it hath clothed itself with horrid abominableness before God. It is a doctrine that teacheth men to lie, and yet will maintain they lie not, And by their doctrine there can be no lying, forswearing, or deceiving in the world, though they lie, forswear, and deceive never so deeply. A trick beyond the devil's: he turns truth into a lie: these can

turn a lie into a truth. A Popish priest or Jesuit is brought before a Protestant magistrate. He puts him to his oath; Are you a Popish priest or a Jesuit? They will swear No roundly, and make no bones of it; having this reserve in their mind, I am not a priest to you, or I am not a priest of the English Church; or I am not a Jesuit to tell you, or be your confessor;—or some such lurking reserved thought in his mind. This man hath not told a lie, though he speaks not a word true: he hath not taken a false oath, though he has sworn falsely."—LIGHTFOOT, vol. 1, p. 191.

Jewish Repentance.

"WHAT a kind of repentance they mean, we may observe by such-like passages as these: 'All the commandments of the law, be they preceptive or prohibitive, if a man transgress against any of them, either erring or presuming, when he repents and turns from his sin, he is bound to make confession. Whosoever brings a sin or trespass-offering for his error, or presumption, his sin is not expiated by his offering, until he make a verbal confession. And whosoever is guilty of death, or of whipping, by the Sanhedrim, his sin is not expiated by his whipping, or his death, unless he repent and make a confession. And because the scape-goat is an atonement for all Israel, the high-priest maketh confession for all Israel over him. The scape-goat expiateth for all transgressions mentioned in the law, be they great or little.'

"This their wild doctrine, about repentance and pardon, being considered in which they place so much of the one and the other in such things, as that the true affectedness of the heart for sin, or in seeking of pardon, is but little spoken of, or regarded,—we may well observe, how singularly pertinent to the holding out of the true doctrine of repentance, this word is, which is used by the Holy Ghost, which calleth for 'change of mind' in the penitent, and an alteration in the inward temper, as wherein consisteth the proper nature and virtue of repentance; and not in any outward actions or applications, if the mind be not thus changed."—LIGHTFOOT, vol. 5, p. 158.

Harrington upon a National Religion.

"MAN," says HARRINGTON, in his Political Aphorisms, "may rather be defined a religious, than a rational creature, in regard that in other creatures there may be something of reason, but there is nothing of religion.

"The prudence, or government, that is regardless of religion, is not adequate or satisfactory to man's nature.

"While the government is not adequate or satisfactory to man's nature, it can never be quiet, nor perfect.

"The major part of mankind gives itself up in the matter of religion to the public leading.

"That there may be a public leading there must be a national religion."

He goes on to show how "that there may be liberty of conscience, there must be a national religion; and that there may be a national religion, there must be an endowed clergy."

Harrington upon a Landed Clergy.

THE following positions of the republican Harrington will not be disputed by those who understand the British Constitution, and regard it with due veneration.

"Absolute monarchy, being sole proprietor, may admit of liberty of conscience to such as are not capable of civil or military employment, and yet not admit of the means to assert civil liberty: as the Greek Christians under the Turk, who, though they enjoy liberty of conscience, cannot assert civil liberty, because they have neither property, nor any civil or military employments.

"Regulated monarchy, being not sole proprietor, may not admit naturally of liberty of conscience, lest it admit of the

means to assert civil liberty; as was lately seen in England by pulling down the Bishops, who, for the most part, are one half of the foundation of regulated monarchy.

"A landed clergy attaining to one third of the territory, is aristocracy, and therefore equally incompatible with absolute monarchy and with democracy; but to regulated monarchy for the most part is such a supporter, as in that case it may be truly enough said that No bishop, no king.

"A clergy well landed is to regulated monarchy a very great glory; and a clergy not well stipendiated is to absolute monarchy, or to democracy, as great an infamy."—*System of Politics.*—HARRINGTON'S *Works*, p. 474-5, edit. 1771.

Therapeutæ.

"THEY are called Therapeutæ and Therapeutides (saith Philo), either because they profess a physic better than that professed in cities,—for that healeth bodies only, but this diseased souls; or because they have learned from nature, and the holy laws, to serve 'him that is.' Those that betake themselves to this course, do it not out of fashion, or upon any one's exhortation; but ravished with a heavenly love (even as the Bacchantes and Corybantes have their rapture), until they behold what they desire.

"Then, through the desire of an immortal and blessed life, reputing themselves to die to this mortal life, they leave their estates to sons and daughters, or to other kindred, voluntarily making them their heirs; and to their friends and familiars, if they have no kindred. When they are thus parted from their goods, being taken now by no bait, they fly irrevocably, leaving brethren, children, wives, parents, numerous kindreds, societies, and countries, where they were born and bred. They flit, not into other cities; but they make their abode without the walls, in gardens or solitary villages, affecting the wilderness, not for any hatred of men, but because of being mixed with men of different conditions; which thing they know is unprofitable and hurtful. This kind of people are in many parts of the world; but it abounds in Egypt, through every one of those places, that are called 'Nomi,' — especially about Alexandria. Now, out of all places, the chief or best of the Therapeutæ are sent into a colony (as it were into their country), into a most convenient region, beside the Marian lake, upon a low, gentle rising bank, very fit both for safety and the wholesome air. The houses of the company are very mean, affording shelter in two most necessary respects,—against the heat of the sun, and the coldness of the air. Nor are they near together like houses in a city, for such vicinity is trouble and displeasing to such as love and affect solitude. Nor yet far asunder; because of that communion which they embrace, and that they may help one another, if there be any incursion of thieves. Every one of them hath a holy house, which is called a chapel and monastery; in which they, being solitary, do perform the mysteries of a religious life; bringing in thither neither drink nor meat, nor any other necessaries for the use of the body; but the law and the oracles given by the prophets, and hymns, and other things whereby knowledge and religion are increased and perfected. Therefore, they have God perpetually in their mind; insomuch, that in their dreams, they see nothing but the beauty of the divine powers; and there some of them, by dreaming, do vent excellent matters of philosophy. They used to pray twice every day, morning and evening, at sun-rising and sun-setting; and all the time between, they meditate and study the Scriptures; allegorizing them, because they believe, that mystical things are hid under the plain letter: they have also many commentaries of their predecessors of this sect to this purpose. They also make psalms and hymns to the praise of God. Thus spend they the six days of the week, every one in his cell, not so much as looking out of it. But on the seventh day, they meet together, and sit down, according to their

age, demurely, with their hands within their coats,—the right hand betwixt their breast and their skin—and the left on their side. Then steps forth one of the gravest and skilfullest in their profession, and preacheth to them; and the rest hearken with all silence, only nodding their heads, or moving their eyes. Their place of worship is parted into two rooms, one for the men, and the other for the women. All the week long they never taste meat, nor drink, any day before sun-setting,—because they think the study of wisdom to be fit for the light, and the taking ease of their bodies for the dark. Some hardly eat above once in three days, some in six; or on the seventh day, after they have taken care of the soul they refresh the body. Their diet is only bread and salt, and some add a little hyssop; their drink, spring water; their clothes mean, and only fit to keep out heat and cold. At the end of every seven weeks they feast together, honouring much the number seven. Old women are present at their feasts; but they are such as are virgins upon devotion. When they first meet together, they first stand and pray that the feast may be blessed to them: then sit they down, the men on one side, and the women on the other. Some of their young scholars wait on them; their diet is but as at other times, bread and salt for their meat, hyssop for sauce, and water for drink. There is a general silence all the meal; save that one or other asketh or resolveth questions, the rest holding their peace; and they show, by their several gestures, that they understand, or approve, or doubt. Their interpretations of scripture are all allegories. When the president hath satisfied the things proposed, they give a general applause; and then he singeth a psalm, either of his own making, or of some of the ancients. And thus do the rest in their course. When all have done, the young men take away the table: and then they rise and fall to a dance, the men apart, and the women apart, for a while; but, at last, they join and dance all together: and this is in representation of the dance upon the shore of the Red Sea. Thus spend they the night: when sun riseth, they all turn their faces that way, and pray for a happy day, and for truth and understanding; and so they depart every one to their cells."— LIGHTFOOT, vol. 8, p. 266-9.

Whether Peter were at Rome.

"IF Peter were at Rome in the sense and extent that the Romanists will have it, then hath the scripture omitted one of the greatest points of salvation that belongeth to Christianity. For how many main points of faith hath Popery drawn out of this one conclusion, that Peter was bishop of Rome; as, the primacy of the pope; the infallibility of his chair; his absolute power of binding and loosing; no salvation out of the church of Rome; and divers other things, which all hang upon the pin fore-named. And it is utterly incredible: 1. That the Holy Ghost, that wrote the Scriptures for man's salvation, should not express or mention a thing that containeth so many points of salvation. 2. That Luke, that undertook to write the Acts of the Apostles, should omit this one act of Peter, which is made of more consequence than all the actions of all the Apostles beside. It is above all belief, that he that would tell of Philip's being at Azotus, and going to Cæsarea, chap. viii. 40; Saul's going to Tarsus, chap. ix. 30; and Barnabas's going thither to him; and divers other things of small import in comparison,—should omit the greatest and most material, and of the infinitest import that ever mortal man's journey was (for to that height is the journey of Peter to Rome now come), if there had ever been such a thing at all." — LIGHTFOOT, vol. 8, p. 274.

Worship of the Heavenly Bodies.

MR. WOOD says, that when travelling in the deserts, he found himself so struck with the beauty of the starry firmament, that he

could hardly suppress a notion that these bright objects were animated beings of some high order, and were shedding important influence on this earth. From this effect upon himself, he was sure that in all times the minds of men in those countries must have had a tendency to that species of superstition.

Laws — their Mean.

" 'In making of laws,' said the Lord Keeper Finch, 'it will import us to consider, that too many laws are a snare, too few are a weakness in the government: too gentle are seldom obeyed, too severe are as seldom executed; and sanguinary laws are, for the most part, either the cause, or the effect, of a distemper in the state.' "—*Parliamentary History*, vol. 4, p. 676.

Lord Chancellor Finch, on the Mischief of agitating Questions.

The speech of Lord Keeper Finch on opening the Session of 1675 contains passages which are as worthy of attention now as they were when they were delivered. "We are newly gotten out of an expensive war," said he, "and gotten out of it upon terms more honourable than ever. The whole world is now in peace with us, all ports are open to us and we exercise a free and uninterrupted traffic through the ocean. —Our Constitution seems to be so vigorous and so strong, that nothing can disorder it but ourselves. No influences of the stars, no configurations of the heavens are to be feared, so long as these two houses stand in a good disposition to each other, and both of them in a happy conjunction with their Lord and Sovereign. Why should we doubt it? Never was discord more unseasonable. A difference in matters of the Church would gratify the enemies of our religion, and do them more service than the best of their auxiliaries. A difference in matters of state would gratify our enemies too, the enemies of our peace, the enemies of this parliament; even all those, both at home and abroad, that hope to see, and practise to bring about, new changes and revolutions in the government. They understand well enough that the best health may be destroyed by too much care of it; an anxious scrupulous care, a care that is always tampering, a care that labours so long to purge all ill humours out of the body, that at last it leaves neither good blood nor spirits behind. In like manner there are two symptoms which are dangerous in every state, and of which the historian hath long since given us warning. One is where men do *quieta movere*, when they stir those things or questions which are, and ought to be, in peace: and like unskilful architects think to mend the building, by removing all the materials which are not placed as they would have them. Another is, '*cùm res parvæ magnis motibus aguntur*,' when things that are not of the greatest moment are agitated with the greatest heat, and as much weight is laid upon a new, and not always very necessary proposition, as if the whole sum of affairs depended upon it. Who doth not see that there are in all governments difficulties more than enough, though they meet with no intestine divisions; difficulties of such a nature that the united endeavours of the state can hardly struggle with? But after all is done that can be, they will still remain insuperable. This is that which makes the crowns of princes, when they are worn by the clearest and the noblest title, and supported with the mightiest aids, yet at the best but wreaths of glorious thorns. He that would go about to add to the cares and solicitudes of his prince, does what in him lies to make those thorns pierce deeper, and sit closer to the royal diadem than ever they did before. No zeal can excuse it; for as there may be a religious zeal, a zeal for God, which is not according to knowledge, so there may be a state-zeal, a zeal for the public, which is not according to prudence, at least not according to the degree of prudence which the same men have when they are not under

the transport of such a fervent passion."—*Parliamentary History*, vol. 4, p. 676-7.

What is Peace in a State.

"'It is a great and a dangerous mistake,' said Lord Chancellor Finch, 'in those who think that peace at home is well enough preserved, so long as the sword is not drawn; whereas in truth nothing deserves the name of peace but unity; such an unity as flows from an unshaken trust and confidence between the king and his people; from a due reverence and obedience to his laws and to his government; from a religious and an aweful care not to remove the ancient landmarks, not to disturb those constitutions which time and public convenience hath settled; from a zeal to preserve the whole frame and order of the government upon the old foundations; and from a perfect detestation and abhorrency of all such as are given to change: whatever falls short of this, falls short of peace too. If, therefore, there be any endeavours to renew, nay if there be not all the endeavours that can be to extinguish the memory of all former provocations and offences, and the occasions of the like for the future; if there be such divisions as beget great thoughts of heart; shall we call this peace, because it is not war, or because men do not yet take the field? As well we may call it health, when there is a dangerous fermentation in the blood and spirits, because the patient hath not yet taken his bed.'"—*Parliamentary History*, vol. 4, p. 309.

Religion not easy.

"Those that aver Religion to be in all respects an easy thing, know not what they say. Did they know what it were to be under the sense of God's displeasure, and under violent, painful distempers for many months together, and yet to wait and to be satisfied with that Providence that thinks fit to continue on them long pains, and terrible fears, they would find it is not such an easy matter to be truly religious."—Timothy Rogers, *A Discourse concerning Trouble of Mind*, p. 119.

Care everywhere.

"Look into the country fields, there you see toiling at the plow and scythe; look into the waters, there you see tugging at oars and cables; look into the city, there you see a throng of cares, and hear sorrowful complaints of bad times and the decay of trade; look into studies, and there you see paleness and infirmities, and fixed eyes; look into the court, and there are defeated hopes, envyings, underminings, and tedious attendance: all things are full of labour, and labour is full of sorrow; and these two are inseparably joined with the miserable life of man."—Timothy Rogers, *A Discourse concerning Trouble of Mind*, p. 322.

Cares of Knowledge.

"Knowledge is the greatest ornament of a rational soul; and yet that hath its troubles, *Eccles.* i. 18. *For in much wisdom there is much grief, and he that increaseth wisdom increaseth sorrow.* It is not to be attained without great pains and difficulties, without laborious and diligent search, and vast perplexities;—whether we consider the blindness of our understandings, or the intricacy of things themselves, the many dark recesses of Nature, the implication of causes and effects, besides those accidental difficulties which are occasioned by the subtilty and intanglement of error;—the variety of intricate opinions, the many involutions of controversies and disputes, which are apt to whirl a man about with a vertigo of contradictory probabilities; and instead of settling, to amuse and distract the mind;—so that much study is a wearisomeness to the flesh;—and besides, it makes a further trouble to the soul, in regard the more a man knows, the more he sees there

is yet to be known; as a man, the higher he climbs, sees more and more of the journey that he is to go: and then, he that is versed in the knowledge of the world sees abundance of mistakes and disorders which he cannot remedy, and which to behold is very sad; and by knowing a great deal, is liable to abundance of contradiction and opposition from the more peevish and self-willed and ignorant part of mankind, that are vexed because he will not think and say as they do, and they are very prone to censure and condemn the things they do not understand, for it is most easy so to do; whereas to pierce into the reasons of things, requires a mighty labour, and a succession of deliberate and serious thoughts, to which the nature of man is averse; and lazily and hastily to judge, requires no trouble: and were it not that it is a man's duty to know, and that his soul, if it have anything of greatness and amplitude in its faculties, cannot be satisfied without it, it were a much safer and quieter course to be ignorant. Study and painful enquiries after knowledge do oftentimes exhaust and break our spirits, and prejudice our health, and bring upon us those diseases to which the careless and unthinking seldom are obnoxious. *Eccles.* i. 13, 14, 15. *I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit; that which is crooked cannot be made straight, and that which is wanting cannot be numbered.*"—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 329.

Use of the Literal *Superstition of the Jews concerning the Scripture Text.*

"IN the tenth of Numbers, and the thirty-fifth verse, in these words, 'And when the ark went forward,' the letter Nun is written wrong way, or turned back, to 'show (say the Hebrews) the loving turning of God to the people.' And in the eleventh chapter, and first verse, in these words, 'And the people became as murmurers,' &c., the letter Nun is again written wrong, or turned back, to show (say they) the perverse turning of the people from God:' and thus are these two places written in every true Bible in the world. If the Jews do not here give any one satisfaction, yet do they (as Erasmus speaks of Origen) set students on work to look for that which, else, they would scarce have sought for. Such strange passages as these, in writing some words in the Bible out of ordinary way (as, some letters above the word, some letters less, and some bigger than other), observed constantly by all copies and books, cannot sure be for nothing: if they show nothing else, yet this they show us,—that the text is punctually kept, and not decayed; when these things (that, to a hasty, ignorant beholder, might seem errors) are thus precisely observed in all Bibles."—LIGHTFOOT, vol. 4, p. 19.

"ADMIRABLE is their pains, to prove the text uncorrupt, against a gainsaying Papist. For they have summed up all the letters in the Bible to show, that one hair of that sacred head is not perished. Eight hundred eight-and-forty marginal notes are observed and preserved, for the more facility of the text: the middle verse of every book noted; the number of the verses in every book reckoned: and (as I said before) not a vowel that misseth ordinary grammar, which is not marked. So that, if we had no other surety for the truth of the Old Testament text, these men's pains, methinks, should be enough to stop the mouth of a daring Papist."—LIGHTFOOT, vol. 4, p. 20.

Text of the Keys explained.

"HERE I spake, and granted that in all ages the learned have held that the keys do mean the government of the Church; but that for mine own part I held the keys were only given to Peter, viz. to open the gospel to the Gentiles, which is meant by the kingdom of heaven: and to this Peter speaks, Acts xv. 7, that is, from this promise given to him; but admitting the phrase in a common sense. I said, the phrase 'to bind and

to loose' is a Jewish phrase, and most frequent in their writers; and that it belonged only to the teachers among the Jews 'to bind and to loose,' and that it is to be showed that when the Jews admitted any one to be a preacher, they used these words, 'Take thou liberty to teach what is bound and loose.' Then Dr. Temple gave many arguments to prove the same thing in hand, viz. that the keys were not given to the Church, but to the Apostles. The like did Mr. Gattaker."—LIGHTFOOT, vol. 13, p. 31.

A Fast Day.

"THIS day we kept solemn fast in the place where our sitting is, and no one with us but ourselves, the Scotch commissioners, and some parliament-men. First Mr. Wilson gave a picked psalm, or selected verses of several psalms, agreeing to the time and occasion. Then Dr. Burgess prayed about an hour: after he had done, Mr. Whittacre preached upon Isa. xxxvii. 3, 'This day is a day of trouble,' &c. Then having had another chosen psalm, Mr. Goodwin prayed; and after he had done, Mr. Palmer preached upon Psal. xxv. 12. After whose sermon, we had another psalm, and Doctor Stanton prayed about an hour; and with another psalm, and a prayer of the prolocutor, and a collection for the maimed soldiers, which arose to about £3 15*s.*, we adjourned till the morrow morning."—LIGHTFOOT, vol. 13, p. 19.

Traditions.—Conformity between the Jew and Papist.

"WHOSO nameth the Talmud, nameth all Judaism,—and whoso nameth Misna and Gemara, he nameth all the Talmud: and so saith Levita, 'Hattalmud nehhlak,' &c. 'The Talmud is divided into two parts; the one part is called Misna, and the other part is called Gemara; and these two together are called the Talmud.' This is the Jews' Council of Trent;—the foundation and ground-work of their religion. For they believe the Scripture, as the Talmud believes; for they hold them of equal authority: 'Rabbi Tanchum, the son of Hamlai, saith, Let a man always part his life into three parts: a third part for the Scriptures, a third part for Misna, and a third part for Gemara.' Two for one,—two parts for the Talmud, for one for the Scripture. So highly do they, Papist-like, prize the vain traditions of men. This great library of the Jews is much alike such another work upon the Old Testament, as Thomas Aquinas's '*Catena Aurea*' is upon the New. For this is the sum of all these doctors' conceits and descants upon the Law, as his is a collection of all the fathers' explications and comments upon the Gospels. For matter, it is much like Origen's books of old, '*ubi bene, nemo melius*,' &c., where they write well, none better,—and where ill, none worse.

"The word 'Talmud' is the same in Hebrew, that 'doctrine' is in Latin, and 'doctrinal' in our usual speech. It is (say the Jews) a commentary upon the written law of God. And both the law and this (say they) God gave to Moses; the law by day, and by writing,—and this, by night, and by word of mouth. The law was kept by writing still,—this still by tradition. Hence comes the distinction so frequent in Rabbins, of 'Torah she baccatubh,' and 'Torah she begnal peh,' 'the law in writing, and the law that comes by word of mouth': 'Moses', say they, 'received the law from Sinai' (this traditional law, I think they mean), 'and delivered it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the great synagogue.' And thus, like Fame in Virgil, 'crevit eundo,'—like a snow-ball it grew bigger with going. Thus do they father their fooleries upon Moses, and elders, and prophets, who (good men) never thought of such fancies; as the Romanists, for their traditions, can find books of Clemens, Dionysius, and others, who never dreamed of such matters. Against this their traditional, our Saviour makes part of his sermon in the Mount, Matt. v. But he touched the

Jews' freehold, when he touched their Talmud; for greater treasure, in their conceits, they had none: like Cleopatra in Plutarch, making much of the viper that destroyed them."—LIGHTFOOT, vol. 4, p. 15.

The Virgin Mary.

"SUPERSTITION is ever too officious; but it hath showed itself more so to the Virgin Mary, than to any other. For as it hath deified her now she is in heaven, so hath it magnified her in all her actions while she was upon the earth: so that no relation, or story, that concerneth her, but it hath strained it to the utmost extremity, to wring out of it her praises, though very often to a senseless, and too often to a blasphemous, issue; as in this story of the Annunciation, there is not a word nor tittle that it thinketh will, with all its shaping, serve for such a purpose,—but it taketh advantage to patch up her encomiums, where there is no use nor need,—nor, indeed, any truth of, and in, such a thing. This word that is under hand, κεχαριτωμένη, bears the bell that ringeth loudest with them to such a tune. For having translated it in their Vulgar Latin, 'Gratiâ plena,' or full of grace; they hence infer, that she had all the seven gifts of the Spirit, and all the theological and moral virtues, and such a fulness of the grace of the Holy Ghost, as none ever had the like.

"Whereas, 1. The use of Scripture is, when it speaketh of fulness of grace, to express it by another phrase. 2. The angel himself explaineth this word, in the sense of our translation, for favour received, and not for grace inherent; ver. 30, 'Thou hast found favour with God.' 3. And so doth the Virgin herself also descant upon the same thing, throughout her song. 4. Joseph, her husband, suspected her for an adulteress; which he could never have done if he had ever seen so infinite fulness of grace in her as the Romanists have spied,—and he was the likelier to have espied it of the two. 5. Compare her with other renowned women; and what difference, but only this great favour of being the mother of the Messias? They had the spirit of prophecy, as well as she:—they had the spirit of sanctification, as well as she:—and she no more immunity from sin and death, than they. 6. She was one of the number of those that would have taken off Christ from preaching; and this argued not such a fulness of grace. 7. See Jansenius, one of their own side, expounding this word according to our reading of it.

"This, among other things, showeth how senseless Popery is, in its 'Ave Marias,'—using these words for a prayer, and, if occasion serve for it, for a charm. As, first, Turning a salutation into a prayer. Secondly, In fitting these words of an angel that was sent, and that spake them upon a special message, to the mouth of every person, and for every occasion. Thirdly, In applying these words to her now she is in heaven, which suited with her only while she was upon earth: as, first, to say, 'full of grace,' to her that is full of glory; and, secondly, to say, 'the Lord is with thee,' to her that is with the Lord."—LIGHTFOOT, vol. 4, p. 161.

Burial Service.

"BUT it is said, that this encourages his wicked companions, who attend his funeral, to hope they may be saved too, though they persist in their wickedness to the last, as he did. Now indeed, what little matters may encourage such men in sin, I cannot say; but there is no reason that a faint and charitable wish should do this: If they know the Gospel of Christ, they know that he has threatened eternal damnation against all impenitent sinners; if they know the doctrine of the Church, they know she teaches the very same thing; if they saw their wicked companion die, they saw his dying horrors and agonies too, which few of them die without, if they have any time to consider their state: and when they know and see all this, is there any reason to hope they shall be saved in their wickedness, only because the Church will not

damn them, but reserves them to the Judgement of God, and sends her charitable wishes after them? At least this can be no encouragement, when they are forewarned beforehand of it, which is the chief reason why I take notice of it at this time." SHERLOCK *on Judgement*, p. 115.

Effect of the Speculative Intolerance of Popery.

"I CANNOT but take notice of some great and visible mischiefs of this judging men's final state, whether we damn or save them. As, first, for Damning, especially when we damn them by wholesale, as the Church of *Rome* damns all hereticks, and as others with as much charity damn all Papists and Malignants, or whoever they are pleased to vote for hereticks. Now what the effect of this is, is visible to all the world: It destroys not only Christian love and charity, but even common humanity: when men have voted one another damned, and believe God will damn those whom they have adjudged to damnation, then they are the enemies of God, and they think they do God good service to destroy them: God hates them; and therefore they think it a sin in them, to love those whom God hates, or to have any pity or compassion for those whom God will damn. And thus they burn hereticks, or cut their throats, or confiscate their estates, and drive them out from among them, and treat them with all the barbarity and indignities which a damning zeal and fury can invent. All other villanies may meet with some pity and charity; but charity is lukewarmness and want of zeal, in God's cause; there is no fire burns so furiously, nor so outrageously consumes, as that which is kindled at God's altar. And thus the Christian Church is turned into a great shambles, and stained with the blood of humane, nay of Christian sacrifices: though were they in the right, that God would damn those men whom they have damned, why should they think patience and forbearance a greater fault in them than it is in God, *who beareth, with much long-suffering, the vessels of wrath fitted for destruction?* Why are they so unmerciful as to hurry away these poor wretches immediately to Hell, when God is contented to let them live on; to let the tares and the wheat grow up together till the harvest? Why do they envy them the short and perishing contentments of this life, when they are to suffer an eternity of misery? Methinks it should satisfie the most implacable hatred, to know that they must be miserable for ever, though their miseries should be adjourned for some few years: but if this be the effect of damning men, you may guess that the cause is not very good: though an uncharitable judgement will hurt nobody but themselves, yet it is of dangerous consequence, when such rash judges will be as hasty executioners too."—SHERLOCK *on Judgement*, p. 119.

Intermediate State.

"THIS has greatly imposed upon unlearned men, that the advocates of Popery have proved from the ancient Fathers, that they owned a middle state which was neither Heaven nor Hell; and then presently conclude, that this must be Purgatory. Now it is very true, the ancient Christians did own a middle state between Death and Judgement, which was neither Heaven nor Hell, but yet never dreamt of a Popish Purgatory: they believed bad men were in a state of punishment as soon as they left these bodies, but not in Hell; and that good men were in a state of rest and happiness, but not in Heaven: but they never thought of a place of torment to expiate the temporal punishment due to sin, when the eternal punishment is remitted; which is the Popish Purgatory, and the most barbarous representation of the Christian religion, though the most profitable too, to the Church of *Rome*, that ever was invented."—SHERLOCK *on Judgement*, p. 169.

Exclusive Salvation.

"Though the effects of saving men, and voting them to Heaven, be not so tragical as those of damning them, yet this has its mischiefs too: when any party of men have voted themselves the only true Church wherein salvation is to be had, or the only saints and elect people of God, then all who will be saved must herd with them; and most men think it enough to secure their salvation, to get into their number. Thus the Church of *Rome* frightens men into her communion, by threatening damnation against all who are out of that Church; and this reconciles men to all their superstitions and idolatries, for fear of damnation; and encourages them in all manner of looseness and debauchery, when they are got into a Church which can save them: and it has much the same effect, when men list themselves with any party where they hope to be saved for company, while all the rest of mankind, even those who profess the Faith of Christ, are no better than the world, and the ungodly and reprobates, who though they may have more moral vertues than some other, yet have no Grace."—Sherlock *on Judgement*, p. 120.

Possession in Madness—how far.

"I do verily believe, that people do *very much wrong both the Devil and melancholy people*, in calling the unavoidable effects of their disease the temptations of Satan, and the language of that disease a compliance with them. They do both ascribe to the Devil a greater power than he hath, and vex the diseased person more than they need to do: For though I do not question, but that Evil Spirit, through the permission of God, is the cause of many painful sicknesses that come upon our bodies; yet there are also many such that are the result of a disordered motion of the natural spirits, and in which he hath nothing at all to do. But as 'tis the common custom of cruel and barbarous persons, to set upon the weak, and to trample on those that are already thrown down; so 'tis very frequent for the Devil to take occasion from our bodily indispositions, to attack and molest our spirits, which are bereaved even of that fence which they used to have, when the house in which they dwelt was at ease, and free from those disabilities that they are always under at such seasons: For 'tis then night with us, and in the night, those beasts of prey do range abroad, which kept their dens during the brightness of the day. But however it be, whatsoever agency there is of evil spirits in our Troubles, either upon our understandings, our passions, or our imaginations, this grace of Faith will unveil their designs, and baffle all their stratagems. Ephes. vi. 16. *Above all, take the shield of Faith, wherewith ye shall be able to quench all the fiery darts of Satan.*"—Timothy Rogers, *A Discourse concerning Trouble of Mind*, p. 104.

Inequality.

"Une certaine inégalité dans les conditions qui entretient l'ordre et la subordination, est l'ouvrage de Dieu, ou suppose une loi divine: une trop grande disproportion, et telle qu'elle se remarque parmi les hommes, est leur ouvrage, ou la loi des plus forts."—La Bruyere, tom. 2, p. 313.

Men evil if not good.

"Il est rare de trouver des terres qui ne produisent rien; si elles ne sont pas chargées de fleurs, d'arbres fruitiers, et de grains, elles produisent des ronces et des épines: il en est de même de l'homme; s'il n'est pas vertueux, il devient vicieux."—La Bruyere, tom. 2, p. 330.

Men who are determined to succeed.

"Un homme fortement appliqué à une chose, oublie toutes les autres, elles sont pour lui comme si elles n'étoient pas: il ne

faut point à un tel homme une grande supériorité pour exceller, mais une volonté pleine et parfaite; le chemin de la fortune lui est aisé; mais malheur à qui se rencontre sur ses pas."—La Bruyere, tom. 2, p. 355.

What a perfect Hypocrite must be.

"Un fourbe dont le fond est bon, qui contraint son naturel pour mettre l'hipocrisie et la malice en usage, ne sauroit être qu'un fourbe médiocre dans le succès: mais un hipocrite qui se croit l'équité et la justice même,—voilà un homme propre à aller loin; c'est de quoi faire un Cromwel."—La Bruyere, tom. 2, p. 308.

"Before I had read this Author," says Oley, speaking of the excellent Jackson, "I measured hypocrisy by the gross and vulgar standard, thinking the hypocrite had been one that had deceived men like himself: but in this Author I found him to be a man that had attained the *Magisterium Satanæ*, even the art of deluding his own soul, with unsound but high and immature persuasions of sanctity and certainty; and that not by the *cubeia*, or cogging of unrighteousness, but by virtue of some one or more excellent qualities wherein he outstrips the very Saints of God."

Superstition.

"By Superstitions," says the elder Sherlock, "I mean all those hypocritical arts of appeasing God and procuring his favour without obeying his laws or reforming our sins: infinite such superstitions have been invented by Heathens, by Jews, by Christians themselves, especially by the Church of Rome, which abounds with them."—*Concerning a Future Judgement*, p. 41.

Plerophory.

"I had swallowed," says Oley in his Preface to the Works of that most admirable Christian philosopher, Dr. Jackson, "I had swallowed, and as I thought concocted the common definition of Faith, by *a full particular assurance*. But when I read this Author, I perceived that *Plerophory* was the golden fruit that grew on the top branch, not the first seed, no, nor the spreading root, of that Tree of Life by feeding on which 'the just do live;' and that true *Fiducia* can grow no faster than, but shoots up just parallel with *Fidelitas:* I mean, that true confidence towards God is adæquate to sincere and consciencious obedience to his holy precepts."

Calumniators of Luther.

"*Illis æs triplex circa frontem fuit:* their foreheads are fenced doubtless with a triple shield of brass, that can without blushing object intemperancy to Luther, or infamy to Calvin, (both, in respect of most of their great prelates, saints for good life and conversation), and urge their forged blemishes to the prejudice of reformed religion; which no way dependeth upon Luther's life, death, or doctrine, as their Catholic religion doth continually upon their Popes. If Luther's life (though we should grant it bad) might any way prejudice ours, the impiety of their Popes (from whom their faith is essentially derived) must of necessity utterly disgrace their religion."—Jackson, vol. 1, p. 284, note.

Dreams in the Early World.

"Not the Poets only, but many great Philosophers of the old world, have taken nocturnal presages for no dreams or fancies. Hence did Homer usurp his liberty, in feigning his kings and heroicks so often admonished of their future estate by the Gods; he presumed at least that these fictions might carry a shew of truth in that age wherein such admonitions by night were not unusual. And his conceit is not dissonant unto the sacred story, which bears record of like effects in ancient times, and gives the true cause of their expiration in later... These allegations sufficiently prove

that night-dreams and visions were frequent, and their observation (if taken in sobriety) to good use, in ancient times, even amongst the Nations, until they forgot, as Joseph said, that *interpretations were from God*, and sought to find out an *art of interpreting them*. Then night-visions did either cease, or were so mixt with delusions, that they could not be discerned; or if their events were in some sort foreseen, yet men being ignorant of God's providence, commonly made choice of such means for their avoidance, as proved the necessary occasions or provocations of the events they feared... All those kinds of predictions had been in use amongst the Heathens, as they were amongst the Israelites: albeit in later times they grew rare in both: for the *increase of wickedness* throughout the world, the multiplicity of business and *solicitude of human affairs*, and men's *too much minding of politic means* and other second causes of their own good, did cause the defect of true dreams and other divine admonitions for the welfare of mankind."—JACKSON, vol. 1, pp. 32, 33.

Infallibility.

"THIS is the *misery of miseries*, that these apostates should so bewitch the world, as to make it think they believe the Church because God speaks by it; when it is evident they do not believe God but for the Church's testimony,—well content to pretend his authority, that her own may seem more sovereign. Thus make they their superstitious, groundless, *magical faith*, but as a wrench to wrest that principle of nature, *whatsoever God saith is true*, to countenance any villany they can imagine."—JACKSON, vol. 1, p. 545.

"—THOSE flouting hypocrites would fain believe the Pope saith nothing but what God saith, that God may be thought to say all he says; which is the most abominable blasphemy that ever Hell broached."—JACKSON, vol. 1, p. 551.

Reproach of Puritanism.

"—HONEST and religious men, especially if poor, even all that make a conscience of their ways, have in these days much ado to be absolved from disgraceful censures of Puritanism, or Anabaptism; as if, because they share with the favourers or authors of these sects in zealous profession of the truth, they should therefore with loss of their estimation help to pay such arrearages as the Christian world may justly exact of the other for hypocrisy."—JACKSON, vol. 1, p. 698.

Spoilers of the Church.

"—BUYING and selling of temples with the appurtenances, is the readiest means with us to compass greatest places in the Church: and oft-times because we see no means of prevailing against the wolves, we hope to have some share or offals of the prey, or for our silence to be at length admitted into the association. But *O my soul, come not thou into their secrets! Unto their assembly, mine honour* (though honour should be thy reward), *be not thou united.*"—JACKSON, vol. 1, p. 721.

Omens.

"I MAY not," says JACKSON (vol. 1, p. 907), "condemn all wariness, or serious observation of ominous significations, which time or place, with their circumstances, may afford. This is a mean, though not easy to find, and harder to hold, between superstitious fear and presumptuous boldness in this kind. That natural inclination which in many degenerates into impious devotion, requires as well a skilful moderator as a boisterous corrector. But this is an argument wherein I had rather be taught than teach."

Number of Benedictine Saints.

"THE Order of St. Bennet, as may appear by a begging brief sent some few years

ago out of Spain, here into England, by the Provincial or General of that Order, doth brag of 50,000 Saints, all Bennet's disciples. The number is more by 10,000 than we read sealed of any Tribe of Israel."—Jackson, vol. 1, p. 937, note.

Worship of departed Spirits.

"The Augilæ, a people of Africa, had no gods besides the ghosts of men deceased. This error, though gross, was linked in a double chain of truth; the one, that souls of men deceased did not altogether cease to be; the other, that the things which are seen, were ordered and governed by unseen powers: yet loath they were to believe anything which in some sort they had not seen, or perceived by some sense. Hence did their general notion miscarry in the descent unto particulars, prostrating itself before sepulchres filled with dead bones, and consulting souls departed."—Jackson, vol. 1, p. 927.

"Impotent desires of still enjoying their companies to whom we have fastened our dearest affections, will hardly take a denial by death. But as some, longing to be delivered of a well-conceited argument, have set up their caps for respondents, and disputed with them as with live antagonists; so we go on still (as in a waking dream) to frame a capacity in the dead of accepting our respect and love in greater measure than, without envy of others, or offence to them, it could have been tendered whilst they were living. Did not the spirit of God awake us, the idolatry issuing from this spring would steal upon us like a deluge in a slumber."—Jackson, vol. 1, p. 930.

Season regulable by the Deserts of Men.

"The seasons of seed-time, harvest, and the disposition of these lower regions (in which Fortune may have seemed to place her wheel, and Chance erected his tottering throne), may become certain and constant to such as constantly observe his holy covenants: *If you walk in my Statutes, then will I give you rain in due season.*—Levit. xxvi. 4."—Jackson, vol. 2, p. 190.

State Diseases.

"—Mortality must needs be rife, where variety of diseases and multitudes of unskilful empirics do meet. The common transgressions of the people, are the epidemical diseases of States; and such projects as princes or statesmen, without the prescript of God's Word, or suggestion of his Providence, use for their recovery, are like unseasonable ministration of empirical or old wives' medicines, to crazed bodies. They usually invite or entertain the destruction or ruin of kingdoms otherwise ready to depart."—Jackson, vol. 2, p. 200.

The Elect.

"Many prophecies there be," says Jackson (vol. 2, p. 609), "concerning the glory of Christ's Church and the happy estate of his elect, which are even in this life literally fulfilled, or verified, by way of pledge or earnest, but shall not be exactly fulfilled save only in the life to come. Ignorance of this rule, or non-observance of it, hath been the nurse of dangerous and superstitious error, as well in the Roman Church as in her extreme opposites; in such, I mean, as begin their faith and anchor their hopes at the absolute infallibility of their personal election, with no less zeal or passion than the Romanist relies upon the absolute infallibility of the visible Church."

Opposition to Error.

"Take heed you measure not your love to truth by your opposition unto error. If hatred of error and superstition spring from sincere love of truth and true religion, the root is good and the branch is good. But if your love to truth and true religion spring

from hatred to others' error and superstition, the root is naught and the branch is naught: then can no other fruit be expected, but hypocrisy, hardness of heart, and uncharitable censuring of others."—JACKSON, vol. 3, p. 685.

Luther and the Friars.

"GOD," said LUTHER, "in the beginning made but only one human creature, which was a wise council: afterwards he created also a woman; then came the mischief. The Friars follow God's first council, for they live alone, without marrying; wherefore, according to their rule and judgement, it had been good, nay better, that God had remained by his first determination and council, namely, that one man alone had lived."—*Colloquia Mensalia*, p. 370.

Sectarian Pride.

"— La fierté suit ordinairement les dévotions particulières. Elles inspirent un orgueil secret qui nous enfle, et nous élève au-dessus de nos prochains: on s'en separe; et à même tems qu'on viole deux des plus importans devoirs de la piété, et qu'on foule aux pieds l'humilité et la charité, on ne laisse pas de se croire plus religieux que le reste des hommes."—BASNAGE, *Histoire des Juifs*, tom. 1, p. 537.

St. Januarius.

"VIGET ibi insigne illud et perenne miraculum sanguinis ejusdem martyris, qui in vitreâ ampullâ asservatur. Nam cùm aliàs idem sanguis concretus atque durus semper maneat, tamen cùm primùm ad caput martyris admovetur, quasi vicino illius corona martyrii decori lætetur adspectu, et fontem unde manavit intelligens, eò recurrere, unde fluxit, exoptet, illudque iterum animare festinet, moræ resurrectionis impatiens; protinus liquefieri, mox fluere et ebullire, maximâ omnium admiratione conspicitur. Cujus tantæ rei non unum aut alterum testem producam, cùm tota Italia, et totus (ut ita dicam) Christianus orbis testis sit locupletissimus; cùm hæc in regiâ et amplissimâ assiduè fiant civitate, ad quam ex totius Orbis partibus confluere hominum multitudo soleat."—BARONIUS, Antverpiæ, 1591, tom. 2, p. 869.

Vestiges of Places deserted by the Saxons when they removed to Britain.

"—DE hisce temporibus vide Helmold, atque obiter de silva[1] ab urbe Lucilenburg Sleswicum pertingente, ubi, ait, inter maximas quercus jugera sulcis divisa exstare, urbesque ibidem conditas fuisse, idque ex ruderibus vallorum reliquiis, et rivis in quibus aggeres aquis colligendis congesti, colligi posse, quem saltum à Saxonibus olim habitatum ait. Nimirum hoc factum, quando in Britanniam transeuntes hi populi hasce oras ante habitatas et bene cultas deseruerunt, et vacuas reliquerunt."—*Fragmentum Historiæ Slesvicensis, apud* WESTPHALEN, tom. 3, p. 261.

[*Bag Wigs.*]

A MAGAZINE writer in the year 1737 forgives the youth of our nation, he says, for "the unnatural scantiness of their wigs, and the immoderate dimensions of their bags, in consideration that the fashion has prevailed, and that the opposition of a few to it would be the greater affectation of the two. Though by the way," he adds, "I very much doubt whether they are any of them gainers by shewing their ears; for 'tis said that Midas, after a certain accident, was the judicious inventor of long wigs."—*London Magazine*, March 1737, p. 131.

[*Human Imperfection.*]

"I DON'T know," says LADY MARY WORTLEY MONTAGU, "what comfort other

[1] Silva illa incipit Kilonio (*vulgò* der Danische Wald), et transit Hütten, Büstorp Böle (Pale), et ulteriùs.

people find in considering the weakness of great men—(because, perhaps, it brings them nearer to their level)—but 'tis always a mortification to me to observe that there is no perfection in humanity."—Vol. 2, p. 111.

Inconvenience of ordering ignorant Men.

"The inconvenience of admitting laymen of mechanical trades and occupations into the ministry, was soon espied; many of them by reason either of their ignorance, or want of grave behaviour, rendering themselves despised or hated by the people. The Archbishop therefore resolved, that no more of this sort should be received into Orders: and thereupon sent his directions and commandment to the Bishop of London, and the rest of the Bishops of his Province, to forbear it for the future, till a Convocation should be called, further to consider of it. His letter to the Bishop of London ran to this tenor:

"That whereas, occasioned by a great want of ministers, both he and they, for tolerable supply thereof, had heretofore admitted unto the ministry sundry artificers, and others, not traded and brought up in Learning; and as it happened in a multitude, some that were of base occupations: Forasmuch as now by experience it was seen, that such manner of men, partly by reason of their former prophane arts, partly by their light behaviour otherwise, and trade of life, were very offensive unto the people; yea, and to the wise of this realm they were thought to do a great deal more hurt than good; the Gospel thereby sustaining slander: These therefore were to desire and require them hereafter to be more circumspect in admitting any to the ministry: and only to allow such as, having good testimony of their honest conversation, had been traded and exercised in Learning; or at the least had spent their time in teaching of children: excluding all others which had been brought up and sustained themselves, either by Occupations or other kinds of life, alienated from Learning. This he prayed him diligently to look to, and to observe not only in his own person, but also to signify this his advertisement to others of their brethren, Bishops of his Province, in as good speed as he might. So that he and they might stay from collating such Orders to so unmeet persons; until such time as in a Convocation they might meet together, and have further conference thereof. Dated at Lambeth the 15th of August."—Strype's *Life of Parker*, p. 90.

The Women of Henry's Age.

"Of the women in King Edward's reign, we may judge and wonder, comparing them with that sex in this present age, by observing what Nicolas Udal writ in his Epistle to Queen Katharine, before the English Paraphrase upon the Gospel of St. John. 'But now in this gracious and blissful time of knowledge, in which it hath pleased God Almighty to reveal and show abroad the light of his most holy Gospel, what a number is there of noble women, especially here in this realm of England; yea, and how many in the years of tender virginity; not only as well seen, and as familiarly traded in the Latin and Greek tongues, as in their own mother language; but also both in all kinds of prophane literature, and liberal arts, exacted, studied, and exercised; and in the Holy Scripture and Theology so ripe, that they are able aptly, cunningly, and with much grace, either to indite or translate into the vulgar tongue, for the publick instruction and edifying of the unlearned multitude? Neither is it now a strange thing to hear gentlewomen, instead of most vain communication about the moon shining in the water, to use grave and substantial talk in Latin or Greek with their husbands, of godly matters. It is now no news in England, for young damsels in noble houses, and in the courts of princes, instead of cards, and other instruments of

idle trifling, to have continually in their hands either psalms, homilies, and other devout meditations, or else Paul's Epistles, or some book of Holy Scripture matters; and as familiarly to read or reason thereof in Greek, Latin, French, or Italian, as in English. It is now a common thing to see young virgins so nursed and trained in the study of Letters, that they willingly set all other vain pastimes at nought for Learning's sake. It is now no news at all, to see queens and ladies of most high state and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his most holy Word.'"—STRYPE'S *Life of Parker*, p. 180.

Efforts to prevent the Trial of Charles the First.

"THERE was by some, who durst to do anything against these cruel and powerful men, certain papers scattered about, in which were several queries; as, Whether a king of three kingdoms could be condemned by one kingdom alone, without the consent or concurrence of the other kingdoms? Whether a king, if try'd, ought not to be try'd by his peers? and whether he could be said to have any such in his kingdom? Whether, if a king were tryable, he ought not to be tryed in full Parliament, of Lords and Commons? Whether the eighth part of the members of the Commons meeting in the House, under the force of the Army, the rest being forcibly restrained from sitting, can by any pretext of law or justice erect a court for the tryal of the king? and whether this could be properly called a court of justice, without the Great Seal of England? Whether that those men who by several remonstrances, speeches, and actions, have publickly declared themselves enemies to the King, can either in law or conscience be his judges; when it is exception enough for the basest felon to any juryman, to hinder him from being his judge? Whether this most illegal and arbitrary tryal of the King, by an high Court of Justice, may not prove a most dangerous inlet, to absolute tyranny, and bloody butchery, and every man's life be at the arbitrary will of his enemies, erected into a Court of Conscience without limits or bounds?"—*Abitrary Government Displayed to the Life*, p. 36.

Female Presbyterian Preachers.

"BUT have not there been women among the Presbyterians, who have spoke in the presence of many both men and women, of their experiences of the things of God? I suppose T. M. may have heard of Margaret Mitchelson, who spoke to the admiration of many hearers at Edinburgh as concerning her experience, in the time of Henry Rogue, preacher there, who is said to have come and heard her himself, and to have given her this testimony (being desired to speak himself), that he was to be silent when his Master was silent (meaning Christ in that Presbyterian woman). There is a relation of her speeches going about from hand to hand among professors at this day; and I myself have heard a Presbyterian woman speak in a meeting of Presbyterians, which were a Church or convention of men and women. Yea hath not T. M. in such meetings, and consequently in assemblies of Churches, invited some women to speak and pray, and declared solemnly (whether he did it merely in his ordinary customary way of complimenting, that is best known to himself) that he was edified thereby? And if some of those women formerly in that respect so much applauded by T. M. be of those that now open their mouths in the Quakers' meetings, how comes it now to be Popish and hereticall, more than in the dayes of old when T. M. did use to frequent the Chamber Conventicles, unless that he

now hath forgotten these, because fear hath made them out of fashion with him?"—GEORGE KEITH'S *Quakerism no Popery*, p. 82.

'Hai Ebn Yokdan' set forth for its Quakerism.

"I FOUND a great freedom in mind to put it into English for a more general service, as believing it might be profitable unto many; but my particular motive which engaged me hereunto was, that I found some good things in it, which were both very savoury and refreshing unto me: and indeed there are some sentences in it that I highly approve, as where he saith, 'Preach not thou the sweet savour of a thing thou hast not tasted;' and again where he saith, 'In the rising of the Sun is that which maketh, that thou hast not need of Saturn.' Also, he sheweth excellently how far the knowledge of a man whose eyes are spiritually opened, differeth from that knowledge that men acquire simply by hearing or reading: and what he speaks of a degree of knowledge attainable, that is not by premisses premised and conclusions deduced, is a certain truth; the which is enjoyed in the conjunction of the mind of man with the supreme Intellect, after the mind is purified from its corruptions, and is separated from all bodily images, and is gathered into a profound stillness. These with many other profitable things, agreeable to Christian principles, are to be found here."—*Preface to Hai Ebn Yokdan.*

Keith's Defence of himself for taking Orders.

"NOT only many of the people called Quakers, but others, cry out against me for joining with the Church of England, which I thank God I have done with great inward satisfaction, and peace of conscience; and I think I can give to any that are impartial, and without prejudice, a reasonable account of my so doing. It is suggested against me, That I have received Ordination into the Church of England for a worldly living; like some that said, 'Put me into the priest's office, that I may eat a piece of bread.' But I pray God forgive them for their uncharitableness. The searcher of hearts knows, that no worldly thing hath been my motive or end in what I have done; but finding that God hath been graciously pleased to bless my poor endeavours with some success, even to some here in England, as well as to others in America, to have been an Instrument to bring them off from the vile errors of Quakerism, I found myself further concerned, and I hope I can and dare say, moved and inclined by the blessed Spirit of God, to endeavour to bring them further onwards; that is to say, not only to be convinced that Baptism and the Supper are the Institutions of Christ, which many of them are well convinced of, but to submit to them in practice; and divers of them have desired me to administer Baptism unto them; which I told them I could not do without External Ordination; for that there ought to be an outward Order and Government in the Church of Christ, as well as the inward of the Spirit.

"The Faith and Hope which God had given me, that as he had blessed my labours with some success for some years past, in exercising my gift as a catechist among some people, in seducing them from their grossest errors, that he would further bless my endeavours, not only to them, but to others, in a more general Service,—together with the inward clearness and satisfaction I found in my Conscience,—and not any worldly respect,—was the motive and encouragement that inclin'd me to receive Ordination in the Church of England, which I knew not where to find so regular anywhere else.

"I thank God, I am not put so hard to it for bread, but that I have sufficient at present, by Divine Providence, without that they call a Living; and I seek and aim at no great things in the world."—GEORGE KEITH'S *Second Sermon*, p. 27.

Two Caps worn under the Hat, for graduating the civility of Uncovering — in Germany.

"Dost thou not know in thy conscience, that there are many in England (as well as in other places) that bow and uncover the head to the rich, giving them titles of Lords, Masters, Sirs, but do not so to the poor, who are in vile rayment. And suppose thou didst never observe this partiality in any person (which is hard to believe), yet I can tell thee, how I have seen it in some of thy brethren: And the English merchants or others, that travel in some places in Germany, can tell thee, that the preachers there, and especially at Hamburgh (which I have seen with my eyes), use such gross partiality in their salutations, that commonly they have two caps under their hat; and the poor, except extraordinarily, they pass by, without any notice: to others they doff the hat: others more rich in the world, they salute with doffing the hat and one of the caps: and to those whom they most honor, or rather flatter, they give the hat and both caps. What degrees of partiality are here! But tell me, in good earnest, Dost thou put off thy hat unto all whom thou meetest in the street, if they put not off unto thee? And dost thou not make some difference at least in the manner of thy salutations; as the way of many is, to give the half cap unto some, and the whole unto others; and to others, both the cap and the knee?"—George Keith's *Rector Corrected*, p. 182.

Scotch Farmer's daily Bill of Fare.

"I shall give you a farmer's bill of fare for a day, which is just equal to giving one for a twelvemonth, merry-making times and the two festivals only excepted.

"Breakfast.

"Pottage, made with boiling water, thickened with oatmeal, and eat with milk or ale. Or brose, made of shorn cabbage, or coleworts, left over night. After either of which dishes they eat oat-cakes and milk; and where they have not milk, kale, or small beer.

"Dinner.

"Sowens, eat with milk. Second course, oat-cakes, eat with milk, or kale. Sowens are prepared in this manner. The mealy sid, or hull of the ground oat, is steeped in blood-warm water for about two days, when it is wrung out, and the liquor put through a search; if it is too thick, they add a little fresh cold water to it, and then put it on the fire to boil, constantly stirring it, till it thickens, and continuing the boiling till it becomes tough like a paste. In the stirring they mix a little salt, and dish it up for table.

"Supper.

"First course, during the winter season, kale-brose, eat about seven at night, while, at the fire side, the tale goes round, among the men and maid servants. Second course, kale, eat with oat-cakes, about nine. During the summer season, there is generally but one course, pottage and milk, or oat-cakes and kale or milk. Kale is thus prepared. Red cabbage or cole-worts are cut down, and shorn small, then boiled with salt and water, thickened with a little oatmeal, and so served up to table. Brose, is oatmeal put into a bowl or wooden dish, where the boiling liquor of the cabbage or cole-worts is stirred with it, till the meal is all wet. This is the principal dish upon the festival of Fasten-even, which is emphatically called Beef brose day,

"In harvest they sometimes have a thick broth made of barley and turnip, in place of sowens; and if near a sea-port, frequently some kind of fish, which they eat with butter and mustard. I should have added to the number of their festivals, what they call the Clyak feast, or, as it is called in the south and west, the Kim. This is celebrated a few days after the last of their corns are cut down; when it is an established rule that there must be meat, both roasted and boiled."—Douglas's *East Coast of Scotland*, A.D. 1782, p. 169.

Guilt of the Presbyterian Church.

"In very truth, the Presbyterian Church will never be able to purge herself of the iniquity of the killing of many thousands, in the three Nations, by the occasion of a most bloody war, raised up by the instigation of the Presbyterian teachers. I am fully persuaded of it, that the Presbyterian Church hath as much blood-guiltiness lieing on her head, unwashed off, as any people called a Church, that I know of in the world, next unto the bloody Church of Rome. And as she hath drunk the blood of many, so blood hath been given her to drink; and it is to be feared, that more will be given to her, as a just judgement from the hand of God, except she repent, and condemn that blood-thirsty spirit, that hath too much led and influenced her. And I am well assured of it, that a bloody Church is no true Church of Christ."—GEORGE KEITH'S *Way Cast Up*, p. 54.

Quaker's View of the Difference between a Liturgy and a Directory.

"All praying by the real movings of the Spirit of Christ, being once denyed, and a Worship without the Spirit being set up, it is a meer circumstance, whether it be in a set forme of words, yea or nay: onely that which is for a set forme of words and a stinted Liturgy (the Spirit being once excluded by both partys) seemeth to be less sinfull, and also scandalous; for he that prayeth by his set forme, is out of all hazard to use words of nonsense and blasphemy, providing the set forme contain nothing but sound words; whereas he that prayeth onely out of his imagination (for out of what else doth he pray, seeing he doth not so much as pretend to receive his words from the Spirit?) is really in this hazard. And it is well known, how oft some have really spoke nonsense and blasphemy, who had no better guide than their own roaving imagination, when they said their prayers; and many times the people, instead of being moved to seriousness by such prayers, were moved to laugh at the ignorance and folly of such speakers: and certainly of two evils it is the lesser, to have a Liturgy or stinted forme, than to suffer such abuses as have heen committed by some both Presbyterian and Episcopal preachers in their pulpits, in their prayers."—GEORGE KEITH'S *Way Cast Up*, p. 65.

Protestation of the Puritans in Elizabeth's Reign.

"'Being thorow persuaded in my Conscience by the Working and by the Word of the Almighty, that these Relicks of Antichrist be abominable before the Lord our God; And also, for that by the Power, Mercy, Strength and Goodness of the Lord our God only, I am escaped from the Filthiness and Pollution of these detestable Traditions, through the Knowledge of our Lord and Saviour Jesus Christ; And last of all, inasmuch as by the Working also of the Lord Jesus his holy Spirit, I have joyned, in Prayer and Hearing God's Word with those that have not yielded to this Idolatrous Trash, notwithstanding the Danger for not coming to my Parish Church, &c. Therefore I come not back again to the Preaching, &c. of them that have received these marks of the Romish Beast.

"'I. Because of God's Commandment to go forward to Perfection. Heb. vi. 1. 2. Cor. vii. 1. Psal. lxxxiv. 1. Eph. iv. 15. Also to avoid them. Rom. xvi. 17. Eph. v. 11. 1 Thes. v. 22.

"'II. Because they are Abomination before the Lord our God. Deut. vii. 25, 26. And xiii. 17. Ezek. xiv. 6.

"'III. I will not beautify with my Presence those filthy Rags, which bring the heavenly Word of the Eternal our Lord God into Bondage, Subjection and Slavery.

"'IV. Because I would not Communicate with other Men's Sins. Job ii. 9, 10, 11. 2 Cor. vi. 17. Touch no unclean Thing, &c. Sirach xiii. 1.

"'V. They give Offences, both the Preach-

er and the Hearers. Rom. xvi. 17. Luke xvii. 1.

"'VI. They glad and strengthen the Papists in their Errors, and grieve the Godly. Ezek. xiii. 21, 22. Note this 21st Verse.

"'VII. They do persecute our Saviour Jesus Christ in his Members. Acts ix. 4, 5. 2 Cor. i. 5. Also they reject and despise our Lord and Saviour Jesus Christ. Luke x. 16. Moreover, those Labourers, who at the Prayer of the Faithful the Lord hath sent forth into his Harvest, they refuse and also reject. Mat. ix. 38.

"'VIII. These Popish Garments are now become very Idols indeed, because they are exalted above the Word of the Almighty.

"'IX. I come not to them, because they would be ashamed, and so leave their Idolatrous Garments, &c. 2 Thes. iii. 14. If any Man obey not our Sayings, Note him.

"'Moreover, I have now joyned my self to the Church of Christ. Wherein I have yeilded my self Subject to the Disciplin of God's Word, as I promised at my Baptism. Which if I should now again forsake, and joyn my self with their Traditions, I should forsake the Union wherein I am knit to the Body of Christ, and joyn my self to the Disciplin of Antichrist. For in the Church of the Traditioners, there is no other Disciplin than that which hath been maintained by the Antichristian Pope of Rome; whereby the Church of God hath always been afflicted, and is until this day. For the which Cause I refuse them.

"'God give us Grace still to thrive in suffering under the Cross, that the blessed Word of our God may only rule, and have the highest place, to cast down strong Holds, to destroy or overthrow Policy, or Imaginations, and every high Thing that is exalted against the Knowledge of God; and to bring into Captivity or Subjection every Thought to the Obedience of Christ, &c. 2 Cor. x. 4, 5. That the Name and Word of the Eternal, our Lord God, may be exalted, or magnified above all Things. Psal. viii. 2. Finis.'

"'To this Protestation the Congregation singularly did swear, and after took the Communion for Ratification of their Assent.'

"This last paragraph is writ by Archbishop Parker's own hand."—STRYPE's *Life of Parker*, p. 435.

Conversion of the Barbarous Nations.

"WAS it, then, natural policy or skill in war, which did seat all or most of these barbarous nations in these Western countries? Vertues they had not many amongst them, yet each of them some one or other commendable quality, which did manifest the contrary predominant vice or outcrying sin in the Christian people, which God had appointed them to plague, as *Salvianus* hath excellently observed. Howbeit this great power was not given them altogether to destroy others, but withal to edify themselves in the Faith, and to be made partakers of God's Vineyard, which he had now in a manner taken from these ungrateful Husbandmen, whom they conquered. The *Franks* became Christians through fear of the *Almaines;* dread of the *Hunnes* did drive the *Burgundians* to seek sanctuary in the same profession. And no question, but such of the ancient Christian inhabitants as outlived these *storms*, did believe God and his Servants better afterward than they had done before. Never were there any times more apt or more powerful to kindle devotion in such as were not altogether frozen in unbelief, or benummed with the custom of sinning, than these times were. *Rome*, which had been the *watch*-tower of politick wisdom, became more stupid than *Babylon* had been, when the day of her visitation did come upon her. Her Citizens (were a meer politician to be their judge) deserved to be buried in their City's ruins, for not awaking upon such and so many dreadful warnings as she had. Extraordinary Prophets the Christian world at that time had none, because it needed none: the Prophecies of ancient times did so well befit them, as if they had been made

of purpose only for them." — JACKSON's *Works*, vol. 2, p. 225.

Providence now a better Proof than Miracles would be.

"AND if we would diligently consider the works of God in our days, they are as apt to establish true belief unto the Rules of Christianity, set down in Scripture, as were the Miracles of former ages, wherein God's extraordinary power was most seen: yea, the ordinary events of our times, are more apt for this purpose, in this age, than use of Miracles could be. For the manifestations of God's most extraordinary power, cease, by very frequency, to be miraculous; and men (such is the curiosity of corrupted nature) would suspect, that such events (were they frequent or continual) did proceed from some alteration in the course of Nature, rather than from any voluntary exercise of extraordinary power in the God of Nature. But the continuance of these ordinary events, which the All-seeing Wisdom of our God daily and hourly brings to pass, is most apt to confirm the Faith of such as rightly consider them. For their successive variety, the amplitude of his unsearchable wisdom is daily more and more discovered; and by their frequency, the hidden fountain of his counsel, whence this multiplicity flows, appears more clearly to be inexhaustible. Only the right observation, or live apprehension, of these his works of wisdom, is not so easy and obvious unto such as mind earthly things, as his works of extraordinary power are. For such works amate the sense, and make entrance into the Soul, as it were by force; whereas the effects of his wisdom or counsels make no impression upon the sense, but upon the understanding only, nor upon it save only in quiet and deliberate thoughts. For this reason, true Faith was first to be planted and ingrafted in the Church by Miracles, but to be nourished and strengthened in succeeding ages by contemplation of his Providence."—JACKSON's *Works*, vol. 2, p. 250.

Human Capacity of Happiness.

"THIS excess of Entitative goodness, by which one creature excelleth another, accreweth partly from the excellency of the specifical nature of Entity which it accompanyeth; as there is more Entitative goodness in *being* a *Man* than in *being* a *Lion*; and more in being a *Lion* than in being some inferior ignoble beast: it partly accreweth according to the greater or lesser measure wherein several creatures enjoy their specifical nature. Men though by nature equal, are not equally happy, either in body or mind. Bodily life in itself is sweet, and is so apprehended by most; yet is loathsome to some; who (as we say) do not enjoy themselves, as none of us fully do. Sensitive appetites may be in some measure satisfied by course, not all at once. The compleat fruition of goodness incident to one, defeats another (though capable of greater pleasure) for the time, of what it most desires. *Venter non habet aures*, the Belly pinched with hunger must be satisfied with meat, so must the thirsty Throat be with drink, before the Ears can suck in the pleasant sound of music, or the Eye feed itself with fresh colours or proportions. Too much pampering bodily senses, starves the mind; and deep contemplation feeds the mind, but pines the body; *Of making many books* (saith *Solomon*) *there is no end; and much study is a weariness of the flesh.* The more Knowledge we get, the greater capacity we have unsatisfied; so that we can never seize upon the entire possession of our own selves: and contemplation (as the wise King speaketh) were vanity, did we use the pleasures of it any otherwise than as pledges or earnests of a better life to come. And albeit Man in this life could possess himself as entirely as the Angels do their angelical natures, yet could not his Entitative goodness or felicity be so great as theirs is; because the proper pa-

trimony which he possesseth, is neither so ample nor so fruitful. God alone is *infinite*, in being *infinitely* perfect; and he alone *infinitely* enjoys his entire *being* or perfection. The tenure of his *infinite* joy or happiness, is infinitely firm, infinitely secured of being always what it is; never wanting so much as a moment of time, to enlarge or perfect it by continuance; incapable of any enlargement or increase for the present. But this Entitative or transcendental goodness, is not that which we now seek; whereto notwithstanding it may lead us. For even amongst visible creatures, the better every one is in its kind, or according to its Entitative perfection, the more good it doth to others. The truest measure of their internal or proper excellencies, is their beneficial use or service in this great Universe whereof they are parts. What creature is there almost in this whole visible Sphere, but especially in this inferior part, which is not beholden to the Sun? from whose comfortable heat *Nothing* (as the Psalmist speaks) *can be hid.* It is, at least of liveless or meer bodies, in itself the best and fairest; and far the best to others. And God (as it seems) for this purpose, sends forth this his most conspicuous and goodly messenger, every morning like a bridegroom, bedeckt with light and comeliness, to invite our eyes to look up unto the Hills whence cometh our Help; upon whose tops he hath pitched his Glorious Throne, at whose right hand is fulness of pleasures everlasting. And from the boundless Ocean of his internal or transcendant Joy and Happiness, sweet streams of perpetual Joy and Comfort more uncessantly issue, than light from the Sun; to refresh this vale of misery. That of Men, the chief inhabitants of this great Vale, many are not so happy as they might be, the chief causes are; That, either they do not firmly believe the internal *Happiness* of their Creator to be absolutely infinite, as his other attributes are; or else consider not in their hearts, that the absolute *infinity* of this his internal happiness, is an essential cause of goodness (in its kind, infinite) unto all others, so far as they are capable of it; and capable of it all reasonable creatures, by creation, are; none but themselves can make them uncapable of happiness, at least in succession or duration, infinite. *Goodness* is the *nature of God;* and it is the nature of goodness to communicate itself unto others, unto all that are not overgrown with evil; of which goodness itself can be no cause or author."—JACKSON's *Works*, vol. 2, p. 58.

Love of God the sole Means of advancing Human Nature.

"As this article, of his goodness and love, is to be prest before any other, so the first and most natural deduction that can be made from this or any other sacred principle, and that which every one when he first comes to enjoy the use of reason should be taught to make by heart, is this: *He that gave me life indued with sense, and beautified my sense with reason, before I could desire one or other of them, or know what being meant; hath doubtless a purpose to give me with them whatsoever good things my heart, my sense, or reason can desire; even life or being as far surpassing all goodness flesh and blood can conceive or desire, as this present life, I now enjoy, doth my former not being, or my desireless want of being what now I am.* These are principles, which elsewhere (by God's assistance) shall be more at large extended: yet would I have the Reader ever to remember, that the infinite love, wherewith God sought us when we were not, by which he found out a *beginning* for mankind, fitted as a foundation for endless life, can never be indissolubly betrothed unto the bare *being* which he bestowed upon us. The final contract betwixt him and us, necessarily presupposeth a bond or link of mutual love. There is no means possible for us to be made better or happier than we are, but by unfeigned loving him which out of love hath made us what we are. Nor are we what we are, because *he is*, or from his *Essence only*,

but because he was loving to us. And after our love to him enclasped with his unspeakable and unchangeable love to us, whose apprehension must beget it; the faith by which it is begotten in us, assures our souls of all the good means the *infinity* of goodness may vouchsafe to grant, the *infinity* of wisdom can contrive, or power omnipotent is able to practice, for attaining the end whereto his infinite love from all Eternities doth ordain us. And who could desire better encouragement or assurance more strong than this, for the recompense of all his labours? Or if all this cannot suffice to allure us, he hath set fear behind us to impel us unto goodness, or rather before us to turn us back from evil."—JACKSON's *Works*, vol. 2, p. 92.

States to be Reformed only with reference to their Fundamental Laws and Ancient Customs.

"FOR so a great master of the art of policy tells us, that when any state or kingdom is either weakened by means internal, as by the sloth, the negligence or carelessness of the Governors (as diseases grow in men's bodies by degrees insensible, for want of exercise or good diet), or whether they be wounded by causes external, the only method for recovering their former strength and dignity is, *ut omnia ad sua principia revocentur*, by giving life unto the fundamental Laws and ancient Customs. As for new inventions, what depth or subtleties soever they carry, unless they suit with the fundamental Laws or Customs of the state wherein they practise, they prove in the issue but like Empyrical Physick, which agrees not with the natural disposition or customary diet of the party to whom it is ministred. Of the former aphorism you have many *probations* in the ancient Roman state; So have ye of the latter in the state of *Italy*, about the time wherein *Machiavel* wrote (if we may believe him) in his own profession."—JACKSON's *Works*, vol. 2, p. 318.

Consequence of the full Belief in Election, upon those who think themselves Elect.

"SATAN may instill other erroneous opinions into his scholars, and yet must be inforced to play the Sophister before he can draw them to admit of his intended conclusions, that is, lewd or wicked practises; but if he can once insinuate immature persuasions, or strong presumptions, of their irreversible estate in God's favour, he needs no help of Sophistry to infer his intended conclusions. This antecedent being swallowed, he can inforce the conclusion by good Logick, by rules of reason, more clear than any syllogism can make it, than any Philosophical or Mathematical demonstration. For it is an unquestionable rule of reason, presupposed to all rules of syllogisms, or argumentations, that an universal negative may be simply converted (as, if no man can be a stone, then no stone can be a man.) The rule is as firm in Divinity, that if no hypocrite, no envious or uncharitable man, can enter into the Kingdom of Heaven, then no man that must enter into the Kingdom of Heaven, that is irreversibly ordained to eternal life, can be an hypocrite, can be an envious or uncharitable man. Whence again it will clearly follow, that if the former opinion concerning men's personal or national irreversible estate in God's favour have possessed men's souls and brains before its due time, albeit they do the self-same things that rebels do, that hypocrites, that envious or uncharitable men do, yet so long as this opinion stands unshaken, they can never suspect themselves to be rebellious, to be hypocrites, or uncharitable: that which indeed, and in the language of the Holy Ghost, is rebellion, will be favourably interpreted to be the liberty of conscience in defence of God's laws; envy, hatred and uncharitableness towards men, will go current for zeal towards God and true religion."—JACKSON, vol. 2, p. 379.

Requisites for a Theologian.

"Such qualifications, whether for learning or life, as *Tully* and *Quintilian* require in a compleat Orator, *Galen* in a Physician, or other encomiasts of any liberal science, profession, or faculty, may require in a perfect professor of it, is but a part of those endowments which ought to be in a true Divine or professor of Divinity. The professors of every other faculty may, without much skill in any profession besides their own, truly understand the genuine rules or precepts of it. All the learning which he hath besides, serves but for ornament, is no constitutive part of the faculty which he professeth. But the very literal sense of many precepts, or of many fundamental rules and *Maxims* in Divinity, can neither be rightly understood, nor justly valued, without variety of reading, and observations, in most faculties and sciences that be; besides the collation of Scripture with Scripture, in which search alone more industrious sagacity is required than in any other science there can be use of."—Jackson's *Works*, vol. 2, p. 637.

Scruplers at the Litany.

"And for these reasons, ever since I took them into consideration, and as often as I resume the meditations of our Saviour's Death, I have ever wondered and still do wonder at the peevishness, or rather pathetical prophaneness, of men who scoff at those sacred passages in our Liturgy, *By thy Agony and bloody sweat, by thy Cross and Passion, &c., Good Lord deliver us;* as if they had more alliance with spells, or *forms* of conjuring, than with the spirit of Prayer or true Devotion. Certainly they could never have fallen into such irreverent and uncharitable quarrels with the Church our Mother, unless they had first fallen out, and that foully, with *Pater Noster*, with the Lord's Prayer, the Creed, and the ten Commandments. For I dare undertake to make good that there is not either branch or fruit, blossom or leaf, in that sacred Garden of devotions, which doth not naturally spring and draw its life and nourishment from one or other of the three former roots, to wit, from the Lord's Prayer, or from the Creed set prayer-wise, or from the ten Commandments. And he that is disposed to read that most Divine part of our Liturgy with a sober mind and dutiful respect, shall find not only more pure devotion, but more profound Orthodoxal Divinity, both for matter and form, than can be found in all the English writers which have either carped or nibbled at it. Not one ejaculation is there in it, which hath the least relish of that leaven, wherewith their prolix extemporary devotions who distaste it, are for the most part deeply soured." — Jackson's *Works*, vol. 2, p. 834.

Death of a Believer.

"Old Mr. *Lyford* being desired, a little before his death, to let his friends know in what condition his soul was, and what his thoughts were about that Eternity to which he seemed very near, he answered with a cheerfulness suitable to a Believer and a Minister, *I will let you know how it is with me;* and then stretching out an hand that was withered and consumed with age and sickness, '*Here is*,' says he, '*the Grave, the Wrath of God, and devouring Flames, the just punishment of Sin, on the one side; and here am I, a poor sinful Soul, on the other side: but this is my comfort; the Covenant of Grace which is established on so many sure Promises, hath saved all. There is an Act of Oblivion passed in Heaven*, I will forgive their iniquities, and their sins will I remember no more. *This is the blessed Privilege of all within the Covenant, among whom I am one.*'"—Timothy Rogers, *A Discourse concerning Trouble of Mind*, p. 286.

Pleasure in Heaven to see the Damned!

Sir David Lyndsay makes it one of the enjoyments of the righteous in Heaven, to see the torments of the damned!—

" They sall rejoyis to se the great dolour
Of dampnit folk in Hell, and thair torment,
Because of God it is the juste jugement."

Contortions of Inspiration.

Bayle says, " there may be, and sometimes is, imposture in ecstatic grimaces: but those who boast of being inspired, without evincing by the countenance, or expressions, that their brain is disordered, and without doing any act that is unnatural, ought to be infinitely more suspected of fraud, than those who from time to time fall into strong convulsions, as the Sibyls did in a greater or less degree."—Nichols's *Calvinism and Arminianism Compared*, p. 264.

Profligacy of Lady Mary Wortley Montagu's Times.

" The world improves in one virtue to a violent degree; I mean, plain-dealing. Hypocrisy being, as the Scripture declares, a damnable sin, I hope our publicans and sinners will be saved by the open profession of the contrary virtue. I was told by a very good author, who is deep in the secret, that at this very minute there is a bill cooking-up at a hunting-seat in Norfolk, to have *not* taken out of the Commandments, and clapped into the Creed, the ensuing session of Parliament. This bold attempt for the liberty of the subject is wholly projected by Mr. Walpole, who proposed it to the secret committee in his parlour. William Young seconded it, and answered for all his acquaintance voting right to a man. Doddington very gravely objected that the obstinacy of human nature was such, that he feared when they had positive commands to do so, perhaps people would not commit adultery and bear false witness against their neighbours with the readiness and cheerfulness they do at present. This objection seemed to sink deep into the minds of the greatest politicians at the board, and I don't know whether the bill won't be dropped; though it is certain it might be carried on with great ease, the world being entirely '*revenu de bagatelle*,' and honour, virtue, reputation, &c., which we used to hear of in our nursery, are as much laid aside and forgotten as crumpled ribands."—Lady Mary Wortley Montagu, vol. 3, p. 143.

Murderers deterred in Italy by Hanging them without Confession.

" The Duke of *Vendosme*, during the last wars in *Italy*, had put to death a multitude of banditti and assassins, without being able to exterminate them; and there came daily tidings of fresh murders. At length, that general bethought himself of taking the *Italians* on their weak side, *viz.* superstition. He therefore gave orders, that all those who were apprehended for assassinations, should be trussed up instantly, without the least talk with their priests, or furnishing themselves with the necessary pass-ports for their voyage into the other world. This punishment made more impression on those murdering villains, than did the dread of death itself: they would willingly have ventured hanging, but they would not run the risque of being hang'd without Confession."—*London Magazine* 1737, p. 152.

Horace Walpole on the Irish Volunteers.

1783, Volunteers in Ireland.

" I don't like a reformation begun by a Popish army," says Horace Walpole.—" I shall not easily believe that any radical alteration of a constitution that preserved us so long, and carried us to so great a height, will recover our affairs. There is a wide difference between correcting abuses and removing landmarks. Nobody disliked more than I the strides that were attempted towards increasing the Prerogative; but as the excellence of our Constitution above all others, consists in the balance established

between the three powers of King, Lords, and Commons, I wish to see that equilibrium preserved. No single man, nor any private junto, has a right to dictate laws to all three. In Ireland, truly, a still worse spirit I apprehend to be at bottom. In short, it is phrensy or folly, to suppose that an army composed of three parts of Catholics can be intended for any good purposes." —*Letters*, vol. 4, p. 355.

Dispose of your Wealth in time.

"LEAVE the world as you found it; and seeing you must go naked as you came, do not stay for Death to pluck off your cloathes; but strip yourself, and owe your liberty to your own hands. It will not be long, you are well assured, ere that debt to nature must be paid; and then there cannot be a greater contentment, than to feel that you are your own at that hour; that you can dispose of yourself to God without any let or hindrance, and that you can die in the freedom wherein you were born. If you stand engaged to the world, it will be sure to put in its claim and challenge an interest in you at that time. It will let you know that it is your mistress, and still requires your service. And therefore, follow your resolution, and forsake it betime; that so it may not give you any trouble then, but suffer you to go out of it as quietly and with as little care as you came into it."—PATRICK'S *Parable of the Pilgrim*, p. 54.

Love of God.

"LOVE is the most natural and pleasant thing in the world, which will certainly bring us thither; and God being so lovely, and having loved us so much, one would think it should be an easy thing to beget it in our hearts. Do you not mark how a dog loves you, if you do but throw him a bone or some such thing, which to you is of no use or worth at all? For this he fawns upon you, for this he stays in your house, and keeps your door, and defends your goods; this makes him follow you at the heels if you please, to travel with you long journeys, to forsake all other masters for your service, and many times to die with you; though it be a poor thing, which you know not what to do with at all, unless you cast it unto him. How can you chuse, then, but love Jesus, and be at his command, and follow his steps, and leave all others for his sake, and even give your life to him, which hath given you not a thing of no value, not that which cost him nothing, or that which he could not tell what to do withall, but himself, his holy blood, his precious promises, which it cost an infinite deal of pain to seal and ratifie unto you. Are you still insensible of his favours when you think of this? Are you still to learn to love, when such a weight of love as this doth press your heart? If such a thought could enter my mind, I would send you to the brutes to be their scholar; I would call you Spaniel, and bid him teach you; I would cease to be your instructor any longer, and put you there to learn the affection you owe to your dearest Lord and Master. But your blushes bid me spare this language, and seem to assure me both that you are ashamed to owe your virtue to such examples, and that you feel already this flame enkindled in your heart. Feed it, I beseech you, continually, and let it increase unto greater ardour of love; as it will infallibly, if you do but consider what great things your Saviour hath done for you, and that he is still busy in procuring your good; and in short, that there is not an hour, not a moment, wherein you do not stand indebted to him for eternal blessings, or for the means of them, or for the grace to help you to attain them."—PATRICK'S *Parable of the Pilgrim*, p. 79.

Defence of the Body.

"WE accuse very much the weakness of our nature; we complain heavily of the body of flesh and blood which continually betrays

us; we conceit that we should do rare things were we but once quit of this load of earth, and suffered to move in the free and yielding air. But let me tell you, and believe it for a truth: though we had no society with a terrestrial nature; nay, though our minds were free and clear from all mortal concretion; though we had no cloathes at all to hinder our motion; yet our ruin might arise out of our spirits, and by pride and self-confidence we might throw ourselves down into utter destruction. For what commerce, I pray you, had the Apostate Angels with our corporeal nature? what familiarity with a body? Do we not conceive them to have been pure spirits separated from all earthly contagion? And yet, by placing all in themselves, by being puffed up in their own thoughts, and not acknowledging their need of the Divine presence and assistance, we conclude that they tumbled themselves into an abyss of misery and woe irrecoverable. Now they are in a worse condition than if they were spirits of a smaller size: Now the torment they suffer is proportionable to the nobleness of their nature. For the sharper and quicker the mind is, and the greater its endowments are which it hath received, the greater mischief doth it bring upon itself, and the sadder are its perplexities, when it is destitute of the special help and presence of God. As a great giant being blinded, must needs tumble more grievously, and give himself sorer knocks than he would have done if he had not been of so huge a bulk; So a mind and reason elevated to an higher pitch than others, is carried headlong into an heavier ruin, when it is deprived of that Divine light which is necessary for its guidance and preservation. Excellency of nature therefore little profits, if God be not present with it; and he absents himself from all that place not their strength, sufficiency and safeguard in him, but in themselves. And on the other side, fragility of nature is not that which will undo us, if the Divine presence do not withdraw itself, which it never doth from humble and lowly minds that confide in him and not in their own power, which were it a thousand times greater than it is, would not be sufficient to conserve itself. Our pride, and vanity, and forgetfulness of God, then, is that which we must accuse; not the infirmity and craziness of our flesh: for as the excellency of the Angelical nature could not save them when they disjoined themselves from their Creator; so the weakness of ours shall not harm us if we keep close to him, and never sever ourselves from that heavenly power which worketh mightily in us."—PATRICK'S *Parable of the Pilgrim*, p. 64.

Beasts, &c. in Yew.

"ONE day as they went through a certain place, which was more like a garden than an highway, he asked him if he was not afraid of those strange beasts in green skins, and those armed men with weapons of the same colour in their hands. At which he smiling said; 'Though you have been conscious too much of my weakness, yet I have so much courage as not to be affrighted at the images of things which I see cut in hedges. You shall see how confidently I will walk naked by that lion, and that the bear in the other thicket shall strike no terror into me. And it pleases me very much, to think that the trouble which my often-infirmities have given you, is not so great but that you can make your-self merry with them: and I am willing to recreate you a little more, by bragging thus of my present boldness.' 'Indeed,' said the Father, 'you could not have well gratified me more than you do, in sporting with that which others more morose would have taken for a reproach. But let us seriously, I pray you, consider; Is there much more harm in many of those things at which the world is wont to tremble? Do they not fly from terrible nothings, wherewith they see the ways of Piety are beset? The reproaches which tear our names in pieces like a lion; the bitter words which men's tongues shoot like arrows

in our faces; nay that great bear, Poverty, which turns so many out of the way; What are they? If you view them and all their fellows well, you will find they are as innocent, nay as profitable too, as those peaceable creatures which you here behold. They are but like those bows which are made of bayes and can do no hurt. Or like those guns which you see wrought in rosemary and sweet briar, and such like things, which shoot flowers, and dart forth musk. Or like those beasts of hyssop and thyme, which are very medicinal to those who know how to use them.' "—PATRICK's *Parable of the Pilgrim*, p. 348.

Security from the Papists.

" 'WE are as innocent people,' continued he, 'as any in all the world; and if you would let us travel together, I would bring you to more good company, who shall give you all the assurance imaginable of our harmless intentions. Do but tell what security you desire, and I will undertake it shall not be refused. I know them all so well, that I dare engage my soul for their fidelity to their word.' 'Undertake nothing, I beseech you,' replied the Father, 'for other folks. If you had engaged that pawn only for yourself, it might be taken, because you seem a gentleman, and a person of good nature: but as for the most of your company, they can never give me the assurance which I shall desire. There is but one security which I can confide in, and that is the same which the *Lacedæmonian* demanded of one who offered to seal him his faithful friendship, viz. *that if they have any will to do us any mischief, they shall never have any power.* There is none but this that is worth a rush: The rest are all so vain and infirm, that none but fools will trust unto them.' "—PATRICK's *Parable of the Pilgrim*, p. 421.

Churches like Ships.

" THE Bishops and Pastors in the Church, after the Gospel had in the Primitive times passed through the storms of persecutions, and begun to shine forth in more peaceable ages, did build Churches which they dedicated to God, as most fit places for publick Worship, which in memory of their former troubles, and their great and wonderful Deliverances out of them, they fashioned in the form of a ship, which is subject to be tossed to and fro with impetuous waves, and uncertainly forced up and down in the sea of this world by the tempestuous winds of persecution. Being very well acquainted with that text in Saint *Luke*, speaking of Christ standing by the Lake of *Gennesaret*, Chap. 5, v. 2. *He saw two ships stand by the Lake's side, and the fishermen were gone out of them, and were washing their nets: And He entered into one of the ships, which was Simon's, and required him that he would thrust off a little from the land: And He sat down, and taught the people out of the ship.* The ship is the Church; Christ, the Priest and Bishop of our Souls; the Prease of People upon the shore, are Christians, the Followers of his Doctrine. Nor were such churches unlike a ship in many kinds, if supposed to be transversed or turned with the bottom or foundation upward. The Roof is the Keel; the Walls, the Sides; the Foundation, the upper Deck, or Shroud; the East End, the Prow, or Forecastle; the Pinnacle in the midst, the Mast; and the West End, the Poop, or Steerage."—SIR WILLIAM DENNY's *Pelicanicidium*, p. 121.

Rome and Geneva.

" PRODIGALITY is always asleep, and Covetousness is ever waking: Prodigality knows not when to spare, nor Covetousness how to spend. Prodigality is all lace, and Covetousness no clothes. Liberality's condemned by both. Her bounty is too prodigal in the greedy eye of Covetousness; her discreet parsimony is too narrow for the humour of Prodigality. Covetousness terms Liberality a spendthrift, and Prodigality calls her a churle. She seems by

turns the contrary to either, as they are to her extremes both. It is even so with Opinions to Truth, and Sects to the True Religion. Truth is accus'd, Religion is despised by all sides, condemned by all factions. The Conclave of Rome, and the Consistory of *Geneva*, agree *Eodem tertio*, though there be a hot and seeming quarrel betwixt them. Both may be blamed herein: It were to be wished that *Geneva* had somewhat of Rome's charity and religious decency. I cannot wish Rome's *Geneva's*, though I pray for their reformation. Upon the present these err, both falling into the extreme on the either hand. The one makes it a great way about to Heaven, by Intercession of Saints; And the other goes so near the Gates of Hell, that many a poor soul drops in by despair. The one puts a great efficacy upon the numerous repetition of *Ave Marias* and *Pater Nosters;* And the other no less confidence in indigested Long Prayers. The one is for Merit by Works; the other is for Salvation by a naked Faith. Auricular Confession is holden absolutely necessary by the one, to the Priest. Auricular Confession is holden as necessary to the Classical Elders. In this they differ therein. The one accounts it a sacred thing to keep a secret, which the other sets at naught to violate. The one sets up Images; the other, Imaginations: the one placeth Summary Appeal *in Cathedrâ;* the other, in the Consistory or Assembly; The one makes the Eucharist a Transubstantiation; the other, merely a Sign. The one puts Excommunication into Bulls; the other, into Pulpits. The one conceives Religion to be all Ear; the other, all Hand. I might mention many more parallels, but my charity will not permit it. I rather desire and wish that faults were mended, and errors cured, by an humble seeking, and a meek submission to the Revealed Truth, and a returning into the right way; that Christians might have charity to one another, and putting off animosities, might worship the Lord in purity of heart, in the beauty of holiness; and that our adoration might be with outward and inward reverence, as becomes us to the Majesty and Holiness of God. *Let all things be done decently, and in order.*"—Sir William Denny's *Pelicanicidium,* p. 151.

Opinion easily deceived.

"Opinion deceives us more than things. So comes our Sense to be more certain than our Reason. Men differ more about circumstances than matter. The corruption of our Affections misguides the result of our Reason. We put a fallacy, by a false argument, upon our understandings. If the vitiosity of humor doth oft put a cozenage upon the radiancy of sight, so that it sees through deceiving eyes the false colours of things, not as they are, but as they seem—(peradventure choler hath given a percolation to the chrystalline humor of the eye, or phlegme hath made an uneven commixture or thickness in the optick organ, or the like, by which means all is represented yellow, or all seems black, or of the darker dye, that the sight returns to the common sense)—why may not men's understandings be likewise so deceived? As sure they are abused. For most men, yea many of the higher form of brain, being in love with their own parts, or their credit, commit first the error, then undertake, make it a part of their resolution (rather than to recede from misapprehended or delivered untruths), to account it as a concernment of honour, and maintenance of affected reputation, either to proceed to further obliquity, or at least to take up the stand with obstinacy. By this means have we not only lost much of our peace, but even the clear evidence of truth. How comes else such a gladiatory in the Schools (to omit the Pulpits), such challenges of the Pen, such animosities in Discourse, as if our natures were less inclinable to Conversation than to Combat.

"Nor have things indifferent been hereby made the only occasion of the quarrel, of such division; But overrun with misprision, and

overcome by pertinacity, they set sail to the Anticyræ, go beside themselves; not only in falling from, but by putting the question upon the principles of Reason, and the very fundamentals of Religion. Whereby some unwisely thinking to add to their stature, to become Giants among Men, have fallen less than the least of Beasts; not retaining so much as the prudence of the Bee; yea, coming short of the providence of the Pismire; not arriving at the knowledge of the Ox, for he knows his master's crib."—Sir William Denny's *Pelicanicidium*, p. 222.

Rack Rents.

"These are not the days of peace, that *turn swords into sickles;* but the days of pride, wherein the iron is knocked off from the plough, and by a new kind of *Alchymistrie* converted into plate. The Farmer's painfulness runs into the Mercer's shop, and the toiling Ox is a sacrifice and prey to the cunning Fox; all the racked rents in the Country will not discharge the books in the City.

"Great men are unmerciful to their Tenants, that they may be over-merciful to their Tendents, that stretch them as fast as they retch the others. The sweat of the labourer's brows is made an ointment to supple the joints of Pride. These two malignant planets reign at once, and in one heart; costive covetousness, and loose lavishness; like the serpent *Amphisbœna*, with a head at each end of the body, who, whiles they strive which should be the masterhead, afflict the whole carcase: whiles Covetise and Pride wrestle, the estate catcheth the fall. They eat men alive in the Country, and are themselves eaten alive in the City: what they get in the Hundredth they lose in the Sheer: *Sic prædæ patet esca sui*, they make themselves plump for the prey; for there are that play the rob-thief with them: *Unius compendium, alterius dispendium;* if there be a winner, there must be a loser: *Serpens serpentem devorando fit draco:* Many landlords are serpents to devour the poor, but what are they that devour those serpents? Dragons. You see what monsters, then, usurious citizens are. Thus, whiles the Gentleman and the Citizen shuffle the cards together, they deal the poor Commons but a very ill game."—Thomas Adams, *Devil's Banquet*, p. 24.

Prodigality.

"The decoration of the body is the devoration of the substance: the back wears the silver that would do better in the purse. *Armenta vertuntur in ornamenta:* the grounds are unstocked to make the back glister. Adam and Eve had *coats* of beasts' *skins;* but now many beasts, flesh, skins and all, will scarce furnish a prodigal younger son of *Adam* with a suit. And, as many sell their tame beasts in the Country, to enrich their wild beasts in the City; so you have others, that to revel at a Christmas, will ravel out their patrimonies. *Pride* and Good Husbandry are neither kith nor kin: but *Jabal* and *Jubal* are brethren: *Jabal* that dwelt in tents, and tended the Herds, had *Jubal* to his brother, who was the father of Music; to shew that *Jabal* and *Jubal*, Frugality and Music, Good Husbandry and Content, are brothers, and dwell together. But *Pride* and *Opulency* may kiss in the morning, as a married couple; but will be divorced before sun-set. They whose fathers could sit and tell their Michælmas hundreths, have brought *December* on their estates, by wearing *May* on their backs all the year.

"This is the plague and clog of the *fashion*, that it is never unhampered of *Debets*. *Pride* begins with *Habeo*, ends with *Debeo;* and sometimes makes good every syllable *gradatim*. *Debeo*, I owe more than I am worth. *Beo*, I bless my creditors; or rather, bless myself from my creditors. *Eo*, I betake me to my heels. Thus *England* was honored with them whiles they were Gallants; *Germany* or *Rome* must take them, and keep them, being Beggars. Oh that men

would break their fasts with Frugality, that they might never sup with Want. What folly is it to begin with '*Plaudite*, Who doth not mark my bravery?' and end with '*Plangite*, Good passenger, a penny!' Oh that they could from the high promontory of their rich estates foresee how near *Pride* and *Riot* dwell to the *Spittle-house!*—not but that God alloweth both garments for necessity and ornaments for comeliness, according to thy degree; but such must not wear silks, that are not able to buy cloth. Many women are *propter venustatem invenustæ* (saith *Chrysostome*), so fine, that they are the worse again. Fashions far fetched, and dear bought, fill the eye with content, but empty the purse. Christ's reproof to the *Jews* may fitly be turned on us: *Why do ye kill the Prophets, and build up their tombs?* Why do ye kill your souls with sins, and garnish your bodies with braveries? The maid is finer than the mistress; which, Saint *Jerom* saith, would make a man laugh, a Christian weep, to see. *Hagar* is tricked up, and *Sarah* put into rags: the soul goes every day in her worky-day clothes, undighted with graces; whiles the body keeps perpetual holy-day in gayness. The house of *Saul* is set up, the *Flesh* is graced; the house of *David* is persecuted and kept down, the *Spirit* is neglected.

"I know, that *Pride* is never without her own pain, though she will not feel it: be her garments what they will, yet she will never be too hot, nor too cold. There is no time to pray, read, hear, meditate; all goes away in trimming. There is so much rigging about the ship, that as *Ovid* wittily, *pars minima est ipsa puella sui;* a woman, for the most part, is the least part of her self. *Fœmina culta nimis, fœmina casta minùs;* too gaudy bravery, argues too slender chastity. *The garment of Salvation* is slighted, and the *long white robe of glory* scorned: the *Lord Jesus Christ*, a garment not the worse but the better for wearing, is thrown by; and the ridiculous *chain of Pride* is put on: but *ornamentum est, quod ornat; ornat, quod honestiorem facit:* that alone doth beautify, which doth beatify or make the soul happy; no ornament doth so grace us, as that we are *gratious*. Thus the substance is emptied for a shew; and many rob themselves of all they have, to put a good suit on their backs."
—THOMAS ADAMS, *Devil's Banquet*, p. 72.

The World Old and Sick.

"THIS is a world to make Physicians rich, if men loved not their purse better than their health. For the world waxeth old, and old age is weak and sickly. As when death begins to seize upon a man, his brain by little and little groweth out of order; his mind becomes cloudy and troubled with fantasies; the channels of his blood, and the radical moisture (the oil that feeds the lamp of his life), begin to dry up: all his limbs lose their former agility. As the *little world* thus decays in the great, so the *great* decays in itself; that Nature is fain to lean on the staff of Art, and to be held up by man's industry. The signs which *Christ* hath given to fore-run the world's ruin, are called by a Father, *ægritudines Mundi, the diseases or sicknesses of the World*, as sickness naturally goes before death. Wars dying the earth into a sanguine hue; dead carcases infecting the airs; and the infected airs breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *nulli magis quàm nos testes sumus, quos mundi finis invenit*, none can be more certain witnesses than we *upon whom the ends of the world are come.* That sometimes the influences of Heaven spoil the fruits of the earth, and the fogs of earth soil the virtues of the Heavenly bodies; that neither planets above, nor plants below, yield us expected comforts. So God, for our sins, brings the heaven, the earth, the air, and whatsoever was created for man's use, to be his enemy, and to war against him. And all because, *omnia quæ ad usum vitæ accipimus, ad usum vitii convertimus;* we turn all things to vice's corruption, which were given for nature's protection. Therefore, what we have diverted to

wickedness, God hath reverted to our revenge. We are sick of sin, and therefore the world is sick of us.

"Our lives shorten, as if the book of our days were by God's knife of Judgement cut less; and brought from *Folio*, as in the Patriarchs before the Flood, to *Quarto* in the Fathers after the Flood; nay to *Octavo*, as with the Prophets of the Law; nay even to *Decimosexto*, as with us in the days of the Gospel. The Elements are more mixed, drossy, and confused: the airs are infected: neither wants our intemperance to second all the rest. We hasten that we would not have, Death; and run so to riot in the April of our early vanities, that our May shall not scape the fall of our leaf. Our great Landlord hath let us a fair house, and we suffer it quickly to run to ruin. That whereas the *Soul* might dwell in the body as a palace of delight, she finds it a crazy, sickish, rotten cabinet, in danger, every gust, of dropping down.

"How few shalt thou meet, if their tongues would be true to their griefs, without some disturbance or affliction! There lies one groaning of a sick heart: another shakes his aching head: a third roars for the torments of his reins: a fourth for the racking of his gouty joints: a fifth grovels with the falling-sickness: a last lies half dead of a palsy. Here is work for the Physicians. They ruffle in the robes of preferment, and ride in the foot-clothes of reverence. Early and devout suppliants stand at their study doors, quaking with ready money in their hands, and glad it will be accepted. The body, if it be sick, is content sometimes to buy *unguentum æreum*, with *unguentum aureum;* leaden trash, with golden cash. But it is sick, and needs physic; let it have it."—Thomas Adams, *Devil's Banquet*, p. 295.

Church Property how dealt with.

"Haman was not more mad for *Mordecai's cap*, than the great one is that as much observance ariseth not to him from the black coat as from his own blue coat. The Church is beholden to him, that he will turn one of his cast servitors out of his own into her service; out of his Chamber into the Chancel; from the Buttery-hatch to the Pulpit. He that was not worthy enough to wait on his *worship*, is good enough for God. Yield this sore almost healed; yet the honour of the Ministry thrives like trees in autumn. Even their best estimate is but a shadow, and that a preposterous one; for it goes back faster than the shadow in the dial of *Ahaz*. If a rich man have four sons, the youngest or contemnedest must be the Priest. Perhaps the eldest shall be committed to his lands; for if his lands should be committed to him, his father fears, he would carry them all up to *London:* he dares not venture it, without binding it sure. For which purpose he makes his second son a Lawyer: a good rising profession; for a man may by that (which I neither envy nor tax) run up, like *Jona's* gourd, to preferment; and for wealth, a cluster of Law is worth a whole vintage of Gospel. If he study means for his third, lo! Physic smells well. That as the other may keep the estate from running, so this the body from ruining. For his youngest son, he cares not if he puts him into God's service; and make him capable of the Church-goods, though not pliable to the Church's good. Thus having provided for the estate of his Inheritance, of his Advancement, of his Carcase, he comes last to think of his Conscience.

"I would to God, this were not too frequently the world's fashion. Whereas heretofore, *Primogeniti eo jure Sacerdotes*, the first-born had the right of Priesthood; now the younger son, if he fit for nothing else, lights upon that privilege. That as a reverend Divine saith, Younger Brothers are made Priests, and Priests are made Younger Brothers."—Thomas Adams, *Devil's Banquet*, p. 206.

Against the Union of Physic and Divinity.

"Physic and Divinity are professions of a near affinity; both intending the cure and recovery, one of our bodies, the other and better of our souls. Not that I would have them conjoined in one person (as one spake merrily of him that was both a Physician and a Minister; that when he took money to kill by his physic, he had also money again to bury by his priesthood). Neither, if God had poured both these gifts into one man, do I censure their union, or persuade their separation. Only, let the hound that runs after two hares at once, take heed lest he catch neither. *Ad duo qui tendit, non unum nec duo prendit.* And let him that is called into God's Vineyard, *hoc agere*, attend on his office; and beware, lest to keep his parish on sound legs, he let them walk with sickly consciences. Whiles *Galen* and *Avicen* take the wall of *Paul* and *Peter*. I do not here tax, but rather praise the works of mercy in those Ministers that give all possible comforts to the distressed bodies of their brethren.

"Let the professions be *heterogenea*, different in their kinds; only *respondentia*, semblable in their proceedings. The Lord *created the Physician*, so hath he *ordained the Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of Grace. All knowledge is derived from the fountain of God's wisdom. The Lord *hath created medicines out of the earth*. The Lord hath *inspired his holy word from heaven*. The good Physician acts the part of the Divine. *They shall pray unto the Lord, that he would prosper that which they give, for ease and remedy, to prolong life*. The good Minister, after a sort, is a Physician. Only it is enough for the Son of God to give both natural and spiritual physic. But as *Plato* spake of Philosophy, that it *covets the imitation of God*, within the limits of possibility and sobriety; so we may say of Physic, it is conterminate to Divinity, so far as a handmaid may follow her mistress."—Thomas Adams, *Devil's Banquet*, p. 221.

The Church how spoiled—and Usury becoming common.

"*Nimrod* and *Achitophell* lay their heads and hands together; and whiles the one forageth the Park of the *Church*, the other pleads it from his Book, with a *statutum est*. The *Gibeonites* are suffered in our *Camp*, though we never clap'd them the hand of covenant; and are not set to *draw water* and *chop wood*, do us any service, except to cut our throats. The Receipt (I had almost said the Deceit) of Custom stands open, making the Law's toleration a warrant: that many now sell their Lands, and live on the use of their Monies; which none would do, if Usury was not an easier, securer and more gainful trade."—Thomas Adams, *Devil's Banquet*, p. 247.

Mercies bestowed upon England.

"If I should set the mercies of our land to run along with *Israel's*, we should gain cope of them, and out-run them. And though in God's actual and outward mercies they might outstrip us, yet in his spiritual and saving health they come short of us. They had the shadow, we the substance: they candle-light, we noon-day: they the breakfast of the Law, fit for the morning of the world; we the dinner of the Gospel, fit for the high-noon thereof. They had a glimpse of the Sun, we have him in the full strength: they saw *per fenestram*, we *sine medio*. They had the Paschall-Lamb, to expiate sins ceremonially; we the *Lamb of God*, to satisfy for us really; not a typical sacrifice for the sins of the Jews only; but an evangelical, *taking away the sins of the world*. For this is that secret opposition, which *that Voice of a Crier* intimates. Now what could God do more for us? *Israel* is stung with fiery serpents; behold the erection of a (strangely medicinal) *Serpent* of brass. So (besides the spiritual application

of it) the Plague hath stricken us, that have stricken God by our sins; his mercy hath healed us. Rumours of War hath hummed in our ears the murmurs of terror; behold, he could not set his bloody foot in our coasts. The rod of Famine hath been shaken over us; we have not smarted with the deadly lashes of it. Even that we have not been thus miserable, God hath done much for us.

"Look round about you, and whiles you quake at the plagues so natural to our neighbours, bless your own safety, and our God for it. Behold the confines of Christendom, *Hungary* and *Bohemia*, infested and wasted with the Turks. *Italy* groaning under the slavery of *Antichrist;* which infects the soul, worse than the Turk infects the body. Behold the pride of *Spain* curbed with a bloody Inquisition. *France*, a fair and flourishing kingdom, made wretched by her civil uncivil wars. *Germany* knew not of long time, what Peace meant: neither is their war ended, but suspended. *Ireland* hath felt the perpetual plague of her rebellions. And *Scotland* hath not wanted her fatal disasters. Only *England* hath lain, like *Gedeon's* fleece, dry and secure, when the rain of Judgments have wetted the whole earth. When God hath tossed the Nations, and made them like *a wheel*, and *as the stubble before the wind*, only *England* hath stood like *Mount Sion*, with unmoved firmness."—THOMAS ADAMS, *Devil's Banquet*, p. 248.

Generosity a Virtue of Health.

"IF it was necessary here, or there was time to refine upon this doctrine, one might further maintain, exclusive of the happiness which the mind itself feels in the exercise of this virtue, that the very body of man is never in a better state than when he is most inclined to do good offices:—that as nothing more contributes to health than a benevolence of temper, so nothing generally was a stronger indication of it.

"And what seems to confirm this opinion, is an observation, the truth of which must be submitted to every one's reflection—namely—that a disinclination and backwardness to good, is often attended, if not produced, by an indisposition of the animal as well as rational part of us:—so naturally do the soul and body, as in other cases so in this, mutually befriend, or prey upon each other. And indeed, setting aside all abstruser reasoning upon the point, I cannot conceive, but that the very *mechanical motions* which maintain life, must be performed with more equal vigour and freedom in that man whom a great and good soul perpetually inclines to shew mercy to the miserable, than they can be in a poor, sordid, selfish wretch, whose little, contracted heart, melts at no man's affliction; but sits brooding so intently over its own plots and concerns, as to see and feel nothing; and, in truth, enjoying nothing beyond himself."—STERNE'S *Sermons*, vol. 1, p. 80.

Fans and Umbrellas.—Parasols.

"HERE will I mention a thing that, although perhaps it will seem but frivolous to divers readers that have already travelled in Italy, yet because unto many that neither have been there, nor ever intend to go thither while they live, it will be a mere novelty, I will not let it pass unmentioned. The first Italian fans that I saw in Italy did I observe in this space between Pizighiton and Cremona; but afterwards I observed them common in most places of Italy where I travelled. These fans both men and women of the country do carry, to cool themselves withal in the time of heat, by the often fanning of their faces. Most of them are very elegant and pretty things. For whereas the fan consisteth of a painted piece of paper and a little wooden handle; the paper which is fastened into the top, is on both sides most curiously adorned with excellent pictures, either of amorous things tending to dalliance, having some witty Italian verses or fine emblems written under them; or of some notable Italian city

with a brief description thereof added thereunto. These fans are of a mean price; for a man may buy one of the fairest of them for so much money as countervaileth one English groat. Also many of them do carry other fine things of a far greater price, that will cost at the least a ducat, which they commonly call in the Italian tongue *umbrellaes*, that is, things that minister shadow unto them for shelter against the scorching heat of the sun. These are made of leather, something answerable to the form of a little canopy, and hooped in the inside with diverse little wooden hoops that extend the *umbrella* in a pretty large compass. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon one of their thighs; and they impart so long a shadow unto them, that it keepeth the heat of the sun from the upper parts of their bodies." —CORYAT'S *Crudities*, vol. 1, p. 134.

Husbands' Breeding-sickness.

"DID you never hear of fathers which breed and bear their own children? Their wives conceive; and the husbands, who should be the only comfort in the time of their weakness, first begin to complain of the sorrow. *Juno Lucina fer opem!* I pray send for the midwives, and let us see what this great mountain will bring forth: forsooth his teeth ache; his bones are crazy; his eyesight fails him: he is troubled with rheums; sometimes with the megrim: physic will not help him; the times of the year will not avail him; but the poor man must expect his wife's delivery. Hath God ordained this to shew the entire league and compassionate heart that should pass between man and wife, and how they are both equally engaged in the issue?—Strange it were, and wonderful in nature, were it not that the husband is the son of a woman, and therefore partakes of her weakness and imperfection: *partus sequitur ventrem*, and is in some sort liable to her curse.

"Here you would expect of me that I should assign and point out the causes of this fellow-feeling and strange affection between man and wife. Happily I could guess at some of them; for, for certainty, I know none: rather I would fly to the divine Providence, beyond the reach and compass of nature; who for assuring man that He himself hath coupled them together, and that both persons are but one flesh, therefore he hath given them but one sense and feeling of the same sorrow. That as in their estate one and the same calamity doth equally befall them, so in their persons one and the same misery doth equally attack them, which God hath ordained by secret and hidden causes best known to himself.—

"—It is not unknown to all skilful musicians, the great concord which is between the eighths; not only for the sweet harmony of music; but if the instrument shall be thus set, and disposed for the purpose, the one string being easily touched, the other will likewise move for company. Assuredly between man and wife, their love and their affections concurring together, there is likewise a greater sympathy and agreement in their natural temper and constitution; and therefore are fitter disposed to work upon each other's body; as kindred descended from one stock are apter to infect and annoy each other, in a pestilent disease. Besides their constitution, man and wife, living together, feeding on the same meats, resting together, and conversing together, as at all times, so sometimes when their bodies are more apt to be tainted, no marvel, then, if some husbands (and yet but a few, for God gave man his wife for his help, and not for his sorrow) do partake in their passions." — GOODMAN'S *Fall of Man*, pp. 317, 320.

Grievances of the Clergy.

"—I FORBEAR to speak of the grievances and complaints of the Clergy; they are many, instead of the ancient privileges and liberties of the Church, which seem to be

grounded in nature, in regard of the high excellency of their profession, and therefore have been practised among all nations, but principally expressed in the Levitical law, and so, translated from the Synagogue to the Church, observed in all ancient times, and in the primitive Church. It were to be wished that they had but the common liberty of subjects: for all others, they have their voices and suffrages in making their own laws; the husbandmen in the choice of their Knights; the tradesmen in the choice of their Burgesses: it were to be wished that the Clergy were not wholly excluded; being, indeed, more subject to penal laws than any other state in the kingdom." — GOODMAN'S *Fall of Man*, p. 162.

No Spiders in Westminster-Hall!!

"THUS it hath been the complaint of all ages, *leges esse telas aranearum, vel quia juridici sunt araneæ, vel quia muscas capiunt, et vespas dimittunt.* But I am not of their mind; for I think that God in his providence hath so fitly ordained it, as prophecying or prescribing a lesson, that the timber in Westminster Hall should neither admit cobweb nor spider: and God make us thankful for the free course of our justice."—GOODMAN'S *Fall of Man*, p. 169.

Bottom Winds, and Theory of the Wind.

"BECAUSE Wind is the usual fore-runner of Rain, and the distributer of it over the Earth, we shall make it our first endeavour to find out its original, as well as its natural uses; and notwithstanding the difficulty of the discovery, we may venture to assert that, in the greatest probability, it proceeds from vast swarms of nitrous particles, arising from the bottom of the sea; which being put into motion, either by the central fire, or by that heat and fermentation which abound in this great body of the earth: and therefore this first commotion, created by the said fermentation, we call a Bottom Wind: which is presently discovered by porpoises and other sea fish, which delight to sport and play upon the waves of the sea; who by their playing, give the mariners the first notice of an approaching storm. When these nitrous swarms are risen toward the surface of the sea, in a dark night, they cause such a shining light upon the waves, as if the sea were on fire: and being delivered from the brackish water and received into the open air, those fiery and shining meteors which fix upon the masts and sides of ships, and are only nitrous particles condensed by the circumambient cold, and like that which the Chymists call Phosphorus, or Glow-worm, shine and cast a light, but have no heat. This gives to mariners the second notice, that the storm is rising; for upon the first breaking out of the wind the sea begins to be rough, the waves swell and rise, when at the same time the air is calm and clear.

"This boiling fermentation of the sea causeth the vapours to arise, which by the intenseness of the circumambient cold is condensed into thick clouds, and falls down in storms of wind and rain; first upon the sea from whence they rose; and then the attractive power of the mountain-cold, by a secret magnetism between vapour and cold, attracts the waterish vapours, intermixed with nitrous particles, to the high tops of mountains and hills, where they hang, hovering in thick fogs and waterish mists, until the atmospherial heat rarifies the nitrous part of the fog (which is always uppermost, and appears white and translucent) into brisk gales of wind; and the intenseness of atmospherial cold having attracted the vapours into the colder regions of the air, where being condensed into clouds, the wind breaks, dissipates and drives them before it, until they fall down in rain, and water the surface of the earth."—ROBINSON'S *Natural History of Westmoreland and Cumberland*, p. 7-9.

Difference of Races in Men.

"I DO not doubt," says GOODMAN, "but as there are several kinds of creatures, so in the same kind there may be a great difference for the virtues and good qualities; and therefore, as in the earth there are mines and veins of metal, a difference of mould. And as it is most manifest in all other kinds of dumb creatures, so in the bodies of men there may be a difference of blood: *fortes creantur fortibus et bonis;* not only in regard that the posterity doth naturally affect to follow the steps of their ancestors, as likewise in regard to God's promise, who will be a father of his elect and of their seed; and according to the truth and certainty of his own nature, will continue his gracious mercies from generation to generation; but likewise in regard of the natural and inbred qualities arising from the temper and constitution of the seed. Thus God intending to take our manhood upon himself, he made choice of his own stock and family, even the tribe of Judah, the royal race, for his parentage; and this doth make much for the dignity and honour of noble descents; though otherwise we must not herein presume too far, for the tribes are now confounded, and we are all the sons of Abraham. The father's virtues are not always intailed to his seed; the blood full often is tainted; and God's mercy in these days is inlarged, making no difference or acceptation of persons; for the last age brought forth a butcher's son of as brave and as magnificent a spirit as if he had been the son of Cæsar."—*Fall of Man*, p. 146.

Intermarriage thought by Sir Thomas More a Bond of Peace.

WHEN Richard the Third proposed a marriage between his niece and the King of Scotland's eldest son, the King of Scotland, says SIR THOMAS MORE, "gladly accepted and joyously consented to King Richard's device and conjunction of amity; perfectly remembering that amongst all bonds and obligations of love and amity, there is neither a surer nor a more perfect lock, than the knot of conjunction in the Sacrament of matrimony, which was, in the very beginning of the first age of man, ordained and instituted in the holy place of Paradise terrestrial, by God himself: by reason whereof, the propagation and succession of the human nature, stablished upon the sure seat of lawful matrimony between princes, may nourish peace, concord, and unity, assuage and break the furious rage of truculent Mars and terrible battle, and increase love, favour, and familiarity."—*History of Richard the Third*, p. 242.

Swine's Dung taken for the Dysentery in Ireland.

DYSENTERY was commonly termed the Country disease in Ireland, "and well it may," says BORLASE, "for it reigns nowhere so epidemically, tainting strangers as well as natives.—Of late an extremely great use hath been made of swine's dung drunk in a convenient vehicle. Nor is it a medicine wholly emperical; it having, from the nature of the creature to eject it always moist, an anodyne quality, highly conducing to dulcorate the humour apt to ferment with so much virulency; not to enlarge on other qualities wherewith it may be thought to be endued."—*Reduction of Ireland*, p. 174.

Formalities of Hunting and Hawking.

"HUNTSMEN and falconers . . . are well mounted and horsed, as if they were appointed for some service of war; all apparelled in green, like the sons of May: they can talk and discourse of their forest laws, of state matters, and news at court: they have their words of art, their rules and certain notions belonging to their profession: and were it not for such formality and ceremonies, the sport would be little respected."—GOODMAN'S *Fall of Man*, p. 149

Pride the main Cause of Non-conformity in the first Race.

"Why did many of them deliberate so long whether they should accept of dignities in the Church, if they did not believe it lawful to hear the prayers, and to put even the Babylonish garment (as you will needs call the surplice) upon their backs, and more than that, to wear the very rags of the whore, the lawn sleeves? If it was so plain a business that their conscience and their covenant would not let them conform, one would think they should have professed it openly without any more ado. And therefore I conclude that pause and deliberation was about something else, not about matters of conscience, but of interest and policy. As, whether the people would take it well, and not laugh at them as so many magpyes got upon a perch; whether it would not be a scandalous thing, that is, not for their credit and reputation; whether they could not hold such a party with them in non-conformity, as would balance the episcopal, and so force them at least to a toleration: in short, whether they should not lose the affections of their own party, which they had already made, and win very little upon the affections of others, whom they had so much disobliged in the late troubles. These were their secret debates in their cabals, the weighty points that were to be stated in those consultations. You, good-man, think perhaps that they spent their time in fasting and seeking God to direct their consciences. No, no! it was not their conscience, but their credit, which then lay at stake.—I have heard some of them acknowledge they did not scruple what we do, but thought it unhandsome for them to do it."—Patrick's *Friendly Debate between a Conformist and a Non-conformist*, p. 83.

Effect of the Overthrow of the Church.

"— As soon as you had cast out of doors all that was old among us, if any fellow did but light upon some new and pretty fancy in religion, or some odd unusual expression, or perhaps some swelling words of vanity, presently he set up for a preacher, and cried up himself for a man that had made some new discovery. And such was the confidence of these men, both in inventing strange language, and proclaiming their great discoveries everywhere, that the poor people were persuaded the Nation never knew what communion with God meant till this time. Now they thought the happy days were come when the Spirit was poured out, the mysteries of the Gospel unfolded, Free Grace held forth, the Anointings and Sealings of the Spirit vouchsafed, Christ advanced to his throne; and when they should have such incomes, indwellings, and I know not how many other fine things, as never was the like heard of before. For one man comes and tells them of the streamings of Christ's blood freely to sinners; another bids them put themselves upon the stream of Free Grace, without having any foot on their own bottom; a third tells them how they must 'apply promises, absolute promises; a fourth tells them there is a special mystery in looking at the testamentalness of Christ's sufferings. And because he found that everybody had got into their mouths Gospel Truths, Hidden Treasures, and such like words, he presented them with sips of sweetness, and told them he was come to shew them how the Saints might pry into the Father's Glory; and in short, bad them not be afraid of New Light, but 'set open their windows for any light that God should make known to them:'—it being a thing peculiar to such men, to please the people with some new-found words and phrases, which if they should lay aside, together with all their abused scripture expression, they would look just like other men, only not so well.—Consider what followed all these glorious discoveries, as they called them. Since the people were so much in love with new-minted words in which they thought there were great mysteries concealed, those men who would excel all the rest of these new teachers, set forth

themselves in more pompous language, and made a shew of a more glorious appearance of God in them. For they told the people of being Godded with God, and Christed with Christ, &c.; which strangely amused silly souls, and made them gaze and stare, as if the Holy Ghost were come down again from Heaven upon men."—PATRICK's *Friendly Debate between a Conformist and a Non-conformist*, p. 25-7.

Puritanic Conversions.

"*Non-Conformist.* Say what you will, your Preachers never had such a seal to their ministry as God hath given ours by converting thousands through their means.

"*Conformist.* More phrases still? You mean, God hath shewn they are rightly called, or sent by him.

"*N. C.* Yes.

"*C.* Then all those men who turn people may say that they have a seal of God to their ministry. See, say the Popish Priests, what multitudes we convert! therefore we are sent of God. Behold, say the Quakers, we have a seal from Heaven, for ever so many of your people have forsaken you, and follow us.

"*N. C.* But you mistake me, Sir: they do not only convert men to our party, but to be good. They really turn them from sin to God.

"*C.* I am glad to hear it. But may not a question be made, whether they are not converted only from some, not from all sins; nay, whether they are not converted from one sin to another? So I am sure you confess it is with the Quakers, who make men sometime more civil in one regard, but more uncivil than ever in others.

"*N. C.* Sure you cannot suspect us to be like them.

"*C.* It will be fit for you to examine yourselves thoroughly on this point: whether, for instance, many among you are not converted from loving the world to hate their neighbours; from cold devotion at our churches, to a fiery zeal against our ministers; from undutifulness to natural parents, to the greatest contempt of civil and spiritual. Nay, is this never made a note of a man converted, that though he have a great many faults, yet he is wrought to antipathy to Bishops, Common-Prayer, an innocent cassock, and a surcingle, as you are pleased in derision to call our ministers' girdles?"—PATRICK's *Friendly Debate between a Conformist and a Non-conformist*, p. 41.

Insects better governed than Men.

"—HE that shall well consider the commonwealth of the Bees; how strict they are within the territories of their own hives; how just they are in putting those statutes in execution concerning idle persons and vagabonds, and likewise the employment of day-labourers; what an excellent order there appears between them; how great the obedience is from the inferior to the superior; he will easily confess that the greatest temporal happiness of man, which consists in a good government, whereby he is secured of his person and state, is much more eminently discerned amongst beasts than amongst men. I will not only insist on the Bee, who seems to teach us a platform and precedent of a perfect monarchy: it is long since agreed and concluded in philosophy, that such disorder, such difference and disagreement, such hate and enmity, as is between man and man, cannot be found in the rest of the creatures, *nisi inter dispares feras*, unless it be in beasts of a different kind, and in the deserts and wilderness where ravenous creatures do together inhabit. Such is the providence and government of nature, that they live as peaceably as we do in our best walled fortresses and towns: the city gates, though shut, yet sometimes threaten as dangerous home-bred conspiracies, as they do secure us of outward foreign invasions."—GOODMAN's *Fall of Man*, p. 100.

Misery of the Poor.

"For the common sort of men, I might well reckon them among beasts, *vulgus hominum, inter vulgus animalium.* They are always carried with shews, and never apprehend the truth; their delights are all beastly; they seem not to have the least spark of a spirit. This common sort is likewise the poorest sort; so that generally man is very needy and poor, though otherwise he is ashamed of his poverty; and seeing that man requires more helps than the rest of the creatures, as clothes for his nakedness, physic for his health, a house for his habitation, therefore the wants of men are far greater than the wants of the creatures. For I have often seen in the streets an old, blind, decrepit man, full of sores and inward grief; hungry, naked, cold, comfortless and harbourless; without patience to sustain his grief, without any help to relieve him, without any counsel to comfort him; without fear of God's justice, without hope of God's mercy, which as at all times, so most especially in such distress, should be the sole comfort of a Christian man. I protest before God, that were it not for the hope of my happiness, and that I did truly believe the miseries of this life to be the just punishments of sin, I should much prefer the condition of dumb creatures, before the state of man."—Goodman's *Fall of Man*, p. 161.

Jesuits promote Schism.

"—If there be any of the Jesuits in laymen's clothes, they do not persuade you to our Church, but from it; knowing that it is the surest way to gain you, if they can once unsettle your minds, and fill you with fancies; of which they will at last persuade you there is no end, till you rest yourself in the bosom of that Harlot which you so much abhor."—Patrick's *Friendly Debate between a Conformist and a Non-conformist*, p. 77.

Funerals.[1]

"When I remember how the young chickens, though continually fed in the channel without respect, should now at length be served up in a silver dish, upon a damask table-cloth, with much pomp and solemnity, to be food for their masters; neatly handled, curiously carved, and safely laid up in their bowels; certainly I commend their funerals before man's, who is wrapt in a sheet, buried in a pit where his carcass corrupts, and is made meat for the worms."—Goodman's *Fall of Man*, p. 107.

Irreverence introduced by Puritanism.

"You first taught the people to forbear all expression of devotion when they came into the church, and decried the reverence of uncovering the head there as superstitious and abominable. And so they soon took the liberty to come talking into the church, and not only to walk with their hats on to their seats (even when the minister was reading the Holy Scriptures), but keep them half on when he was at prayer. And then, because others were wont to kneel, or at least stand, in that holy duty, they would show their liberty, or their opposition (I know not whether), in sitting, nay in lolling, after a lazy fashion, as if the minister were telling a sleepy tale, not praying to our Creator. In short there were no bounds could be set to their extravagancies: but they found out as many new gestures and odd phrantic expressions in their prayers as before they had done in their preaching."—Patrick's *Friendly Debate between a Conformist and a Non-conformist*, p. 29.

Experience in Religion no safe Guide.

"*Conformist.* When you tell us you find by experience that you are in the right way, it is a thing that may be entertained with a smile. It is in truth no better than to say,

[1] Goodman's argument would have pleased the Tapuyas.

You may take my word for it. For whether you be in the right or no, is not to be known by experience, but by reason. In like manner if you tell me you find by experience your minister is a good man, because he doth you good, it is a frivolous argument, and I may be allowed to slight it; for it cannot be known by your experience what he is. You can only know by your experience that you are made better, but he may be bad enough notwithstanding; as the Quakers were reformed of cheating and cousenage in some places by those who, there is great reason to suspect, were cheating knaves themselves.

"*Non-C.* But I may know by experience whether the things he preaches be true or no.

"*C.* It will deceive you if you rely upon that proof. For you may have some good done you by false principles. Nay, those very principles may make you do some things well, which shall make you do other things ill.

"*N. C.* That's strange.

"*C.* Not so strange as true. For what principle was it that led the Quakers to be just in their dealings?

"*N. C.* That they ought to follow the Light within them.

"*C.* This led them also to be rude and clownish and disrespectful to governors. For all is not reason that is in us: there is a world of fancy also; and the flashes of this now and then are very sudden and amazing, just like lightning out of a cloud. By this they find they were misled in many things which they have now forsaken; being content to wear hatbands and ribbons too, which they so much at the first abominated.

"*N. C.* I take them to be a deluded people.

"*C.* And yet they are led, they will tell you, by experience. For they found themselves amended by entering into that religion, whereas they cheated and cousened in all other forms wherein they were before. And therefore do not tell me any more of the good you have got by your private meetings, nor make it an argument of their lawfulness; for the same argument will be used against yourselves by the Quakers, who will tell you God is in no private meetings but only theirs, for otherwhere they could never find him. Take your choice; and either let it alone yourselves, or else allow it them. It will either serve both, or neither."—PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 130.

Italian Scheme for a Balloon, circiter 1679.

IN the first Number of the Philosophical Collections (1679) is "a Demonstration how it is practically possible to make a ship which shall be sustained by the air, and may be moved either by sails or oars," from a work entitled *Prodroma*, published in Italian by P. Francesco Lana. The scheme was that of making a brazen vessel, which should weigh less than the air it contained, and consequently float in the air, when that which was within it was pumpt out. He calculated everything—except the pressure of the atmosphere; and the only objection to his discovery which he could not obviate, was a moral one, like what the elder and greater Bacon felt with regard to gunpowder. "Other difficulties," he says, "I see not which may be objected against this invention, besides one, which to me seems greater than all the rest; and that is, that it may be thought that God will never suffer this invention to take effect, because of the many consequences which may disturb the civil government of men. For who sees not that no city can be secure against attack, since our ship may at any time be placed directly over it, and descending down may discharge soldiers? The same would happen to private houses and ships on the sea; for our ship descending out of the air to the sails of sea-ships, it may cut their ropes; yea without descending, by casting grapples it may overset them, kill their men, burn their ships by artificial fire works and fire balls.

And this they may do not only to ships, but to great buildings, castles, cities, with such security, that they which cast these things down, from a height out of gun-shot, cannot on the other side be offended by those from below."—P. 27.

Slavery to which Fallen Man is born.

"All the honest vocations and callings of men, what are they in verity and truth, but only services and slaveries? Every seafaring man seems to be a galley-slave. Every occupation seems a mere drudgery, the very beasts themselves do not suffer the like. What a dangerous and painful labour it is to work in repairing of sea banks; some are overwhelmed with waters; others die surfeited with cold; the very night must give no rest to their labours. How many have miscarried under vaults, in working of mines, in digging of coal-pits, casting up of sand or of gravel, how many have been buried up quick and alive! How many have fallen from the tops of high buildings, from scaffolds and ladders: if some carpenters and masons prove old men, yet how many shall you find not decrepid or troubled with bruises, with aches and sores? How many trades are noysome, unfit for man's health! I have known a student in Cambridge, only in the course of his profession, troubled with five dangerous diseases at once. How many trades are base and ignoble, not befitting the dignity of man's condition, as coblers, tinkers, carters, chimney-sweepers. But hearkye, hearkye, methinks all the cries of London do not so truly inform me what they sell, or what I should buy, as they do proclaim and cry their own misery. Consider, consider, whether any other creature could endure the like service. And yet this is no prenticeship, that ever we should expect any better condition, but the whole term of our life must be spent in this slavery. It is a truth which will admit no exception, and therefore I will forbear to make any further complaint; only, man's nature is corrupted, man's nature is corrupted, and therefore with patience we must endure the yoke; no longer sons of a loving mother, but servants and slaves to a step-dame."—Goodman's *Fall of Man*, p. 61.

Forks.

"I observed a custom in all those Italian cities and towns through the which I passed, that is not used in any other country that I saw in my travels, neither do I think that any other nation of Christendom doth use it, but only Italy. The Italian, and also most strangers that are commorant in Italy, do always at their meals use a little fork when they cut their meat. For while with their knife which they hold in one hand they cut the meat out of the dish, they fasten their fork, which they hold in their other hand, upon the same dish: so that whatsoever he be that, sitting in the company of any others at meal, should unadvisedly touch the dish of meat with his fingers from which all at the table do cut, he will give occasion of offence to the company, as having transgressed the laws of good manners; insomuch that for his error, he shall be for the least browbeaten, if not reprehended in words. This form of feeding I understand is generally used in all places of Italy, their forks being made for the most part of iron or steel, and some of silver, but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meat, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my fork, by a certain learned gentleman, a familiar friend of mine, one Mr. Laurence Whitaker, who in his merry humour doubted not to call me at table *furcifer*, only for using a

fork at feeding, but for no other cause."—CORYAT's *Crudities*, vol. 1, p. 106.

First Uses of the Black Lead.

ROBINSON says of the Wadd, or Black Lead, "this ore is of more value than either Copper, Lead, or Iron.

"Its natural uses are both medicinal and mechanical. It's a present remedy for the cholick: it easeth the pain of gravel, stone and strangury: and for these and the like uses, it's much bought up by Apothecaries and Physicians, who understand more of its medicinal uses than I am able to give account of.

"The manner of the Country people's using it is thus; first they beat it small into meal, and then take as much of it in white wine, or ale, as will lie upon a sixpence, or more, if the distemper require it.

"It operates by urine, sweat, and vomiting. This account I had from those who had frequently used it in these distempers with good success. Besides those uses that are medicinal, it hath many other uses which increase the value of it.

"At the first discovering of it, the neighbours made no other use of it, but for marking their sheep: but it's now made use of to glazen and harden crucibles, and other vessels made of earth or clay, that are to endure the hottest fire; and to that end it's wonderfully effectual, which much enhanceth the price of such vessels.

"By rubbing it upon iron-arms, as guns, pistols, and the like, and tinging of them with its colour, it preserves them from rusting.

"It's made use of by Dyers of cloth, making their blues to stand unalterable: for these and other uses it's bought up at great prices by the Hollanders and others.

"The Lords of this Vein are, the Lord Banks, and one Mr. Sendson. This Vein is but opened once in seven years; but then such quantities of it are got, that are sufficient to serve the country."—*Natural History of Westmoreland and Cumberland*, p. 75.

Grounds of Machiavellism.

"I WOULD gladly know what is the ground of all Machiavelian policy, but only this; that, supposing the inward corruption of man's nature, it suspects and prevents the worst, — desiring to secure itself, though by the worst means; and to purchase its own safety though it must be inforced to wade through a bath of man's blood: and proposing certain ends to itself, answerable to the corrupt inclination thereof, as honour, wealth, pleasure, &c., it respects not the goodness or the lawfulness of the means to attain it, but only how they are fitted and accommodated to the present use and occasion."—GOODMAN's *Fall of Man*, p. 212.

A Bishop of Durham's Bounty.

"RICHARD DE BURIE, sometime Bishop of Durham in the year 1333, bestowed weekly for the relief of the poor, eight quarters of wheat made into bread, besides the fragments of his house, the offals of his slaughterhouse, and yearly much clothing. In his journey between Newcastle and Durham, he gave always by his own appointed order, eight pounds in alms; from Durham to Stockton, five pounds; from Durham to Auckland, five marks; from Durham to Middleham, five pounds."—GOODMAN's *Fall of Man*, p. 377.

Labour neglected for higher occupations— yet Labour the Lot of Man.

LABOUR is part of the punishment appointed for the primal sin: "now man, instead of patience in bearing this yoke, and obedience in undertaking this task, and conforming himself to God's law, desires nothing so much as to frustrate the sentence of God, and to avoid the punishment; especially in these last days, which is the old age of the World, we intend nothing more than our

idleness and sloth, sometimes under the fair shew of sanctity. Whereas certain it is that all honest callings and vocations of men, they are God's own ordinance; in performing them we do God service; *bis orat qui bene laborat;* the works have the force of a prayer, as implicitly desiring God to concur with his own means. They are likewise in the nature of sacrifices, as being actions well pleasing and commanded by God himself. Think them not base; do not neglect them with any foolish fancy and conceit of thine own purity; for God hath appointed them, and he shall one day take the accounts of thy labour in this kind. But the general practise of this world is to give over all painful, manual and laborious professions, and to desire to live by their wits; as if the state of man were wholly angelical, and that his hunger could be satisfied with knowledge, his thirst quenched with sweet meditation, and his back clothed with good precepts; or as if every part should ambitiously aspire to the perfection of an eye. For scholars are infinite; lawyers, innumerable; cities swarm and abound with multitudes, and every company complains of company: but tillage, husbandry, and manual labour, were never more neglected. We do not desire to gain from nature, so to benefit ourselves and to enrich the whole kingdom: but we desire, with the fineness and quiddities of our own wits, to gain from others; and we must breed up our children as clerks in some office. And hence it is, that our wants were never so great; the tricks and shifts of many were never so shameful and dishonest; for they that know best to live riotously in a wasteful course of expence, know least what belongs to the labour and difficulty in getting."— GOODMAN'S *Fall of Man*, p. 246.

More Drunkenness in England than in Germany.

THE Germans, "though they will not offer any villany or injury to him that refuseth to pledge him the whole (which I have often seen in England to my great grief), yet they will so little regard him, that they will scarce vouchsafe to converse with him. Truly I have heard Germany much dispraised for drunkenness before I saw it; but that vice reigneth no more there, that I could perceive, than in other countries. For I saw no man drunk in any place of Germany, though I was in many goodly cities, and in much notable company. I would God the imputation of that vice could not be almost as truly cast upon mine own nation, as upon Germany. Besides I observed that they imposed not such an inevitable necessity of drinking a whole health, especially those of the greater size, as many of our English gallants do; a custom, in my opinion, most barbarous, and fitter to be used among the rude Scythians and Goths than civil Christians; yet so frequently practised in England, that I have often most heartily wished it were clean abolished out of our land, as being no small blemish to so renowned and well governed a kingdom as England is." — CORYAT'S *Crudities*, vol. 2, p. 288.

Few Books recommended by Dona Oliva.

"*De la Sapiencia te digo que puedes ser felice sin ella, que poco saber te basta. Con este librito, y Fray Luys de Granada, y la Vanidad de Estela, y* Contemptus Mundi, *sin mas libros puedes ser felice; haziendo paradas en la vida, contemplando tu ser, y entendiendote a ti mismo; y mirando al camino que llevas, y adonde vas á parar, y contemplando este mundo, y sus maravillas, y el fin del; y leyendo un rato cada dia en los dichos libros, que es buen genero de oracion.*"— DONA OLIVA SABUCO, *Coloquio de la Naturaleza del Hombre*, fol. 103.

Words—what they ought to be.

WORDS.—" Ils doivent porter leur sens et leur signification, et jamais ils ne doivent estre obscurs. Le mot n'est qu'un habit qu'on donne à l'imagination, pour en re-

vestir la pensée, et la mieux faire connoistre par les couleurs dont elle est dépeinte : mais c'est un habit qui ne la doit point couvrir; c'est une coifure, et non pas un masque ; elle doit la parer et luy servir d'ornement, et non pas la cacher aux yeux, et l'enveloper d'un déguisement."—*La Prétieuse*, tom. 2, p. 444.

A Reformer's Notion of the Uses of Government.

"Out of Britain most people conceive it to be one of the duties of government,—one which individuals cannot exercise,—to make roads. Remembering this, led me to speculate, as the snow fell, as to the real extent to which governments—considered as some individuals different from, and separate from the mass of society, regulating the whole—are necessary for its good. I remembered, that what was considered formerly as one of their most important duties, the creation of a proper currency, had recently been performed in a much more commodious manner by individuals, as bankers, and that paper circulation had only become inconvenient through governments interfering with it ; that, probably, all the now hateful duties of a police might be better performed by the individuals of the society taking on themselves, as every man now partially does, the duty of learning what his neighbour's conduct is, and speaking of it freely and openly, and treating him according to his behaviour. It is very evident that everything regulated by the opinion of the whole society, not directed by the previously formed opinions of some few men, must be always regulated, in the best possible manner, agreeable to the wisdom and knowledge of the whole society. What is directed by a few men, can only be regulated by the wisdom and knowledge they possess; and it must be better every society should be regulated by all its wisdom and knowledge, rather than by a part of these estimable qualities. I can hardly tell with what narrow bounds this speculation led me to circumscribe the duties of governments ; nor how much the reverence which I, in common with every man, had been taught to pay them, dwindled in my imagination."—*Travels in the North of Germany, by* Thomas Hodgskin, p. 73.

English Blackguards the Worst.

"In truth, a riotous and a drunken woman is almost an unknown character except in the sea-ports and among the lower classes of Britain. There is something either in the greater inequality of the different classes of our people, or in the force of our moral opinions, which condemns the sinning part of our population to a state of rough brutality,—of profligate and boisterous licentiousness,—of active and devilish vice,—which glances in rags, in filth, and drunkenness, on the eye, and sounds, in imprecations, on the ear, and which I have never seen in any other part of the world but in Britain. Single specimens of this sort of character may be seen in Paris, but it is found in masses only in the neighbourhood of Wapping, of St. Giles, and of our sea-ports. Our activity is conspicuous, not only in virtue, but in vice; and the latter is carried to loathsome excess. Licentiousness, and perhaps cruelty and revenge, may be the characteristics of other people; but it is only in our country that hard and disgusting brutality is combined with profligacy. This sort of character may be owing, in both countries, to commerce, or to activity of mind ; but much of it is to be attributed to a severity of opinion, which not only condemns the sin, but has no charity for the sinner. Calvinism is the predominant religion of Friezland ; and it too frequently classes enjoyment as vice, and pushes those who have made one false step into the abyss of misery. In other countries frailties are regarded with more tenderness, and those who are addicted to any one vice are not compelled to be utterly vicious. To whatever causes the difference of character which

has been mentioned may be owing, it is, I think, certain, that one reprobated vice brings after it, in our country, many other vices, and more misery than in other countries." — *Travels in the North of Germany, by* THOMAS HODGSKIN, p. 282.

Journeymen living with their Employers in Germany. — Once a custom here.

"THE fact that many of the journeymen tradesmen still live with their employers, is a specimen of the equality and homely state of society in Germany. The progress of refinement, if such an alteration can be called refinement, seems to be, to banish this homely state. It once existed in England. Both masters and journeymen, I believe, like our present mode better; and an individual cannot decide that their judgement is wrong. I can but remark, however, that when masters describe the former state as a 'grovelling situation,' they like the present one better, chiefly because it ministers to their pride; and, while they boast their democratic feelings, it lessens the distinction between them and their employers, and makes a more marked boundary between them and their journeymen. It renders more perfect that aristocracy of wealth, which is already stronger in our country than in any other. It can only be known from the experience of future ages, if this aristocracy, now first coming to its full growth, be not more pernicious than that aristocracy of birth which is sinking to decay, and which has so long been the plague of the world." — *Travels in the North of Germany, by* THOMAS HODGSKIN, vol. 2, p. 162.

Bunyan on Ex-tempore Prayer.

"IT is at this day wonderful common, for men to pray *Ex-tempore* also: To pray by a Book, by a premeditated set Form, is now out of fashion. He is counted nobody now, that cannot at any time, at a minute's warning, make a Prayer of half an hour long. I am not against *Ex-tempore* Prayer, for I believe it to be the best kind of praying; but yet I am jealous, that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them: For if a *Pharisee* of old could do so, why may not a *Pharisee* do the same now? Wit, and reason, and notion, is not screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of Religion this day, and little the power thereof. Now when there is a great form and little power (and such there was also among the Jews, in the time of our Lord and Saviour Jesus Christ), then men are most strangely under the temptation to be hypocrites; for nothing doth so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so on the contrary, nothing is a greater temptation to hypocrisy, than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the Gospel be seen at this day upon professors (I speak not now of all) if their actions and conversations be compared together. How proud, how covetous, how like the World in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to Divine Worship, especially to pray, by their words and carriage there one would almost judge them to be Angels in Heaven." — BUNYAN's *Works*, vol. 2, p. 677.

Prayer with Devotion.

"THE *Pharisee* is said to pray *with himself*; God and the *Pharisee* were not together, there was only the *Pharisee* and himself. *Paul* knew not what to pray for without the Holy Ghost joined himself with him, and helped him with groans unutterable; but the *Pharisee* had no need of that; 'twas enough that *HE* and *himself* were together at this work, for he thought with-

out doubting that *HE* and *himself* together could do. How many times have I heard ancient men, and ancient women, at it, with themselves, when all alone in some private room, or in some solitary path; and in their chat, they have been sometimes reasoning, sometimes chiding, sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone. but yet so done, as one that had not seen them must needs have concluded that they were talking, singing, and praying, with company; when all that they had said, they did it with themselves, and had neither auditor nor regarder.

"So the *Pharisee* was at it with himself; *he* and *himself* performed, at this time, the Duty of Prayer."—BUNYAN's *Works*, vol. 2, p. 678.

All Mischief commences in the Name of God, says Luther.

"I REMEMBER that *Luther* used to say, *In the name of God begins all Mischief.* All must be father'd upon God; the *Pharisee's* Conversion must be father'd upon God; the right or rather the villany of the outrageous Persecution against God's People, must be father'd upon God. *God, I thank thee*, and *Blessed be God*, must be the burthen of the Heretick's song. So again, the Free-willer, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c. will ascribe all to God. *God, I thank thee*, is in every man's mouth, and must be intailed to every error, delusion, and damnable doctrine that is in the world: But the name of God, and their doctrine, worship, and way, hangeth together, and the Pharisee's doctrine; that is to say, nothing at all; for God hath not proposed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world."—BUNYAN's *Works*, vol. 2, p. 681.

A Man hanged upon his own Self-accusation.

"SINCE you are entered upon stories, I also will tell you one, the which, though I heard it not with mine own ears, yet my author I dare believe: It is concerning one old *Tod*, that was hanged about twenty years ago, or more, at *Hartford*, for being a thief. The story is this: At a Summer Assize holden at *Hartford*, while the Judge was sitting upon the Bench, comes this old *Tod* into the Court, cloathed in a green suit, with his leathern girdle in his hand, his bosom open, and all in a dung sweat as if he had run for his life; and being come in, he spake aloud as follows: *My Lord*, said he, *here is the veryest rogue that breathes upon the face of the earth: I have been a thief from a child: When I was but a little one, I gave myself to rob orchards, and to do other such like wicked things; and I have continued a thief ever since. My Lord, there has not been a robbery committed this many years, within so many miles of this place, but I have either been at it, or privy to it.* The Judge thought the fellow was mad: but after some conference with some of the Justices, they agreed to indict him, and so they did, of several felonious actions: to all which he heartily confessed guilty, and so was hanged with his wife at the same time."—BUNYAN's *Works*, vol, 2, p. 737.

Spirits haunt precious Mines.

"MODERN authors," says FULLER, "avouch that malignant spirits haunt the places where the precious metals are found: as if the Devil did there sit abrood to hatch them, cunningly pretending an unwillingness to part with them; whereas indeed he gains more by one mine minted out into money, than by a thousand concealed in the earth."—*Pisgah View*, p. 8.

The World's round Dance.

"—The Uniform Spirit through compassion sends his servants or ministers to the Humanity, both at evening and morning, and also sometimes in the night; and demands of her whether she have not yet danced herself a-weary in the confused Round Dance (that is, whether she yet sees not the blind unquietness of the World): but if the Humanity hath still her chiefest lust or desire to the earthly Round Dance, then she can give no answer to the Messengers of the Uniform Spirit, because she understands not the language of the Messengers; and the reason is this, because the Messengers of the Uniform Spirit speak the Hebrew tongue.

"(The which signifies a passover out of the flesh into the spirit; and that the Humanity also should turn from the flesh to the spirit, and pass over from her wild restless heathenish Round Dance into the true quiet uniform spirit.)

"Which Hebrew language is not spoken at the heathenish wild Round Dance. Therefore the brutish Humanity cannot speak this language in her heathenish confusion, unless she apply herself to learn the Hebrew tongue.

"But if she will not pay for her schooling to learn the Hebrew language, then she shall never be able to give the messengers of the uniform speech any answer: for they know not the heathenish speech, and the Humanity understands not the Hebrew language; therefore there can be no conference held to uniformity."—*Spiritual Journey of a Young Man, &c.*, 1659, p. 164.

Sow Hemp-seed.

"*Sow hempseed among them, and nettles will die.*"

So Taylor the Water-Poet, in his Praise of Hempseed:

"Besides, this much I of my knowledge know,
That where Hemp grows no stinking weed can grow:
No cockle, darnel, henbane, tare, or nettle,
Near where it is can prosper, spring, or settle;
For such antipathy is in this seed
Against each fruitless undeserving weed,
That it with fear and terror strikes them dead,
Or makes them that they dare not show their head.
And as in growing it all weeds doth kill,
So, being grown, it keeps its nature still;
For good men's uses serves, and still relieves,
And yields good whips and ropes for rogues and thieves."

Etymology of Prétieuse.

"Une Prétieuse donne un prix particulier à toute chose, quand elle juge, ou quand elle louë, ou quand elle censure: comme par exemple, les choses les plus communes et les plus triviales qui ramperoient dans un discours, ou du moins n'iroient tout au plus qu' à la superficie du goust, et ne donneroient qu'un tendre et foible plaisir, ou à celuy qui le liroit, ou qui l'écouteroit, augmenteroient de prix par le seul débit de la Prétieuse, à qui l'art est familier d'élever les choses, et de les faire valoir. C'est sans doute la raison de ce mot que l'on a donné à nostre société."—*La Prétieuse*, tom. 2, p. 467.

The Footman Ship.

"The Foot-man *Ship*, with her *Regiment:*—The sailors, the most part and best of them, are bred in a kingdom of much fertility and plenty, called *Realdine*, where, after they have all their youth been accustomed to wear brogues and truzes, their fare being many times shamrocks, oaten-bread, beans, and butter-milk, armed upon stark naked, with a dart, or a skeane, steeled with the spirit Usquebaugh, then they cross a ditch of eight hours sail, and land in the most flourishing kingdom of *Triabnie*, where by their good Foot-man-Ship they are turned out of their old habits, into jackets of good preterpluperfect velvet, plated with silver,

or *Argentum vivum* (for the quickness), and all to be embroidered back and side with the best gold twist, and the best of the silk-worm, sometimes with a Court (a Coat of Guard I should say), or a Coat of Regard, being well guarded, unregarded, with such a deal of feather, ribbons, and points, that he seems to be a running Haberdasher's shop of small wares.

"Yet are those men free from pride: for their greatest ambition is, not to ride, but to foot it, or else to sweep chimnies, or to turn Costermongers; this is the altitude of their aim, and the profundity of their felicity: nevertheless they know themselves to be great men's Trappings, courageous Torch-bearers, illustrious Fire-drakes, glorious and sumptuous Turmoilers: they are far from the griping sins of Usury and Extortion; and are such philosophical contemners of the world, that every day they tread it under their feet and trample on it; and they are such haters of wickedness, that they leave it in all places where they come: they are not covetous of other men's land, for they make all the haste they can every day to leave it behind them: they are so much to be trusted, that their words are as good as their bonds: yet in this their humility they may compare with Emperors, for they are as brave as *Nero*, and can drink with *Tiberius:* To conclude, the Foot-man-Ship is mann'd with well-breath'd mariners, who after all their long, painful, and faithful service, are shipped in the bark Beggarly, and brought to an anchor in the haven of Cripplegate."—TAYLOR THE WATER-POET'S *Works*, p. 86.

Taylor's Entertainment in the Highlands.

"HE brought me to a place called *Coberspath*, where we lodged at an inn, the like of which, I dare say, is not in any of his Majesty's dominions. And for to shew my thankfulness to Master *William Arnet* and his wife, the owners thereof, I must explain their bountiful entertainment of guests, which is this:

"Suppose ten, fifteen, or twenty men and horses come to lodge at their house, the men shall have flesh, tame and wild-fowl, fish, with all variety of good cheer, good lodging, and welcome; and the horses shall want neither hay nor provender; and at the morning at their departure the reckoning is just nothing. This is the worthy gentleman's use, his chief delight being only to give strangers entertainment *gratis:* And I am sure, that in *Scotland* beyond *Edinborough*, I have been at houses like castles for building; the master of the house his beaver being his blue bonnet; one that will wear no other shirts but of the flax that grows on his own ground, and of his wives, daughters,' or servants' spinning; that hath his stockings, hose, and jerkin of the wool of his own sheep's backs; that never (by his pride of apparel) caused Mercer, Draper, Silkman, Embroiderer, or Haberdasher to break and turn bankrupt: and yet this plain home-spun fellow keeps and maintains thirty, forty, fifty servants, or perhaps more, every day relieving three or four score poor people at his gate; and besides all this, can give noble entertainment for four or five days together to five or six Earls and Lords, besides Knights, Gentlemen, and their followers, if they be three or four hundred men and horse of them; where they shall not only feed but feast, and not feast but banquet: this is a man that desires to know nothing so much as his duty to God and his King; whose greatest cares are, to practice the works of Piety, Charity, and Hospitality: he never studies the consuming art of fashionless fashions; he never tries his strength to bear four or five hundred acres on his back at once; his legs are always at liberty, not being fettered with golden garters, and manacled with artificial roses, whose weight (sometime) is the relics of some decayed lordship: Many of these worthy house-keepers there are in *Scotland:* amongst some of them I was entertained; from whence I did truly gather these aforesaid observations."—TAYLOR THE WATER-POET'S *Works*, p. 138.

Puddings.

"If the *Norfolk Dumpling* and the *Devonshire White-pot* be at variance, he will atone them: the *Bag-puddings* of *Gloucestershire*, the *Black-puddings* of *Worcestershire*, the *Pan-puddings* of *Shropshire*, the *White-puddings* of *Somersetshire*, the *Hasty-puddings* of *Hampshire*, and the *Pudding-pyes* of any shire, all is one to him, nothing comes amiss, a contented mind is worth all; and let anything come in the shape of fodder, or eating stuff, it is welcome, whether it be *Sausage*, or *Custard*, or *Egg-pye*, or *Cheese-cake*, or *Flawn*, or *Fool*, or *Froyze*, or *Tanzy*, or *Pan-cake*, or *Fritter*, or *Flap-jack*, or *Posset*, *Galley-mawfrey*, *Macaroane*, *Kickshaw*, or *Tantablin*." — TAYLOR THE WATER-POET'S *Works*, p. 146.

Gardens at Wilton.

"AMONGST the rest, the pains and industry of an ancient gentleman, Mr. *Adrian Gilbert*, must not be forgotten: for there hath he (much to my Lord's cost and his own pains) used such a deal of intricate setting, grafting, planting, inoculating, railing, hedging, plashing, turning, winding, and returning, circular, triangular, quadrangular, orbicular, oval, and every way curiously and chargeably conceited: There hath he made walks, hedges, and arbours, of all manner of most delicate fruit-trees, planting and placing them in such admirable art-like fashions, resembling both divine and moral remembrances; as three arbours standing in a triangle, having each a recourse to a greater arbour in the midst, resembling three in one, and one in three; and he hath there planted certain walks and arbours all with fruit-trees, so pleasing and ravishing to the sense, that he calls it *Paradise*, in which he plays the part of a true *Adamist*, continually toiling and tilling. Moreover, he hath made his walks most rarely round and spacious, one walk without another (as the rinds of an onion are greatest without, and less towards the centre), and withall, the hedges betwixt each walk are so thickly set that one cannot see through from the one walk, who walks in the other: that, in conclusion, the work seems endless; and I think that in *England* it is not to be fellowed, or will in haste be followed. And in love which I bear to the memory of so industrious and ingenious a gentleman, I have written these following anagrams.

Adryan Gilbert. } Anagrams { *Art readily began* / *A breeding tryall.*

Art readily began a breeding tryall,
When she inspir'd this worthy Gentleman:
For Nature's *eye of him took full espiall,*
And taught him Art; Art readily began,
That though Dame Nature *was his Tutress, he*
Outworks her, *as his works apparent be:*

For Nature *brings but earth, and seeds and plants,*
Which Art, *like Tailors, cuts and puts in fashion:*
As Nature *rudely doth supply our wants,*
Art *is deformed* Nature's *reformation.*
So Adryan Gilbert *mendeth* Nature's *features,*
By Art; *that what* she *makes, doth seem his creatures.*"

TAYLOR THE WATER-POET'S *Works*, part 2, p. 31.

[*A Lay Impropriator.*]

"THIS one thing which I now declare, is most lamentable and remarkable; which is, that *Ewell* being a market town, not much above ten miles from *London*, in a Christian kingdom, and such a kingdom, where the all saving Word of the everliving God is most diligently, sincerely, and plentifully preached; and yet amidst this diligence, as it were in the circle or centre of this sincerity, and in the flood of this plenty, the town of *Ewell* hath neither preacher nor pastor: for although the parsonage be able to maintain a sufficient preacher, yet the living being in a lay-man's hand, is rented out to another for a great sum, and yet no

preacher maintained there. Now the chief landlord out of his portion doth allow but seven pounds yearly for a Reader; and the other that doth hire the parsonage at a great rent, doth give the said Reader four pound the year more out of his means and courtesie: and by this means the town is served with a poor old man that is half blind, and by reason of his age can scarcely read: for all the world knows, that so small a stipend cannot find a good preacher books, and very hardly bread to live on; so that the poor souls dwelling there, are in danger of famishing, for want of a good preacher to break the bread of life unto them: for a sermon amongst them, is as rare as warm weather in *December*, or ice in *July*, both which I have seen in *England*, though but seldom." — TAYLOR THE WATER-POET'S *Works*, part 2, p. 139.

Ruffs.

" Now up aloft I mount unto the Ruff,
Which into foolish mortals pride doth puff:
Yet Ruffs' antiquity is here but small,
Within this eighty years not one at all;
For the eighth *Henry* (as I understand)
Was the first King that ever wore a Band,
And but a falling Band, plain with a hem,
All other people knew no use of them,
Yet imitation in small time began
To grow, that it the Kingdom over-ran:
The little falling-bands encreased to Ruffs;
Ruffs (growing great) were waited on by *Cuffs:*
And though our frailties should awake our care,
We make our Ruffs as *careless* as we are;
Our Ruffs unto our faults compare I may,
Both careless, and grown greater every day.
A *Spaniard's Ruff* in folio, large and wide,
Is th' abstract of ambition's boundless pride.
For roundness 'tis the emblem, as you see,
Of the terrestrial Globe's rotundity,
And all the world is like a Ruff to *Spain*,
Which doth encircle his aspiring brain.
And his unbounded pride doth still persist,
To have it set, and poaked as he list.
The sets to organ-pipes compare I can,
Because they do offend the Puritan,
Whose zeal doth call it superstition,
And badges of the Beast of *Babylon.*
Ruffs only at the first were in request
With such as of ability were best;
But now the plain, the stitch'd, the lac'd, and shag,
Are at all prices worn by tag and rag.
So Spain (who all the world would wear) shall see,
Like Ruffs, the world from him shall scatt'red be.
As for the *Cuff*, 'tis prettily encreast
(Since it began, two handfuls at the least):
At first 'twas but a girdle for the wrist,
Or a small circle to enclose the fist,
Which hath by little and by little crept,
And from the wrist unto the elbow leapt;
Which doth resemble saucy persons well,
For give a knave an inch, he'll take an ell.
Ruffs are to *Cuffs*, as 'twere the breeding mothers;
And *Cuffs* are twins in pride, or two proud brothers."

TAYLOR THE WATER-POET'S *Works*, part 2, p. 167.

Upstarts who crowded London.

" THE last Proclamations concerning the retiring of the Gentry out of the City into their countries, although myself with many thousands more were much impoverished and hindered of our livings by their departure, yet on the other side, how it cleared the streets of these way-stopping whirligigs! for a man now might walk without bidding *Stand up ho*, by a fellow that scarcely can either go or stand himself. Princes, Nobility, and Gentlemen of worth, offices and quality, have therein their privilege, and are exempt, may ride as their occasions or pleasures shall invite them, as most meet they should. But when every *Gill Turntripe*, Mistress *Fumkins*, Madam *Polecat*, and my Lady *Trash*, *Froth* the Tapster, *Bill* the Tailor, *Lavender* the Broker, *Whiff* the Tobacco-seller, with their companion

Trugs, must be coach'd to *Saint Albanes*, *Burntwood*, *Hockley in the Hole*, *Croydon*, *Windsor*, *Uxbridge*, and many other places, like wild haggards prancing up and down; that what they get by cheating, swearing and lying at home, they spend in riot, whoring and drunkenness abroad; I say by my hallidome, it is a burning shame: I did lately write a pamphlet called a *Thief*, wherein I did a little touch upon this point; that seeing the herd of hireling Coaches are more than the Wherries on the Thames, and that they make leather so excessive dear, that it were good the order in *Bohemia* were observed here, which is, that every hired Coach should be drawn with ropes, and that all their harness should be hemp and cordage: besides, if the cover and boots of them were of good resined or pitched canvass, it would bring down the price of leather; and by that means a hired Coach would be known from a Prince's, a Nobleman's, Lady's, or people of note, account, respect and quality."—TAYLOR THE WATER-POET'S *Works*, part 2, p. 238.

Suicides.

"WHEN I frame to myself a martyrologe of all which have perished by their own means, for religion, country, fame, love, ease, fear, shame; I blush to see how naked of followers all vertues are in respect of this fortitude; and that all histories afford not so many examples either of cunning and subtile devices, or of forcible and violent actions, for the safeguard of life, as for destroying."—DONNE'S *Biathanatos*, p. 51.

Curse of ill-gotten Wealth.

"THERE is such a curse goes along with an ill gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. Would to God it were as generally laid to heart, as it seems to be generally taken notice of! Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children; for this is not a way of providing for them: nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sours the whole lump, bringing down curses upon all a man possesseth."—*Whole Duty of Man*, 14*th Sunday*.

James's Feeling about Holydays and Sports.

"BUT unto one fault is all the common people of this kingdom subject, as well burgh as land; which is, to judge and speak rashly of their Prince, setting the commonweal upon four props, as we call it; ever wearying of the present estate, and desirous of novelties. For remedy whereof (besides the execution of laws that are to be used against unreverent speakers) I know no better mean, than so to rule, as may justly stop their mouths from all such idle and unreverent speeches; and so to prop the weal of your people, with provident care for their good government, that justly Momus himself may have no ground to grudge at; and yet so to temper and mix your severity with mildness, that as the unjust railers may be restrained with a reverent awe, so the good and loving subjects may not only live in surety and wealth, but be stirred up and invited by your benign courtesies to open their mouths in the just praise of your so well moderated regiment. In respect whereof, and therewith the more to allure them to a common amity among themselves, certain days in the year would be appointed, for delighting the people with public spectacles of all honest games and exercise of arms; as also for convening of neighbours, for entertaining friendship and heartliness, by honest feasting and merriness. For I cannot see what greater superstition can be in making plays and lawful games in May and good cheer at Christmas, than in eating fish in Lent and upon Fri-

days, the Papists as well using the one as the other; so that always the sabbaths be kept holy, and no unlawful pastime be used. And as this form of contenting the people's minds hath been used in all well-governed republics, so will it make you to perform in your government that good old sentence,

Omne tulit punctum qui miscuit utili dulce."

Basilikon Doron, p. 164.

His Character of the Nobles.[1]

"The natural sickness that I have perceived this Estate [the Nobility] subject to in my time, hath been, a featless arrogant conceit of their greatness and power; drinking in with their very nourish milk that their honour stood in committing three points of iniquity; to thrall by oppression the meaner sort that dwelleth near them, to their service and following, although they hold nothing of them; to maintain their servants and dependers in any wrong, although they're not answerable to the laws (for anybody will maintain his man in a right cause), and for any displeasure that they apprehend to be done unto them by their neighbour, to take up a plain feud against him, and (without respect to God, King, or Commonweal) to bang it out bravely, he and all his kin against him and all his; yea they will think the King far in their common, in case they agree to grant an assurance to a short day for keeping of the peace, where by their natural duty they are oblished to obey the law, and keep the peace all the days of their life, upon the peril of their very craiggs."—*Basilikon Doron*, p. 162.

His Opinion of Tradesmen.—His Advice that Government should fix the Price of all things yearly.

"The Merchants think the whole commonweal ordained for making them up; and accounting it their lawful gain and trade to enrich themselves upon the loss of all the rest of the people, they transport from us things necessary, bringing back sometimes unnecessary things, and at other times nothing at all. They buy for us the worst wares, and sell them at the dearest prices: and albeit the victuals fall or rise of their prices, according to the abundance or scantness thereof, yet the prices of their wares ever rise, but never fall; being as constant in that their evil custom as if it were a settled law for them. They are also the special cause of the corruption of the coin, transporting all our own, and bringing in foreign, upon what price they please to set on it. For order putting to them, put the good laws in execution that are already made anent these abuses; but especially do three things. Establish honest, diligent, but few searchers, for many hands make slight work; and have an honest and diligent Thesaurer to take count of them. Permit and allure foreign merchants to trade here; so shall ye have best and best cheap wares, not buying them at the third hand. And set every year down a certain price of all things; considering first, how it is in other countries; and the price being set reasonably down, if the merchants will not bring them home on the price, cry foreigners free to bring them."—*Basilikon Doron.*

Selfish and Christian Ethics compared.

In the "New Commandment" given by our Lord to his disciples, "that ye love one another; as I have loved you, that ye also love one another," Mr. Hook says, "we may trace the grand distinction between the divine ethics of the Gospel, and the various codes of philosophy framed by mere worldly philosophers. By the latter, whether in ancient or in modern times, an appeal is continually made to the selfish feelings of our nature: while the whole tendency of the Gospel, with respect to our duty to others, is, so far as possible, to keep self altogether out of sight.

"With respect to the virtue of philanthropy, the philosopher argues in its favour, by proving what is indisputably true, that

[1] Scotch, I suppose.

our own good is involved in that of others; and that whatever advances the happiness of the whole body, must include the happiness of every particular member: or that the exercise of the benevolent affections is a source of satisfaction to ourselves, and has a tendency to conciliate the esteem of others. But the Gospel, in its simplicity and fulness, exhorts us to seek the good of our neighbour, as an end in itself: it tells us, as in other respects, so also in this, to love him, in the same manner as we love ourselves; that is, to seek his advantage without any ulterior aim or object.

"On the wisdom of this system, the event may be permitted to pronounce. He who takes the secular philosophy for his guide, invariably increases in selfishness as he advances in years. Disappointed in not having always met with the return which he was led to expect, the man of this world learns to regard his neighbours with suspicion; and ascribing the few disinterested acts which he may chance to have performed, to the enthusiasm of youthful spirits, or the inconsiderateness of boyish impetuosity, he thinks to display his knowledge of the world, and his superior experience, by discarding all care for others; or at least by becoming more and more wrapped up in self, or in things directly or indirectly belonging to self. But the heart of the true Christian is warm, and his affections no less generous in age than in youth, while his virtuous principles having ripened into virtuous habits, he continues to diffuse on all around him the beams of that peace, tranquillity, and joy, which the Holy Ghost has kindled in his own breast."—*Lectures on the Last Days of Our Lord's Ministry*, p. 27-29.

Princes in Germany neglecting War.—Effect of such impolicy in Italy.

"Sæpe miratus sum, quo consilio fiat à Germanicis Principibus, ut ferè omnes rei militaris studium deponant, cùm tamen sciant se imperare hominibus ferocibus et ad arma natis. Paulatim potentiam et authoritatem amittent, nisi caveant; eaque tota ipsis inscientibus devolvetur ad eos qui se præbent duces militibus, qui jam arte res eò deduxerunt, ut ipsi Germanici Principes vix possint sine eorum operâ conscribere exercitum. Si quis diligenter consideret qualis fuerit status Italiæ ante centum annos, videbit eam talibus ferè artibus periisse. Nam principibus otio et voluptatibus, civitatibus autem mercaturæ se dedentibus, totam rei militaris authoritatem in se transtulerunt præfecti militum; quam quum viderent se non posse tueri nisi rebus turbatis, variis artibus principes et civitates inter se commiserunt, et bella ex bellis serentes, et prout suis rebus conducere existimabant, impudenter ab unâ parte ad alteram deficientes ac inter se conspirantes, tandem perfecerunt ut soli essent pacis et belli arbitri in Italiâ. Ubi verò ejusmodi artibus ita attritæ fuerunt opes Italiæ, ut jam non sufficerent eorum cupiditatibus, demum adjunxerunt se exteris gentibus eam invadentibus, à quibus et ipsi et eorum posteri sunt oppressi, et patria in eam servitutem redacta est quâ jam miserrimè premitur." A. D. 1564.—Hubert Languet, *Epistolæ ad Camerarium*, pp. 28-30.

Taylor's Diatribe against Coaches.

"If the curses of people that are wrong'd by them might have prevailed, sure I think the most part of them had been at the Devil many years ago. Butchers cannot pass with their cattle for them; market folks which bring provision of victuals to the City, are stop'd, staid, and hindered. Carts or waines with their necessary ladings, are debarred and letted: the milk-maids' ware is often spilt in the dirt, and people's guts like to be crushed out, being crowded and shrowded up against stalls and stoopes: Whilst Mistress *Silverpin* with her pander, and a pair of crammed pullets, ride grinning and deriding in their hell-cart, at their miseries who go on foot: I myself have been so served, when I have wished them all in the great Breach, or on a light fire upon Houns-

low Heath or Salisbury Plain: and their damming of the streets in this manner, where people are wedged together that they can hardly stir, is a main and great advantage to the most virtuous Mysterie of purse-cutting; and for anything I know, the hired or hackney Coachman may join in confederacy and share with the Cut-purse, one to stop up the way, and the other to shift in the crowd.

"The superfluous use of *Coaches* hath been the occasion of many vile and odious crimes, as murder, theft, cheating, hangings, whippings, pillories, stocks, and cages; for housekeeping never decayed till *Coaches* came into England, till which time those were accounted the best men, who had most followers and retainers; then land about or near London, was thought dear enough at a noble the acre yearly; and a ten-pound house-rent now, was scarce twenty shillings then: but the witchcraft of the *Coach*, quickly mounted the price of all things (except poor men's labour), and withal transformed, in some places, 10, 20, 30, 40, 50, 60, or 100 proper servingmen, into two or three animals, *videlicet*, a butterfly Page, a trotting Foot-man, a stiff-drinking Coachman, a Cook, a Clark, a Steward, and a Butler; which hath enforced many a discarded tall fellow (through want of means to live, and grace to guide him in his poverty) to fall into such mischievous actions before-named; for which I think the gallowses in England have devoured as many lusty valiant men within these thirty or forty years, as would have been a sufficient army to beat the foes of Christ out of Christendome, and marching to *Constantinople*, have plucked the Great Turk by the beard: but as is aforesaid, this is the age wherein *The World runs on wheels*."—TAYLOR THE WATER-POET'S *Works*, part 2, p. 242.

A Folly among many English of supposing they were of Jewish Extraction.

"A BRAIN-SICK opinion hath possessed many *English* now-a-days, that they are descended from *Jewish* extraction; and some pretend to derive their pedigree (but out of what *Heralds' office* I know not) from *Jewish* parentage. Here a mystical truth may be wrapped up in a literal lie: *Old-Jury* is a *street* of large extent; and too much of *Jewish* blood, spirits, marrow, fill, move, fraught our veins, nerves, bones; *pressing* God under the weight of our sins, who daily *loadeth us with his benefits;* who, besides other favours, in the day-time of prosperity is a *pillar of a cloud* to cool, check, and counsel; in the night of adversity a *pillar of fire* to cheer, comfort, and conduct us; and yet neither effectually works our serious amendment."—FULLER'S *Palestine*, p. 58.

Egyptian Notion that the Soul remained in the Mummies.(?)—Pyramids.

"THE *Egyptians* fondly conceived (Reader, pity them, and praise God that thou art better informed) that the soul even after death, like a grateful guest, dwelt in the body so long as the same was kept swept and garnished, but finally forsook it, and sought out a new body, if once the corpse were either carelessly neglected, or despitefully abused; and therefore to woo the soul to constant residence in their bodies (at least-wise to give it no wilful distaste, or cause of alienation) they were so prodigiously expensive, both in embalming their dead, and erecting stately places for their monuments.

"The long lasting of these Pyramids, is not the least of admiration belonging unto them. They were born the first, and do live the last, of all the *seven wonders in the world*. Strange, that in three thousand years and upwards, no avaritious prince was found to destroy them, to make profit of their marble and rich materials; no humorous or spiteful prince offered to overthrow them, merely to get a greater name for his peevishness in confounding, than their pride in first founding them; no zelote-reformer (whilst *Egypt* was Christian) demolished them under the notion of Pagan monuments. But,

surviving such casualties, strange, that after so long continuance, they have not fallen like Copy-holds, into the hand of the Grand Signior (as Lord of the Manor) for want of repairing. Yea, at the present, they are rather ancient than ruinous; and, though weather-beaten in their tops, have lively looks under a grey head, likely to abide these many years in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder."—FULLER'S *Palestine*, p. 83.

Epidemics of the Mind.

"L'ESPRIT est sujet aux maladies épidémiques tout comme le corps; il n'y a qu'à commencer sous de favorables auspices, et lorsque la matière est bien préparée. La différence qu'il y a entre ces maladies et la peste, ou la petite vérole, c'est que celles-ci sont incomparablement plus fréquentes."—BAYLE, *under the word Abdere.*

Savage Manners worth recording.

BAYLE thought it instructive that the history of savage manners should be preserved: "il est bon," he says, "de représenter à ceux qui ne voient que des peuples civilisés, qu'il y en a d'autres si féroces, qu'on a plus de sujet de les prendre pour des bêtes brutes, que pour une partie du genre humain. Cela peut fournir bien des réflexions tant physiques que morales; et faire admirer les plis infinis dont notre nature est susceptible, et dont pour un bon l'on peut compter plus de cent mille mauvais."—*Under the word Alains.*

Want of Clergy in India, a peculiar Reproach of the English.

"THE miserable defect of Ecclesiastical institutions of every kind in this central region, renders even the casual hasty passage of an unknown clergyman of more importance than can readily be conceived in Europe. The multitudes who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseirabad and Nemuch, were enough to mark what must be the want in the other stations (equally abounding in European troops) of Mhew, Asseirgurh, Saugor, Husseinabad, Nagpore, &c. &c., all 500 miles or more distant from the nearest place where there is a chaplain, in either of the three surrounding Presidencies. The Commander at the first-mentioned military station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a Clergyman,—was *obliged* to perform several properly clerical offices himself, and this in some of the most populous of our stations in India. All the officers to whom I have spoken upon this subject have appeared even astonished at a neglect, from which the Dutch, the Portuguese, the French and Danes in India, are so markedly free, and which I believe to be without parallel in the Colonial history of any Christian nation. The prejudices of the natives have been strangely alleged at home in excuse for this; when it is known to all who have most conversed with them (as may be said without fear of contradiction) that in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their esteem for the British nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state that have taken place already: from the public opinion which is now even loud upon the subject, we should be happy to augur more."—*Report of the Society for the Foreign Propagation of the Gospel, in the year* 1822, p. 198.

Character of a Moderate Man.—1682.

"BY a Moderate Man, considered in a lay capacity, is commonly understood, one who will frequent the public Churches, and

Conventicles too; one who will seem devout at Divine Service, and appear for the Church of *England* on a Sunday, and the other six days work hard against it; one who talks much of Union and wishes for it, but yet sees no harm at all in Schism; one who thinks he doth God good service, and takes a good course to promote Peace, by frequenting unlawful meetings, and yet he is clearly too for the Religion establish'd by Law; one who is in with all Parties, and vigorously assists them in all their designs against the Government, but yet crys, God forbid that there should be any alteration in it: one who looks upon the Bishops as necessary evils, and the Ceremonies as heavy intolerable yokes, under which their necks and consciences ache and groan; and had much rather be without them all, if he could, though at the same time he professes himself, and would be thought to be, a Son of the Church of *England*. And the truth of it is, these are Moderate Church-men in one sense, that is, they have a very moderate esteem of, and a very moderate love for that Church, in whose communion they pretend to live, and resolve to die, so long as she is up: but if she were down, they could contentedly enough survive her ruin, and perhaps they might live the longer. This is a just and true Character of a Moderate Man as the world now goes. I assure you this is no fiction of mine, it's not the creature of my own fancy; but matter of fact, visible to every eye, and confirmed by daily experience. Now this Moderation is so far from being a Vertue, that it's the quite contrary, a great Vice, and of very mischievous consequence to the Public. Moderatiou, as it is a Vertue, teaches a man to maintain his Principles and Opinions, whose truth he is persuaded of, with temper: but this either leads to Scepticism, creates in men loose and vagrant minds, acted by no steady and fixed Principles and Opinions, renders them indifferent to, and unconcerned about all truths, careless whether anything be certain and established or no; or else (which is as bad or worse, a most undecent and unreasonable thing) teaches them to act contrary to their Principles and Profession, and the inward persuasion of their minds. And then, as to that good temper wherewith a moderate man ought to manage all debates, that's not at all considered in the common acceptation of the phrase: for by how much the more fiercely and vehemently any man stands up for toleration, liberty of conscience, and fanaticism; by so much he is accounted the more moderate, provided he be but very cold and remiss in asserting the cause of the Church whereof he professes himself a member. — — — — — — — As for the Clergy, the common notion of a Moderate Minister is this: One who will marry upon occasion without the Ring; christen without the Cross, Godfathers and Godmothers, in compliance with weak and tender consciences; give the Sacrament kneeling or sitting or standing; bury with an exhortation of his own; permit a man to convey his dead into the grave without any Common Prayer at all: one that will be out of the way, and in the way, as men please, how they will: one that will comply with the humours and fancies of all parties, and oblige them by condescensions of this nature. And if this be moderation, the old Vicar of *Bray* was the most moderate man that ever breathed."—*Moderation Stated, in a Sermon preached before the Lord Mayor and Aldermen by* John Evans, 1682, pp. 36, 40.

Camerarius's Old Age.

"— *Ingenuè fateor, nunc in provectâ, sed leni ac placidâ ætate, quam ad annum usque LXXIV. misericordis Dei gratiâ produxi, mihi videor primùm cœpisse vivere, cùm procul à negotiis ac turbis, unicè rebus divinis, et de morte meditationibus, et libris meis, ut amicis qui mihi non adulantur, liberè mihi vacare et frui licet; et interdum in vicino rure, inter flores et arbores recreare senilem animum. Totum enim reliquum anteactæ vitæ meæ tempus in perpetuis curis, molestiis, labo-*

ribus, angoribus, peregrinationibus ac crebris periculis consumpsi."—Ludovicus Camerarius, in Epistolâ Dedicatoriâ ad Huberti Langueti Epistolas.

Printers actuated by Cupidity.

Speaking of the precious collection of Letters of eminent men which were in his possession, Ludovicus Camerarius says, "*Sed vix reperiuntur nunc Typographi qui ejusmodi scripta velint excudere. Verissimè alicubi ipse Philippus Melanchthon in quâdam ad amicum Epistolâ scripsit, ferreum hoc hominum genus esse, nec publicis commodis nec dignitate rei litterariæ moveri, sed pulcherrimum artificium turpissimi quæstus studio contaminare.*"—Epistola Dedicatoria ad Huberti Langueti Epistolas.

Comparative Wealth of different Classes in James the First's Time.

"I should not think my labour or travel ill spent," says Godfrey Goodman (who was one of the Chaplains to our Queen Anne of Denmark), "if I might but only and barely know what is wealth: for as yet I could never be resolved what it was to be rich; or what competent estate were requisite, which might properly be called wealth. For here in the country with us, if a man's stock of a few beasts be his own, and that he lives out of debt, and pays his rent duly and quarterly, we hold him a very rich and a sufficient man; one that is able to do the king and the country good service: we make him a Constable, a Sidesman, a Headborough, and at length a Churchwarden: thus we raise him by degrees; we prolong his ambitious hopes, and at last we heap all our honours upon him. Here is the great governor amongst us, and we wonder that all others do not respect him accordingly. But it should seem that since the dissolution of Abbeys, all wealth is flown to the towns. The husbandman sits at a rackt rent: he fights with distracted forces, and knows not how to raise the price of the market: only the tradesman hath his corporation; he can join his wits and his labours together; and professing the one, he thrives by the other: and therefore they are not unfitly called Handi-crafts. Now in the next market town there are great rich men indeed: for I hear it reported (but I dare not speak it for a truth) that there are certain tanners, chandlers, and other tradesmen, some worth £50, some £60, some £100 a-piece. This is wonderful, for we cannot possibly conceive how men by honest and direct means should attain to such sums. Indeed the poor people say that one got his wealth by the black art; another found a pot of money in a garden which did sometime belong to a Priory; and the third grew rich by burying many wives: for here are all the possible means which we can imagine of enriching ourselves.

"But now we are in the road, we have but a few hours' riding; I pray let us hasten to London. There is the mart, there is the mint: all waters flow from the sea, all waters return to the sea: there dwell our landlords: the country sends up their provision; the country must send up their rents to buy their provision. Now here in London, unless a man's credit be good upon the Exchange to take up £500 upon his own bond, and that he be of the Livery, and hath borne office in his Company, we do not esteem him. If an Alderman be worth but £12,000, we pity him for a very poor man, and begin to suspect and to fear his estate, lest his over-hasty aspiring to honour may break his back. If a nobleman have great royalties and may dispend £10,000 by the year, yet we hold him nobody in respect of the ancient rents of the Dutchy. The Dutchy, notwithstanding the augmentation, yet is far inferior to the revenues of the Crown. These northern kingdoms come short of the southern: the southern princes are stark beggars in respect of the Indian. Whither shall I fly, in the pursuit of wealth? —I will rather thus conclude in reason, if there be wealth in this world, it is either

upon the face of the earth, or else in the bowels of the earth, like treasure concealed and safely locked up in nature's coffers. I will therefore here stay myself, and fall flat on the earth: and here I will solemnly proclaim it, that the whole earth is an indivisible point, and carries no sensible quantity in respect of the heavens. Thus at length I will return home, not loaded with ore, but being much pacified in mind; and fully resolved that all wealth consists only in comparison. Now if it shall please God to supply the necessities of my nature, as he in his mercy already hath done (God make me thankfull unto Him! neither do I despair of his providence), I will not compare myself with others, but deem myself sufficiently rich."—*Fall of Man*, p. 139-141.

Singing Birds.

"—Hearke, hearke, the excellent notes of singing birds! what variety of voices! how are they fitted to every passion! The little chirping birds (the wren and the robin) they sing a mean: the goldfinch, the nightingale, they join in the treble: the blackbird, the thrush, they bear the tenour: while the four-footed beasts with their bleating and bellowing, they sing a base. How other birds sing in their order, I refer you to the skilful musicians: some of them keep their due times; others have their continued notes, that all might please with variety; while the woods, the groves, and the rocks, with a hollowness of their sound like a musical instrument, send forth an echo, and seem to unite their song."—Goodman's *Fall of Man*, p. 78.

Intrigues for Low Office.

"Histories are daily written which discover the subtleties and tricks of state: but sure it is that there is as much false dealing, close practises, cunning suggestions, dissimulation, breach of promises, and every way as much dishonesty, in a petty, poor, base, paltry Corporation, for the choice of their Town-Clerk, their Bailiff, or some such Officer, as you shall find among the great Bashaws, for the upholding and supporting of the Turkish Empire."—Goodman's *Fall of Man*, p. 207.

Invention of Stringed Instruments.

"'Tis true the finding of a dead horse-head
Was the first invention of string-instruments,
Whence rose the gittern, vial, and the lute;
Though others think the lute was first devised
In imitation of a tortoise' back,
Whose sinews, parched by Apollo's beams,
Echoed about the concave of the shell;
And seeing the shortest and smallest gave shrillest sound,
They found out frets, whose sweet diversity
(Well couched by the skill-full learned fingers)
Raiseth so strange a multitude of cords:
Which their opinion many do confirm
Because *testudo* signifies a lute."

Lingua.

Physic.

"From the Physician, let us come to the Apothecaries. When I see their shops so well stored and furnished with their painted boxes and pots, instead of commending the owner, or taking delight and pleasure in the shop, I begin to pity poor miserable and wretched man, that should be subject to so many diseases, and should want so many helps to his cure. I could wish that his pots were only for ornament, or naked and empty; or that they did but only serve for his credit, for he is the happy man that can live without them. But here I can do no less than take some notice of their physic. Most commonly the medicines are more fearful than the disease itself; I call the sick patient to witness, who hath the trial and experience of both! As for example, long fastings and abstinence; a whole pint of bitter potion; pills that cannot be swal-

lowed; noisome, distasteful and unsavoury vomits; the cutting of veins; the launcing of sores; the seering up of members; the pulling out of teeth: here are strange cures to teach a man cruelty! The surgeon shall never be of my jury."—Goodman's *Fall of Man*, p. 98.

Toil *of Country Sports.*

"—In our pastimes and games, you shall observe as great labour, though otherwise it pass under the name of an honest recreation, or exercise, as you shall find in the ordinary callings and vocations of men; and as soon you shall attain to the learning and perfection of their trades, as you shall grow cunning and skilful in these sports. To set aside all other pleasures, I will only insist in Hawking and Hunting.

"Consider, I pray, their great trouble and pains; such violent labour; such dangerous riding; the high ways cannot always contain them, but over the hedges and ditches; here begins the cry and the curse of the poor tenant, who sits at a hard rent, and sees his corn spoiled. Then immediately follows the renting of garments, the tearing of flesh, the breaking of legs, the cracking of bones; their lives are not always secured; and thus they continue the whole day, sometimes through storms and tempests, sometimes enforced to wade through rivers and brooks, fasting, sweating, and wearied, only with a conceit of their booty. Here is excellent sport indeed! If they were to be hired they would never undertake such troublesome and dangerous courses: then it would seem to be a mere slavery, as indeed it doth to their servants and followers, who must attend their Lordships and partake with them in their whole sport, but not in any part of their pleasure. In truth, according to right reason, I should prefer the life of a Carrier, or a Post, far before theirs. With what speed do they gallop! I could wish they would give me leave to ask them one question: wherein consists the sport and delight in hunting? Some say, in the noise and cry of the hounds; others, in their careful curiosity and search in the pursuit; others, in the exercise of their own bodies, and in their hope of the booty. I do not like this variety of opinions: shall I resolve you this one point? The pleasure which you so hotly and eagerly pursue in the chase, consists in the phancy, and in your own apprehension. What a vain thing is it to seek for that in the woods, which indeed consists in your brain! Ye carry it about you, and run to overtake your own shadow. This is a pleasure because you conceive it so: persuade yourselves alike of any labour or travail, and you shall find a like ease and contentment. If the world were so persuaded; if it were the course and fashion of the times to delight in religious exercises, and in the actions of piety and devotion; to lift up our hearts and our voices to God in a melodious quire; to temper our passions according to the sweet harmony of the organ-pipe; to practise the works of charity; and instead of the cry of the hounds, to hearken to the cries, to the blessings and prayers of poor people; assuredly we should find far greater joy and contentment (I speak according to the carnal and natural man, without reference to the inward comfort of God's spirit, which is a blessing unvaluable) than now we reap in these outrageous, troublesome, dangerous and bloody sports, which wholly savour of cruelty."—Goodman's *Fall of Man*, p. 148.

Worldly Cares at Death.

"Suppose a rich man of this world were now upon the point of death; how often should this man be moved to make his last will and testament, to leave all things in quiet and peaceable possession! What writings, what sealings, what witnesses, how many scriveners, how many lawyers should be employed! when all this time they seem to neglect that *unum necessarium*, the preparation of his soul for God; that in his death he might be a true Christian sacrifice, an

oblation freely offered up unto God. Suppose (I pray) that a few hours were past, and this rich man dead; and that I could by some strange enchantment raise up his spirit, or make this dead man speak: then I would demand of him what he thought of the greatness and glory of this world. Assuredly he would less esteem of all the kingdoms, empires, wealth and worldly honour, than we do at this time of the toys and trifles of children; and certainly as it is with the dead in respect of us, so shall it be with us in respect of our posterity: we forget them, and our posterity shall forget us: we look only to the present; and therein, losing the dignity of the reasonable soul, which consists in the foresight, we are carried like beasts in the strength of our own apprehension."—GOODMAN'S *Fall of Man*, p. 186.

Evil Consequences of abolishing Sports.

"THE whole world is distracted with factions; and therefore sure the old time was much to be commended, in tolerating, or rather giving occasion to, some country maygames, or sports, as dancing, piping, pageants, all which did serve to assuage the cruelty of man's nature, that, giving him some little ease and recreation, they might withhold him from worser attempts, and so preserve amity between men. Upon the abolishing of these, you could not conceive in reason, were it not that we find it true by experience (for sometimes things which are small in the consideration, are great in the practise), what dissolute and riotous courses, what unlawful games, what drunkenness, what envy, hatred, malice and quarrelling have succeeded in lieu of these harmless sports! And these are the fruits which our strict professors have brought into the world! I know not how they may boast of their faith (for indeed they are pure professors!) but sure I am, they have banished all charity."—GOODMAN'S *Fall of Man*, p. 207.

Lawyers' Lives.

"THEIR practice [the Lawyers'] may truly be called practice, and nothing but practice, for no state of life is so troublesome and laborious as theirs; such days of essoyn, such days of appearance; so many writs, so many actions, so many offices, so many courts, so many motions, such judgements, such orders:—What throngs and multitudes of clients daily attend them! I commend the wisdom of our forefathers, who close by the Hall erected a Church, where they might take the open air, and find it as empty as they left the other peopled and furnished. How are they continually busied! I could heartily wish that there were more minutes in the hour, more hours in the day, more days in the week, more weeks in the year, more years in their age, that at length they might find out some spare time to serve God, to intend the actions of nature, to take their own ease and recreation. For now they are over-busied in their bricks and their straw, to lay the foundation of their own names and gentility; that, teaching other men their land-marks and bounds, they may likewise intend their own private inclosures. Well fare the Scholar's contentment, who if he enjoy nothing else, yet surely he doth enjoy himself."—GOODMAN'S *Fall of Man*, p. 171.

Foreign Drugs.—Foreign to our Constitutions.

"IN fetching this physic, these Indian drugs, thousands do yearly endanger their lives, through the diversity of the climate; going to a new-found world, they go indeed to another world: whereas, I suppose that the physical herb of every country is most proper and fit for the inhabitants of that country, according to the course of God's Providence, and according to the Physicians' own aphorism, that a cure gently performed according to natural degrees, is always most commendable. These herbs do not agree with our constitution. Yet such is our wantonness, that sometimes with taking their

physic we overthrow the state of our bodies; and instead of natural, we make ourselves artificial stomachs, when our English bodies must prove the storehouses of Indian drugs. There is a great distance in the climate; and therefore we should not rashly undertake such a journey, to join together things so far separated in nature. — GOODMAN'S *Fall of Man*, p. 98.

Inclosures — their Evil in James the First's Time.

"A PRACTISE is now grown common and usual, and hath been hatched in these days, altogether unknown, or else utterly detested and abhorred, by the former and better times of our forefathers; namely the inclosing of common fields; when the land leeseth his own proper and natural use; God having ordained it for tillage, we must convert it to pasture; whereas corn is such a sovereign and precious commodity, being indeed the groundwork of a kingdom, whereupon all our plenty consists; insomuch that other wise and politic states (as the Florentines) will suffer no corn to be at any time transported. Shall kingdoms bereave themselves of their weapons, and sell them to strangers? Here is the staff of life, the staff of bread. (Levit. xxvi. 26.) Here is our best weapon: shall we leave ourselves destitute of this weapon only through our own sloth? Wherefore serve the inclosures, but only to the inhauncing of the Lord's rent, and for the idleness of the tenant? Whereas certain it is, that better it were, in a state, for men to be wholly unprofitably employed, than for want of employment they should be left to their own disposing; wherein you shall find not only the loss of their time, but other vicious and dissolute courses, as drinking, gaming, riot, quarrelling, and sometimes seditious tumults. Most certain it is that the kingdom is hereby greatly impoverished: for those lands inclosed are not able to maintain such numbers of men, so many horses fit for the service of war, such provision for our plenty in a fourfold proportion, as formerly they did, lying open and in tillage. Where is the ancient strength of England? how easily may she be vanquisht, if, in the best soil, towns shall be thus unpeopled! Why doth our law so much intend tillage? Why doth our law prevent inmates and cottages? if, on the other hand, notwithstanding the increase and multiplying of people, ye villages shall be ruinated, and all must serve for the shepherd. Infinite are the inconveniences which I could speak of inclosures; but I will conclude all with this one rule in law, *Interest reipublicæ, ut ne quis re suâ malè utatur.*"—GOODMAN'S *Fall of Man*, p. 248.

Uncertainty of Physic.

"IN prescribing their physic, observe how curious they are! It appears by their dosis, their weights, ounces, drachms, scruples, grains, as if they were able to square out and to proportion nature to a just rule and level, to poise and to balance her to the inch. Consider their innumerable recipes, their compositions consisting of various and infinite ingredients; whereas certain it is that there are but four first qualities, and every one of them may be allayed by his contrary. Wherefore, I pray, serves so great variety? I had thought that it had been to hide and cover the mysteries and secrets of their art; to make it seem wonderful and incomprehensible; or else to raise the price of their physic; to make their own wares saleable. But shall I tell you the reason? In truth I fear they do but guess at their physic. Philosophy, whose search is deeper in nature, seems ingeniously to confess as much, whenas in every creature she placeth certain hidden and secret qualities, which the reason of man cannot find out, as likewise not the degrees of those qualities: and therefore every Physician is an emperick; his learning is gotten by experience, and not by reason, or discourse."—GOODMAN'S *Fall of Man*, p. 97.

Sir Christopher Hatton's Tomb—a Moralisation on its Vanity.

"I NEVER see Sir Christopher Hatton's tomb," says GOODMAN,—"(and because I have named the gentleman," he adds, "and that I desire all things may be spoken with out offence, I will give him his due praise and commendation: in his time he was a very honourable-minded man; no practising statesman, first contriving and then very wisely discovering his own plots; but of fair and ingenious conditions, highly favoured of his Prince, and generally beloved of the people; and one to whom the present Church of England is as much indebted in true love and thankfulness, as to any lay subject that ever lived in this kingdom.) When I see his tomb, methinks he should not be like the ordinary sort of our men; such huge commendations, such titles, such pillars, such gilding, such carving, such a huge monument, to cover so small a body as ours,—it cannot be! Send for the masons; will them to bring hither their instruments and tools, their mattocks, spades, hammers, &c.: let us pull down this tomb; see his excellency and greatness: let us take his proportion! But stay your hands: I will save you all that labour; for I will tell you in brief (if my tale were worth the telling) what you shall find:—a few rotten bones, and a handfull of dust, and some crawling worms which have devoured this great little man, whom we supposed to have been as great under the earth, as we see his monument stately mounted above ground. Is there deceit and cosenage among the dead? or rather, do the living heirs and survivors intend their own glory in the tomb of their ancestors?"—*Fall of Man*, p. 145.

Budæus's Account of his Studies.

BUDÆUS in one of his letters to Sir Thomas More has given an account of his own devotement to literature. The balance is greatly in favour of his happiness, though his studies seem to have been ill requited, and were, even by his own shewing, intemperately pursued. He says: "*Neque ego, ut opinor, usque adeò vel pertinaciter, vel constanter, susceptum hoc vitæ institutum, annis jam fermè duodetriginta pertulissem, nisi me vis quædam major et fatalis ab rei factitandæ curâ flagrantibusque municipum meorum studiis, ad literaria studia detorsisset; id est (ut nunc sunt mores Principum et publici) in egestatis officinam, patrimoniorumque internicionem, ab census augendi disciplinâ obtrusisset. Ex quo tempore tantâ alacritate operam literarum studio dedi, tam prono pectore incubui in eam spem quam etiam nunc foveo, tantâ omnium sensuum industriâ ab omni externâ curâ feriatorum, propositum finem studiorum persecutus sum, ut nihil unquam huic voto prævertendum esse duxerim; nullam rem antiquiorem habuerim; nulli vel spei, vel voluptati, tantum tribuere visus sim, duntaxat secundum Dei cultum, et æternæ felicitatis desiderium; non parentum cognatorumque autoritati mihi, si in instituto persisterem, inopiam, ignominiam, corporis infirmitatem prædicentium atque denunciantium; non curæ rei amplificandæ, et fastigii familiaris attollendi, (quod commune et fervens studium esse videbam eorum qui frugi homines prudentesque moribus nostris existimantur); non conjugis precibus, quæ meam Philologiam velut suam pellicem sibi præferri dolebat, et fremebat; non rei in universum uxoriæ lenociniis; non prolis numerosæ blandimentis festivè ludibundæ; denique non tuendæ prosperæ, non curandæ adversæ valetudini. Quarum rerum incuriâ quum in fraudem luculentam sciens prudensque inciderim bonorum corporis et externorum, ut sæpiusculè animo labefactatus, sic nunquam ita fractus sum, quin aliquantum quidem in spe et cogitatione acquiescerem Budæorum nominis illustrandi, quod nullâ re minùs olim quàm literarum peritiâ innotuerat. Sed tamen locupletiorem semper, ampliorem-que spem illam esse censebam, per tranquillitatem ac securitatem transigendæ senectutis; quatenus quidem ferret humana conditio: simul mortis æquiùs ac placidiùs obeundæ in hoc studioso et meditato vitæ genere, bonâque*

indidem spe in æternum haustâ atque conceptâ. Atque hæc sunt veluti pignora quædam idonea, quibus fretus animum bonâ fide in iis rebus meditandis commentandisque occupavi et addixi penitùs, quæ in vulgus non probabantur, ad primarios ordines offendebant, in consessu procerum, in senatuque, frigebant, à Regibus Principibusque ne agnoscebantur quidem. Nunc verò rei dignitas et autoritas hactenus sese protulit, ut admirationem sui apud omnes ordines aut plerosque dicendi facultas rerum scientiâ instructa, excitasse videatur: non etiam ut inde studiosi ejus et docti magnopere crescere possint, aut ab ordinum ductoribus in ordines cooptari; eam demum ob causam (ut multi opinantur) quòd doctis cum imperitis, ut studia, sic mores opinionesque non conveniunt, quæ sunt amicitiæ glutinum."—Budæi Lucubrationes Variæ, Basil. 1557, —Epistolæ Latinæ, lib. 1, p. 247.

Immorality of States.

"The truth is, there is naturally that absence of the chief elements of Christian religion, charity, humility, justice, and brotherly compassion, in the very policy and institution of Princes and Sovereign States, that as we have long found the civil obligations of alliance and marriage to be but trivial circumstances of formality towards concord and friendship, so those of religion and justice, if urged for conscience' sake, are equally ridiculous; as if only the individuals, not any State itself, were perfect Christian. And I assure you, I have not been without many melancholy thoughts, that this justice of God which of late years hath seemed to be directed against Empire itself, hath proceeded from the divine indignation against those principles of Empire, which have looked upon conscience and religion itself, as more private, subordinate, and subservient faculties, to conveniency and the interest of Kingdoms, than duties requisite to the purchase of the Kingdom of Heaven. And therefore God hath stirred up and applied the people, in whom Princes thought it only necessary to plant religion, to the destruction of Principalities, in the institution whereof religion hath been thought unnecessary."—Clarendon's *State Papers*, p. 318.

Necessity of Church Dignity.

"You say, you wish we would have a very humble opinion of that which I call the dignity and lustre of our Church, compared with the inward beauty. Trust me, that which I call the dignity and lustre of our Church, is in my humble opinion so necessary for the preserving and propagating the inward beauty, that the one will decay and fall to nothing, if the other be not upheld; nor can I imagine what inward beauty you can expect in the Church, when the dignity and lustre of it is trodden down by profaneness, and destroyed by sacrilege. Would not you be a little merry with the man that should tell you, that the Court is at Carisbrook Castle? and yet, you know the residence of the King's person and his presence makes the Court anywhere, because it is supposed that the King can be nowhere without the exercise of his Kingly power and without his *Insignia* of Majesty. The inward beauty of the Court is, a true and hearty and conscientious submission and reverence in all Subjects, and all Servants, to the King, as appointed by God to govern over them. But do you think this inward beauty, this pious reverence to his Majesty, can be easily preserved, if all his officers of State be taken away, and his family reduced to a Clerk, a Bailiff, and a Cook? The Church is God's Court upon Earth, and he looks to be attended with those Ministers he hath chosen, and that those Ministers should be in the Equipage as he hath appointed; for the support whereof he hath assigned a liberal maintenance; And the inward beauty of this Court will be no better preserved by your Presbytery and your Eldership, than St. George's day would be celebrated with no other attendance upon the King than the Common Council of London, at Whitehall or Windsor. Indeed, as you say, this glorious

outside will not so well endure the fiery trial; which is an argument of the heat of the fire, not the illness or unusefulness of the outside. I doubt not the heart may continue entire, where the body is plundered, stripped, and left naked to the mercy of the winter; yet you do not think the heart in as good case, or as long-lived, as it would be if the body were cherished and kept warm."—CLARENDON'S *State Papers*, p. 568.

Wild Dogs in Puerto Rico.

"THIS scant of sheep, says AGLIONBY, speaking of Puerto Rico, "is not to be laid upon the nature of the soil, as being unfit, or unwilling, to feed that sober, harmless creature; but it proceedeth rather of the wolvish kind of dogs which are here in multitudes: and who knows not that when they that should be friends, become enemies, there is no cruelty compared with theirs? There have been in this island far greater flocks, the cause of whose decay when I enquired of them that had been long dwellers here, they told us the reason was that which I mentioned; namely, wild dogs which are bred in the woods, and there go in great companies together. These wild dogs, whereas they should be protectors, through want of man's voice and presence to direct them better, become wolvish in their nature, and now make pityful havoc of the poor silly sheep. Now this strange alteration of these dogs proceedeth not of any mixture of their kind with wolves, or any other ravenous beast (for I have not heard, nor could learn that the Island breedeth any such, though I have asked many;) but they tell me this cometh to pass by reason that these dogs find in the woods sufficient sustenance, and prefer wild liberty before domestical, and to themselves much more profitable, service. A notable instruction to man, the natural reasonable beast, how easily he may grow wild, if once he begin to like better of licentious anarchy than of wholesome obedience. And withal a strong motive it is to drive us to thankfulness, that Christ will not suffer us to be our own, or at our own choice (who certainly should chuse the woods and deserts of our likings, before dwelling in the city of God) but hath bought us with a price, that we might be his. In which greatest good, that we might find better and greater contentment, he hath graciously delivered us to the keeping of civil and spiritual shepherds; by the sword of one, and the voice of the other, we are kept from being wild and worse than wolves, by reason of our acquaintance with them from our youth and tender years."—*Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

—Where they live upon Land Crabs.

"HERE if any desire (as I think all that hear hereof will desire) to know how these dogs can live in these woods, the answer, although very true, will seem happily as strange as anything that hitherto hath been reported. For they live of crabs; I mean not fruits of trees, though every tree hanging laded with strange fruits might perchance yield nourishment to that beast specially, which Nature above the rest hath enabled with a distinguishing and perceiving faculty of what is good or ill for them to eat: but by crabs I mean an animal, a living and sensible creature, in feeding whereupon even men find a delight, not only contentedness. For it is not in these southerly parts of the world as in England and the like countries, that these crabs can live only and are to be found in the sea: but these woods are full of these crabs, in quantity bigger than ever I saw any sea crabs in England, and in such multitudes that they have burrowed like conies in English warrens. They are in shape not different from sea crabs, for aught I can perceive: I have seen multitudes of them both here and at Dominica; the whitest whereof (for some are ugly black) some of our men did eat with good liking, and without any harm that ever I heard complaint of. This is the meat which these wild dogs live of: which I do the rather believe, because at Dominica we

did indeed see dogs in the woods, so far from any man's dwelling, that we wondered whereof they lived.—The remembrance of what we had seen at Dominica, brought us to a more assenting of what was told us of the dogs and crabs of Puerto Rico: and then that leads us to another point looking the same way. For at our first coming to Puerto Rico, the dogs of the city every night kept a fearful howling, and in the daytime you should see them go in flocks into the woods along the sea side. This we took at first for a kind bemoaning of their masters' absence and leaving of them; but when within a while they were acquainted with us who at first were strangers to them, and so began to leave their howling by night, yet still they continued their daily resort to the woods, and that in companies: we understood by asking, that their resort thither was to hunt and eat crabs, whereof in the woods they should find store."—AGLIONBY's *Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

The Still-vext Bermudas.

"WE hoped to weather the infamous island of Bermudas, notorious for incredible storms of fearful thunder and lightning. It was the sixth day after our departure from Puerto Rico, being Saturday the 19th of August, when I writ out this note; then were we a great way from the height of Bermudas, which lyeth in thirty-three degrees, so that yet I can say nothing of that place so much spoken of; and I know not whether I should dare to wish myself any experimental knowledge of it, for it may be I should think it cost too dear, and other books are full of it."—AGLIONBY's *Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

Money depreciated by the Discovery of America.

"*Avant les voyages du Perou on pouvoit serrer beaucoup de richesses en peu de place; au lieu qu'aujourd'hui l'or et l'argent estans avillis par l'abondance, il faut des grandz coffres pour retirer ce qui se pouvoit mettre en une petite bouge. On pouvoit faire un long trait de chemin avec une bourse dans la manche, au lieu qu'aujourd'hui il faut une valize et un cheval exprès.*"—LESCARBOT, Histoire de la Nouvelle France—chap. 33, p. 482.

This lively and pleasant writer accounts this among the evil consequences of the discovery. "*Et pouvons,*" he says, "*à bon droit maudire l'heure quand jamais l'avarice a porté l'Hespanhol en l'Occident, pour les malheurs qui s'en sont ensuivis. Car quand je considere que par son avarice il a allumé et entretenu la guerre en toute la Chrétienté, et s'est estudié à ruiner ses voisins, et non point le Turc, je ne puis penser qu'autre que le diable ait esté autheur de leurs voyages.*"

Colonists too proud to labour.

"—*S'ils ont eu de la famine,*" says LESCARBOT of the early French colonists, "*il y a eu de la grande faute de leur part de n'avoir nullement cultivé la terre, laquelle ils avoient trouvée découverte. Ce qui est un prealable de faire avant toute chose à qui veut s'aller percher si loin de secours. Mais les François, et presque toutes les nations du jour d'hui (j'entens de ceux qui ne sont nais au labourage) ont cette mauvaise nature, qu'ils estiment deroger beaucoup à leur qualité de s'addonner à la culture de la terre, qui neantmoins est à peu près la seule vacation où reside l'innocence. Et de là vient que chacun fuiant ce noble travail, exercice de noz premiers peres, des Rois anciens, et des plus grands Capitaines du monde, et cherchant de se faire Gentil-homme aux dépens d'autrui, ou voulant apprendre tant seulement le metier de tromper les hommes, ou se gratter au soleil, Dieu ôte sa benediction de nous, et nous bat aujourd'hui, et des long-temps, en verge de fer; si bien que le peuple languit miserablement en toutes parts; et voyons la France remplie de gueus, et mendians de toutes especes, sans comprendre*

un nombre infini qui gemit souz son toict, et n'ose faire paroitre sa pauvreté."—Histoire de la Nouvelle France, p. 540.

Game Laws derived from Noah.

Lescarbot derives the game laws from the authority given to Noah over every beast of the earth and every fowl of the air! "*Sur ce privilege voici le droit de la Chasse formé; droit le plus noble de tous les droits qui soient en l'usage de l'homme, puis que Dieu en est l'autheur. Et pour ce ne se faut emerveiller si les Roys et leur Noblesse se le sont reservé par une raison bien concluante, que s'ils commandent aux hommes, à trop meilleure raison peuvent-ilz commander aux bêtes. Et s'ils ont l'administration de la justice pour juger les mal-faicteurs, domter les rebelles, et amener à la societé humaine les hommes farouches et sauvages; à beaucoup meilleure raison l'auront-ils pour faire le même envers les animaux de l'air, des champs et des campagnes.—Et puis que les Rois ont esté du commencement eleuz par les peuples pour les garder et defendre de leurs ennemis tandis qu'ilz sont aux manœuvres, et faire la guerre en tant que besoin est pour la reparation de l'injure, et repetition de ce qui a esté mal usurpé, ou ravi; il est bien seant et raisonnable que tant eux que la Noblesse qui les assiste et sert en ces choses, ayent l'exercice de la Chasse, qui est un image de la guerre, afin de se degourdir l'esprit, et estre toujours à l'erte prêt à monter à cheval, aller au devant de l'ennemi, lui faire des embuches, l'assaillir, lui donner la chasse, lui marcher sur le ventre.*"—Histoire de la Nouvelle France, p. 808.

Sanctorum Cod-fish.

"*Nos ditz bons Religieux, comme les Cordeliers de Sainct Malo, et autres des villes maritimes, ensemble les Curez, peuvent dire qu'en mangeant quelquefois du poisson ilz mangent de la viande consacrée à Dieu. Car quand les Terre-neuviers rencontrent quelque Morüe exorbitamment belle, ils en font un Sanctorum (ainsi l'appellent-ilz) et la voüent et consacrent à Monsieur Sainct François, Sainct Nicolas, Sainct Lienart, et autres, avec la tête, comme ainsi soit que pour leur pecherie ilz jettent les têtes dedans le mer.*"—Lescarbot, Histoire de la Nouvelle France, p. 831.

Our Practice should answer to our Prayers.

"In a word, let our practice answer to our prayers, let us live like Christians, and as becomes the members of so excellent a Church. And if we do so, our prayers will be acceptable to God, and bring down a blessing not only upon ourselves, but upon our Church and State too, and we shall see peace in Sion, and prosperity in our Israel."—Bishop Bull, vol. 1, p. 345.

Subsistence of the Poor.—1721.

"I have not known anywhere in the country, that a husband, his wife and three or four children, have asked any relief from the parish, if the whole labour of such a family could procure £20 per annum. So that £4 per head is the common annual subsistence of working people in the country." 1721.—*British Merchant*, vol. 1, p. 263.

Brougham's Rant about Juries.

"In his mind," said Mr. Brougham (Times, Friday, 8 Feb. 1828), "that man was guilty of no error,—he was a party to no exaggeration,—he was led by his fancy into no extravagance,—who had said that all they saw about them, Lords and Commons, the whole machinery of the State, was designed to bring twelve men into the Jury-box, to decide on questions connected with liberty and property. Such was the cause of the establishment of Government; such was the use of Government. It was that purpose which could alone justify restraints on general liberty,—it was that alone which could justify any interference with the freedom of the subject."

Why Enthusiasm succeeds better than sober Religion.

"Enthusiasm fills the conventicle and empties the church; silly people dance after its pipe, and are lured by it from their lawful, orthodox teachers, to run they know not whither, to hear they know not whom, and to learn they know not what. And till the minds of men are better informed, and possessed with righter notions of things, it is impossible they should ever be brought to any regular and sober religion."—Bishop Bull, vol. 1, p. 255.

Morality of Protestantism.

"The Protestant Religion seems to have an unquestioned *title* to the first introducing a strict Morality among us; and 'tis but just to give the honour of it where 'tis so eminently due. Reformation of Manners has something of a natural consequence in it from Reformation in Religion. For since the principles of the *Protestant* Religion disown the Indulgencies of the *Roman* Pontiff, by which a thousand Sins are, *as venial crimes*, bought off, and the Priest, to *save God Almighty the trouble*, can blot them out of the Account before it comes to his hand; common Vices lost their charter, and men could not sin at so cheap a rate as before. The Protestant Religion has in itself a natural tendency to Virtue, as a standing testimony of its own Divine Original; and accordingly it has suppressed Vice and Immorality in all the countries where it has had a footing; it has civilized Nations, and reformed the very *tempers* of its professors; Christianity and Humanity have gone hand in hand in the world; and there is so visible a difference between the other civilized Governments in the world, and those who now are under the Protestant Powers, that it carries its evidence in itself."—Defoe's *Poor Man's Plea*, p. 111.

Defoe on Dissent.—When justifiable.[1]

"*He who dissents from an Established Church on any account but from a real Principle of Conscience, is a Politick, not a Religious Dissenter.* To explain myself: He who dissents from any other reasons but such as these; that he firmly believes the said Established Church is not of the purest institution, but that he can really serve God more agreeable to his Will, and that accordingly 'tis his duty to do it so, *and no otherwise.* Nay, he that cannot die, or at least desire to do so, rather than conform, *ought to conform. Schism* from the Church of Christ is, doubtless, a great Sin; and if I can avoid it, I ought to avoid it; but if not, the Cause of that Sin carries the Guilt with it."—Defoe's *Discourse upon Occasional Conformity*, p. 143.

Defoe on the Irish Papists.

"The Popish *Irish* by a bloody Massacre of two hundred thousand *Protestants* in 1641,—by little less intended, and as much as they were able executed this late War,—have deserved, no doubt, to have been used at the discretion of the *English;* and *Oliver Cromwell* was more than once consulting to transplant the whole Nation from that Island. If he had done it, or if it had now been done, I am of the opinion, no nation in the world would have taxed us with Injustice; and I do verily think *Oliver* acted with more Generosity than Discretion in omitting it; for this is certain, that if he had done it, this last War and the expence of so much Treasure as it cost this Nation, and the Ruin of so many thousand *Protestant* Families who were driven from thence by King *James*, all the Destruction at *Londonderry*, the Sickness at *Dundalk*, and the Blood of 150,000 people, who at least, one way or other, on both sides, perished in it, had been prevented. It may be enquired

[1] A notable passage.

whither *Oliver* designed to transplant them. I could answer directly to that also; but 'tis sufficient to my purpose to say, had he cleared the Island of them, it had been no matter at all to us whither they had gone.

"I have also seen among the Letters of State written by Mr. *Milton*, who was his Secretary for the Foreign Dispatches a Letter written to the States of Holland, wherein by way of argument to prevail for some ease to the *Protestants* of *Piedmont*, he proposes a Confederacy with the *Dutch*, and all their Reformed friends, to reduce the Duke of *Savoy* to a necessity of giving better Conditions to the *Vaudois;* and seems to threaten to expel all the Roman Catholicks in *England*, *Scotland*, and *Ireland*, out of his Dominions."—DEFOE's *Lex Talionis*, p. 259.

Cornish Notions of Cattle.

"'GIVE me,' says the still prejudiced farmer, 'a snug tight bullock, with a stout frame of bone to build my flesh and fat upon, and a good thick hide to keep out the cold and wet: they be strong and hardy, Sir, cost little or nothing in keep, range the moors, live and thrive on furze and heath in summer, and in winter too, with a little straw; get as fat as moles when put on turnips; the butcher likes 'mun (them); they tallow well, and hide tells in the tanner's scale.' Such is the colloquial information you will get from the more rustic sons of agriculture, who form a pretty numerous class in Cornwall. As to Leicestershire lines of beauty, they tell you in homestead plainness, 'they won't do here;' and to argue with them would be taking the bull by the horns."—WORGAN's *Cornwall*, p. 139

Garden Fruits,—and Walks.

"WIFE, into thy garden, and set me a plot
With strawberry roots, of the best to be got;
Such growing abroad, among thorns in the wood,
Well chosen and picked, prove excellent good.

"The barberry, respis, and gooseberry too,
Look now to be planted as other things do;
The gooseberry, respis, and roses all three,
With strawberries under them, truly agree."

TUSSER, *September's Husbandry.*

"SAVE saw-dust, and brick-dust, and ashes so fine,
For alley to walk in with neighbour of thine." TUSSER.

Gardens.

"IF frost do continue, take this for a law,
The strawberries look to be covered with straw,
Laid overly, trim, upon crotches and bows,
And after uncovered, as weather allows.

"The gillyflower also, the skilful do know,
Doth look to be covered in frost and in snow;
The knot and the border, and rosemary gay,
Do crave the like succour, for dying away."

TUSSER, *December's Husbandry.*

"IN March and in April, from morning to night,
In sowing and setting good housewives delight;
To have in a garden, or other like plot,
To trim up their house, and to furnish their pot." TUSSER.

Error, whence in different Classes.

"L'ERREUR est de toutes les conditions, de tous les âges; mais parmi le peuple elle est le produit de l'ignorance; dans les classes élevées elle est l'effet de l'imagination. Les uns n'étendent pas assez le domaine de la pensée; les autres l'étendent au-delà de ses justes bornes. On s'égare, parcequ'on ne veut pas se renfermer dans le cercle modeste de la raison et du jugement."—SALGUES, *Des Erreurs et des Préjugés, Préface.*

More Crime in Villages than in Towns.

"Voulez-vous savoir si les mœurs de la campagne sont plus douces, plus généreuses que celles de la ville? consultez les gens de loi, et demandez-leur quelle est, dans la société, la classe la plus disposée aux querelles, à la mauvaise foi, à la cupidité; ils vous répondront que dix villages valent mieux pour enrichir un avocat que toute la clientelle d'une grande ville. Quand le peuple français est devenu souverain, son sceptre fut-il plus redoutable dans les villes que dans les campagnes? Où trouverez-vous des incendies plus fréquens, des dévastations de propriétés plus nombreuses qu'à la campagne? J'ai fait, sur les registres d'un tribunal de province, le relevé des procès jugés pendant dix ans, et je puis assurer que j'ai constamment trouvé que l'humeur querelleuse des campagnards est à celle des habitans de la ville comme vingt-cinq à un, toutes choses égales." — Salgues, *Des Erreurs et des Préjugés*, p. 374.

All Heresies founded on Scripture.

"Il n'y eut jamais aucune heresie pour si profane qu'elle fût, qui ne se soit appuyée sur des paroles formelles de l'Escriture saincte. C'est un pays de conqueste que la Bible; une forest esgalement ouverte aux larrons et aux buscherons; une prerie comme aux faucheurs pour y trouver de l'herbe, aux cicoignes pour y trouver des serpens, et aux asnes pour y trouver des chardons." — Garasse, *Doctrine Curieuse*, p. 184.

Unbelievers of his Age.

"A voir les deportemens de nos nouveaux dogmatisans, et entendre leurs discours, il est certain qu'ils ne sont pas heretiques, à tout le moins ne sont-ils ny Huguenots ny Lutheriens; car ils vont quelquesfois à la Messe quand ils s'en souviennent; quelquesfois ils se confessent, Dieu sçait comment; quelquesfois ils frequentent les Religieux, pour leur demander à l'oreille s'ils croyent en Dieu; ils entendent quelquesfois les predications pour les traduire en risée, lors qu'ils sont eschauffez de vin; ils disent mal des Huguenots, et soustiennent qu'il ne leur faut parler que par la bouche des canons: ils les estiment des bestes, et je croy qu'ils ne s'abusent point."—Garasse, *Doctrine Curieuse*, p. 215.

Rent-corn.

"Rent-corn whoso payeth as worldlings would have,
So much for an acre, must live like a slave:
Rent-corn to be paid for a reas'nable rent
At reas'nable prices, is not to lament."

Tusser, *Good Husbandly Lessons.*

Husbandly Fare.

"Now leeks are in season, for pottage full good,
And spareth the milch cow, and purgeth the blood;
These having with peason for pottage in Lent,
Thou sparest both oatmeal and bread to be spent.

"Tho' never so much a good housewife doth care,
That such as do labour have husbandly fare;
Yet feed them and cram them till purse do lack chink,
No spoonmeat no bellyfull, labourers think."

Tusser, *March's Husbandry.*

Character of the Irish in Spain.

"*Es justo se repare, en que aunque los Irlandeses es gente muy Catolica, y de no dañadas costumbres, son muchos los que han venido á España, sin que en tanto numero se halle uno que se aya aplicado á las artes, o al trabajo de la labranza, ni á otra alguna ocupacion, mas que á mendigar; siendo grava-*

men y carga de la Republica. Justissimo es amparar á los que por causa de la Fe han dexado su patria; pero tambien lo es, que ellos se apliquen á exercer en España las mismas artes y oficios que tenian en su tierra, siendo impossible que en tanto numero de gente fuessen todos nobles y holgazanes, como lo quieren ser acá."—NAVARRETE, Conservacion de Monarquias, disc. 7, p. 57.

Listeners scarce in France.

IT is no rare thing to be a good listener in England, but it appears to have been so in France when BRISSOT began his endeavours to republicanize the French nation. Describing the character of Franklin, he says: "*Franklin eut du génie; mais il eut des vertus, mais il étoit simple, bon, modeste surtout. Ah, quel talent peut se passer de modestie? Il n'avoit pas cette orgueilleuse âpreté dans la dispute qui repousse dédaigneusement toutes les idées des autres; il écoutoit. Il écoutoit, entendez-vous, lecteur? Et pourquoi ne nous a-t-il pas laissé quelques idées sur l'art d'écouter?*"—Nouveau Voyage dans les Etats-Unis, tom. 1, p. 331.

Cows' Disease in the Tail.

Cows are liable to a disease which in the North of England is called the worm in the tail, wherefore I have never heard; and the cause of the disease is now considered as inexplicable as the cure. The animal is observed not to feed; the teeth are found very loose; and in some part of the tail, for the length of three or four inches, the bone seems to be softened and becomes as flexible as flesh. When this is ascertained, a circular incision is made in the middle of the softened part, through all the integuments, quite down to the place of the bone, and sometimes a longitudinal one, the whole length of the softened part; tar and salt are put into the wound, which is then bandaged up; in a few days the teeth become fast, the animal takes to its food again, and when the bandage is removed the tail is as bony as ever. The friend by whom I was informed of this singular fact, tells me that he has never seen it noticed in any book of Natural History or Physiology. Yet both the disease and the mode of cure have been known from time immemorial in England, for they are thus noticed by TUSSER, in his January's Husbandry:

"Poor bullock with browsing and naughtily fed,
Scarce feedeth, her teeth be so loose in her head;
Then slice ye the tail where ye feel it so soft,
With soot and with garlic bound to it aloft."

Tusser's Advice.

"Make Money thy drudge, for to follow thy work;
Make Wisdom comptroller, and Order thy clerk;
Provision cater, and Skill to be cook;
Make steward of all, pen, ink, and thy book.

"Make hunger thy sauce, as a med'cine for health,
Make thirst to be butler, as physic for wealth;
Make eye to be usher, good usage to have;
Make bolt to be porter, to keep out a knave.

"Make husbandry bailiff, abroad to provide;
Make huswifery daily, at home for to guide;
Make coffer, fast locked, thy treasure to keep;
Make house to be suër, the safer to sleep.

"Make bandog thy scoutwatch, to bark at a thief;
Make courage for life, to be capitain chief;
Make trap-door thy bulwark, make bell to be gin,
Make gunstone and arrow shew who is within." TUSSER, p. xxiv.

Corn Harvest divided.

"Corn Harvest, equally divided into ten parts:

"One part cast forth, for rent due out of hand.
One other part, for seed to sow thy land.
Another part, leave parson for his tithe.
Another part, for harvest sickle and scythe.
One part, for plough-wright, cart-wright, knacker, and smith.
One part, to uphold thy teams that draw therewith.
One part, for servant, and workmen's wages, lay.
One part likewise, for fill-belly, day by day.
One part thy wife, for needful things, doth crave.
Thyself and child, the last one part would have.

"Who minds to quote
Upon this note,
May easily find enough
What charge and pain,
To little gain,
Doth follow toiling plough.

"Yet farmer may
Thank God and say,
For yearly such good hap,
Well fare the plough,
That sends enow
To stop so many a gap."

Tusser, p. 195.

Literature effeminating the Germans and English.

"At jam in Germaniâ omnia propalantur et divulgantur; unde factum est inibi, ut quilibet sibi nova biblia cudat, Imperium in ruinam abeat, et luxu omnia diffluant. Nisi etiam metus ex Catholicis Belgas in armis detinuisset, tam effœminati hodie essent quàm sunt Germani: idem et accideret Anglis; ut sperandum sit, illos, ni bello forsan orto exerceantur, citò interituros omnes, postquam molles, imbelles et discordes facti fuerint,—tantoque magis quòd hæresis illorum, liberum arbitrium negans, omni rationi politicæ repugnet."—Campanella, *De Monarchiâ Hispanicâ*, p. 273.

Size of Farms.

Generally speaking, a farm may be deemed too large if it be beyond the power of one man to attend to the whole of its details. A middle man cuts off the sympathy and connection between the labourer and the master: and where a master and an overseer are both required, one is engrossing what might suffice for giving independent employment to two. This however should not be insisted on too strictly; because a few large farmers give respectability to the profession, form a link between the proprietors and occupiers, and keep open the chances of learning and introducing farther improvements.

On the other hand, a farm ought not to be less than will keep a man in full employment; for he who pursues two professions, seldom does either well. But so much depends upon circumstances, that on good land a rent of £200 might be paid without employing half a man's time; and on a poor grass farm, two thousand acres, and £1000 rent, might not give too much employment.

Corn Laws.

In equitable compensation, the grower must be protected against import when corn is plentiful.

Against this the Political Economist reasons thus. When a tax is laid on foreign corn, it is paid by all, but the profit is exclusively reaped by the landed interest. When a bounty is paid on foreign imported corn (as in 1801) it is paid equally by all who want the commodity, and not by the landed interest more than by others, though they alone had reaped advantage by the duty. Where then is the equitable compensation?

The fallacy here lies in supposing that the landed interest alone reaps the benefit. When a tax is laid on foreign corn, or even a bounty paid on exportation, the steady application of Capital to Agriculture is encouraged, and that application improves the land already cultivated and brings more into culture. The high prices from 1795 to the end of the war produced about 2000 Inclosure Acts. (At 250 acres each, 500,000 acres reclaimed from waste land, or laid into severalty.) The tax on foreign corn therefore, and the bounty on exportation, produce more corn, increase the agricultural prosperity of the nation, and benefit all other classes, not by that prosperity alone (though without it no other class can be prosperous), but by keeping provisions at a steady price, which is the greatest of all blessings to all, especially in a manufacturing nation. At present, riot and insurrection are but just avoided, and continually threatened. And the discouragement of agriculture during the last four or five years,[1] has already diminished the state of tillage by more than all the seed corn of the next year; four bushels *minus* per acre is the worsened estimate.

Irrigation—when introduced.

The system of watering meadows was said soon after the Restoration to have "become one of the most universal and advantageous improvements in England within few years." One of the objections to it at that time was, that as farmers "from a greedy and covetous principle suffered the grass to stand so long on the watered meadows," it became "much discoloured, and grew *hawny*,[2] and neither so toothsome nor wholesome as that on unwatered meadows; which brought an ill name on the hay."—*Mystery of Husbandry*, p. 17.

[1] This, from its place in the MSS., appears to have been written in 1828. Ed.

[2] Perhaps *hawny*, i. e. stalky.

Wool coarsened by rich Pasture.

A statement which contradicts this conclusion occurs in Carew's Survey of Cornwall: there it is said: "What time the shire, for want of good manurance, lay waste and open, the sheep had generally little bodies, and coarse fleeces, so as their wool bare no better name than of Cornish hair, and for such hath (from all auncienty) been transported without paying custom. But since the grounds began to receive inclosure and dressing for tillage, the nature of the soil hath altered to a better grain, and yieldeth nourishment in greater abundance and goodness to the beasts that pasture thereupon: so as by this means (and let not the owners' commendable industry turn to their surchargious prejudice, lest too soon they grow weary of well doing) Cornish sheep come but little behind the eastern flocks for bigness of mould, fineness of wool, often breeding, speedy fatting, and price of sale; and in my conceit, equal if not exceed them, in sweetness of taste, and freedom from rottenness and such other contagions."—Fol. 23, edition of 1769.

It must be suspected that there had been a gradual change of breed of which Carew was not aware, and which his countrymen kept as secret as they could, that they might escape the tax on exportation. It appears by his farther account that there were three breeds in Cornwall: "Most of the Cornish sheep," he says, "have no horns, whose wool is finer in quality, as that of the horned more in quantity; yet in some places of the county there are that carry four horns."

Church Leases.

A church lease contains not in it that temptation to sluggishness resulting from very low rents, which a tenant suspects may be raised upon him if he improves the appearance of the farm.

It has been observed that with regard

to Church lands now, whatever it may formerly have been, this is not suspicion, but a knowledge or calculation. At every seven years' end, an agent values, and the fine for renewal is exactly in proportion to the improvement in value, whether that improvement has been produced by market or cultivation. When short leases are granted by lay proprietors, they keep in repair, and generally contribute to any great improvement, as drains, &c. Church proprietors never do either.

In reply to this it is admitted that Church property increases in value to the Church, as it improves; but this is *magno intervallo*, and little touches the improver, who is sure of enjoying his improvements for one-and-twenty years if he pleases, and who cannot be injured by compromise, at his own pleasure, every seven years,—when he pays half a year's purchase for seven years future, at the end of fourteen. Thus he possesses half the value of the freehold. Repairs are of course taken into account in the septennial fine, for the Church lessee must not be considered as a tenant at will.

Kittens, how kept clean.

A FRIEND has noticed to me a remarkable fact, which I do not remember anywhere to have read of, though it must have been popularly known ever since the cat has been domesticated. Kittens have no evacuation whatever, till they are old enough to run about; nature having thus provided for cleanliness, in a case where it is necessary, and could in no other way be preserved. Farther observations may be expected to shew that the same provision is extended to all creatures the young of which are incapable of locomotion, if this excretion was offensive, and if it would be impossible for the dam to keep them and their beds clean.

Heresy takes a Course through Atheism to the true Faith.

"*Omnis autem hæresis cùm ad atheismum delapsa est, per sapientem prophetam (quales in Italiâ fuerunt Thomas, Dominicus, Scotus et alii) in veritatis viam reducitur. Habent enim hæreses periodum suam ad modum Rerumpublicarum, quæ à regibus in tyrannidem, à tyrannide in statum optimatium, et inde in oligarchiam, atque tandem in democratiam, et in fine rursus in statum regium, aut etiam tyrannicum, circumaguntur ac revolvuntur.*"—CAMPANELLA, De Monarchiâ Hispanicâ, p. 274.

Universities decried.

"WHENEVER," says CARTE (Introduction to the Life of Ormond, p. xxxviii), "a set of proud fellows that will suffer nobody to know more, or think otherwise, than themselves; or of young and vain ones, that fancy themselves to be finely accomplished, because they have learned to chatter a foreign language, and have seen some fine building abroad in countries with regard to the commerce, laws, police, and constitution whereof they perhaps never asked a question, nor made an observation; shall so far prevail, as to put an University education out of countenance, and cause it to be generally disused; their lay posterity will probably owe it to them, that they are necessitated to be as illiterate, and withal full as insignificant, as any of their ancestors."

Mountjoy in Ireland.

LORD MOUNTJOY'S army, says SIR JOHN DAVIES, "did consist of such good men of war, and of such numbers, being well nigh 20,000 by the poll, and was so royally supplied and paid, and continued in full strength so long a time, as that it brake and absolutely subdued all the lords and chieftains of the Irishry, and degenerate or

rebellious English. Whereupon the multitude, who ever loved to be followers of such as could master and defend them, admiring the power of the crown of England, being brayed, as it were, in a mortar, with the sword, famine and pestilence altogether, submitted themselves to the English government, received the laws and magistrates, and most gladly embraced the king's pardon and peace in all parts of the realm, with demonstration of joy and comfort, which made indeed an entire, perfect and final conquest of Ireland. And though upon the finishing of the war, this great army was reduced to less numbers, yet hath his majesty in his wisdom thought it fit still to maintain such competent forces here, as the Law may make her progress and circuit about the realm, under the protection of the Sword (as *Virgo* the figure of Justice is by *Leo* in the Zodiack), until the people have perfectly learned the lesson of obedience, and the conquest be established in the hearts of all men."—P. 53.

Prophecy of its complete Conquest — a little before Doomsday.

"The conquest at this time doth perhaps fulfill that prophecy wherein the four great Prophets of Ireland do concur, as it is recorded by Giraldus Cambrensis, to this effect: That after the first invasion of the English, they should spend many ages *in crebris conflictibus, longoque certamine et multis cædibus.* And that *Omnes ferè Anglici ab Hibernià turbabuntur; nihilominus orientalia maritima semper obtinebunt. Sed vix paulò ante diem Judicii, plenum Anglorum populo victoriam compromittunt, Insulâ Hibernicâ de mari usque ad mare de toto subactâ et incastellatâ.*"—Sir John Davies, p. 55.

Effect of suckling Sheep by Goats, upon the Wool.

"*Cosa es maravillosa lo que se experimenta cada dia, que si el cordero mama leche de cabra, le sale la lana aspera y intratable, y al reves, si al cabrito crian con leche de ovejas, se le ablanda el pelo.*"—Yepes, *Coronica General de S. Benito*, — Valladolid, 1621, tom. 7, fol. 134.

Bouchet, in like manner says, "*on voit les aigneaux nourris de laict de chevre avoir la laine plus rude que ceux qui sont alaictez d'une brebis, qui ont le poil plus mol.*"—*Serees*, liv. 2, ser. 24, p. 519.

Both the grave Benedictine and the whimsical Sieur de Brocourt deduce the same conclusion from the assumed fact; and because disease may be communicated in the nurse's milk, argue that the moral as well as the physical nature is affected by it. Bouchet says that dogs, if suckled by a wolf, become ferocious; and that lions, when fed with milk either of the cow or the goat, become tame (p. 518); and that *les enfans nourris par une chevre sont habiles et legers; s'ils sont alaictez d'une brebis, ils seront plus mollets, delicats et douillets que les autres; et ceux qui sont nourris de laict de vache, seront plus forts que les uns et les autres* (p. 536). And Yepes, after relating the effects which, according to him, are produced upon lambs and kids by having foster-mothers of a different kind, says, *Pues no tiene menos fuerza la leche de las amas en los niños, y se ve de ordinario, que qual han sido las inclinaciones y costumbres de las amas que crian, estas conservan siempre las criaturas á quien dieron el pecho.*

Campanella, in his curious directions for providing the Universal Monarchy of Spain with a proper heir, advises thus: "*Filio recens nato generosa mulier admovenda est, quæ mammas illi det; imo etiam sapiens, et virago aliqua; nam mores unâ cum nutricis lacte imbibuntur.*" — De Monarchiâ Hispanicâ, cap. 9.

Skiddaw.

Mrs. Radcliffe "everywhere met gushing springs;" but her whole description of the ascent must have been worked up

from recollection, and might have been more fitly introduced in one of her romances than in the relation of an actual tour.

"Sometimes," she says, "we looked into tremendous chasms, where the torrent, heard roaring long before it was seen, had worked itself a deep channel, and fell from ledge to ledge, foaming and shining amidst the dark rock. These streams are sublime from the length and precipitancy of their course, which, hurrying the sight with them into the abyss, acts as it were in sympathy upon the nerves, and to save ourselves from following, we recoil from the view with involuntary horror. Of such however we saw only two, and those by some departure from the usual course up the mountain."—It must have been by a wide departure, and by a course which no person since has been so fortunate as to discover.

"About a mile from the summit," says Mrs. Radcliffe, "the way was indeed dreadfully sublime, lying, for nearly half a mile, along the ledge of a precipice, that passed with a swift descent, for probably near a mile, into a glen within the heart of Skiddaw; and not a bush or a hillock interrupted its vast length, or by offering a midway check in the descent, diminished the fear it inspired. The ridgy steeps of Saddleback formed the opposite boundary of the glen, and though really at a considerable distance, had, from the height of the two mountains, such an appearance of nearness, that it almost seemed as if we could spring to its side. How much too did simplicity increase the sublime of this scenery, in which nothing but mountain, heath, and sky, appeared. But our situation was too critical, or too unusual, to permit the just impressions of such sublimity. The hill rose so closely above the precipice as scarcely to allow a ledge wide enough for a single horse. We followed the guide in silence, and till we regained the more open wild, had no leisure for exclamation."

Thus this authoress describes what is literally the easiest part of the whole ascent, a part where there is neither precipice nor danger, nor appearance of danger. Presently she makes the Solway fifty miles distant, and tells us that she "spanned the narrowest part of England, looking from the Irish Channel on one side, to the German Ocean on the other, which latter was, however, so far off as to be discernible only like a mist!"

"— Under the lea of an heaped-up pile of slates, formed by the customary contribution of one by every visitor, we found an old man sheltered, whom we took to be a shepherd, but afterwards learned he was a farmer, and, as people in this neighbourhood say, *a states-man*, that is, had land of his own. He was a native and still an inhabitant of an adjoining vale; but so laborious is the enterprize reckoned, that though he had passed his life within view of the mountain, this was his first ascent."

It is possible that Mrs. Radcliffe's guide might have thought it became him to see the German Ocean, if she expected to see it; and for the same reason he might have seen the Isle of Wight also, if it had been asked for. But the notion that the ascent of Skiddaw is esteemed by the people of the country a laborious enterprize, must have been her own; and her account of the torrents and the precipices is as purely fictitious as anything in the Mysteries of Udolpho. Yet I have little doubt that she imposed upon herself, by magnifying everything through the mists of memory.

Breakfast abolished in Holinshed's days.

"Heretofore there hath been much more time spent in eating and drinking than commonly is in these days; for whereas of old we had breakfasts in the forenoon, beverages or nuntions after dinner, and thereto rear suppers generally when it was time to go to bed,—now these odd repasts, thanked be God, are very well left, and

each one in manner (except here and there some young hungry stomach that cannot fast till dinner time) contenteth himself with dinner and supper only."—*Harrison in* Holinshed, vol. 1, p. 287.

Excursive Readers.

"The analogy between body and mind," says Boswell, when speaking of Johnson's excursive reading, "is very general; and the parallel will hold as to their food, as well as any other particular. The flesh of animals who feed excursively is allowed to have a higher flavour than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts, and men who are confined in cells and colleges to stated tasks?"—*Croker's* Boswell, vol. 1, p. 28.

Thames Water.

Those persons who ascribe the superiority of the London porter over that which is brewed in any other part of the kingdom, to the Thames water, have not perhaps asked themselves what occasions this difference in the quality of the water.

The fact however was known, and applied as far as it could be, in former times. "Our brewers," says Harrison, "observe very diligently the nature of the water which they daily occupy, and soil through which it passeth; for all waters are not of like goodness, and the fattest standing water is always the best. For although the waters that run by chalk or cledgy soils be good, and next unto the Thames water (which is most excellent), yet the water that standeth in either of these is the best for us that dwell in the country, as whereon the sun lieth longest, and fattest fish is bred."—Holinshed, vol. 1, p. 286.

Metheglin and Mead.

"The Welsh," says Harrison, "make no less account of metheglin (and not without cause if it be well handled) than the Greeks did of their ambrosia or nectar, which for the pleasantness thereof, was supposed to be such as the gods themselves did delight in. There is a kind of swish-swash made also in Essex and divers other places, with honeycombs and water, which the homely country wives, putting some pepper and a little other spice among, call mead; very good in mine opinion for such as love to be loose-bodied at large, or a little eased of the cough; otherwise it differeth so much from the true metheglin, as chalk from cheese. Truly it is nothing else but the washing of the combs when the honey is wrung out; and one of the best things that I know belonging thereto is, that they spend but little labour and less cost in making of the same, and therefore no great loss if it were never occupied."—Holinshed, vol. 1, p. 286.

Effect of the Discovery of America, through the Wealth that it introduced.

"Vere affirmare possumus, mundum novum quodammodo perdidisse mundum veterem: nam mentibus nostris avaritiam insevit, et mutuum amorem inter homines extinxit. Quilibet enim solo auri amore flagrat; hinc facti sunt fraudulenti, fidemque sæpe pretio vendiderunt et revendiderunt, videntes pecuniam passim prævalere et in admiratione haberi; et scientias sacrasque conciones nummis postposuerunt, agriculturæque cum cæteris artibus valedixerunt, mancipantes seipsos fertilitati pecuniæ et divitum domibus. Produxit pariter magnam inæqualitatem inter homines, reddens illos aut nimis divites, unde insolentia, vel nimis pauperes, unde invidia, latrocinia et aggressiones. Hinc pretia frumenti, vini, carnium, olei, et vestimentorum, supra modum adaucta sunt, quia nemo illarum rerum mercaturam exercet,

unde penuria. Et pecuniæ interim expenduntur; adeo ut inopes, tantis expensis haud sufficientes, in servitutem se præcipitant, vel etiam profugiunt aliquo latrocinatum aut militatum, impulsi paupertate, non amore regis aut religionis; sæpeque etiam signa deserunt, aut commutant; nec dant operam liberis per legitima matrimonia, cùm tributa exolvere nequeant; aut certè omnem movent lapidem, ut in cœnobia pro monachis aut concionatoribus recipiantur." —CAMPANELLA, *De Monarchiâ Hispanicâ*, cap. 16, p. 113-4.

Change in the Management of Estates after Wat Tyler.

"THIS Lord continued the practice of his ancestors in farming his own demesnes, and stocking them with his own cattle, servants, &c. under oversight of reeves, who were chosen at the Halimot Court of the manor, and were bound to the collection of the lord's rents, by the tenure of their copyholds, till the eighth of Richard II.; when, chiefly through the insurrection of Wat Tyler, and generally of all the Commons of the land, he began to tack other men's cattle in his grounds, by the week, month, or quarter, and to all his meadow-grounds by the acre; and so this land continued, part let out and joysted for the rest of that King's reign, and after in the time of Henry IV. let out by the year, still more and more by the acre, as he found chapmen and price to his liking; and so left his estate, 5 Henry V., when he died.

"But in the next reign his nephew and heir male, the Lord James, in the times of Henry VI. and Edward IV., as did all the other great lords and lords of manors through the whole kingdom, and after to this day, did let out their manor-houses and demesne lands, sometimes at rack-rents, improved rents, according to the estimate of the times, and sometimes at smaller rents, taking a fine of their tenants, as they agreed, which is the general course of husbandry in this present day. The plague and trouble of toyle and hind servants was very great." — SMYTH'S *Lives of the Berkeleys*, &c., p. 144.

Number of Churches founded by the Berkeleys.

"IT is an eminent ensign of the greatness and pious merits of this family, that one no more travelled than myself should have seen above one hundred churches and oratories in the counties of Gloucester and Somerset, and in the cities of Gloucester, Bristol, and Bath (besides as many more in other counties and places, as mine acquaintance have faithfully related to me), having their coats of arms and escutcheons, yea some their pictures, set up in their windows and walls, in and before this Lord's days, and their crosses *formées* in their true bearings."—SMYTH'S *Lives of the Berkeleys*, &c., p. 148.

[*Gray, against Materialism.*]

"I AM as sorry as you seem to be, that our acquaintance harped so much on the subject of materialism, when I saw him with you in Town, because it was plain to which side of the long-debated question he inclined. That we are indeed mechanical and dependent beings, I need no other proof than my own feelings; and from the same feelings I learn, with equal conviction, that we are not *merely* such: that there is a power within that struggles against the force and bias of that mechanism, commands its motion, and, by frequent practice, reduces it to that ready obedience which we call *habit;* and all this in conformity to a preconceived opinion (no matter whether right or wrong), to that least material of all agents, a Thought. I have known many in his case who, while they thought they were conquering an old prejudice, did not perceive they were under the influence of one far more dangerous; one that furnishes

us with a ready apology for all our worst actions, and opens to us a full licence for doing whatever we please: and yet these very people were not at all the more indulgent to other men (as they naturally should have been); their indignation to such as offended them, their desire of revenge on anybody that hurt them, was nothing mitigated: in short, the truth is, they wished to be persuaded of that opinion for the sake of its convenience, but were not so in their heart; and they would have been glad (as they ought in common prudence) that nobody else should think the same, for fear of the mischief that might ensue to themselves. His French author I never saw, but have read fifty in the same strain, and shall read no more. I can be wretched enough without them. They put me in mind of the Greek sophist that got immortal honour by discoursing so feelingly on the miseries of our condition, that fifty of his audience went home and hanged themselves; yet he lived himself (I suppose) many years after in very good plight."—*The Works of* Thomas Gray, vol. 2, p. 312.

Farmers open to Conviction, but necessarily and wisely cautious.

"With regard to a farther dissemination of knowledge among the farmers, however fashionable it may be to stigmatize them as ignorant and obstinate, because they do not adopt the wild theories and hypothetical opinions of modern writers on husbandry, still, so far as the observation of the Surveyor extends generally, he has met with but few instances of that invincible ignorance so commonly asserted, or of any judicious and actual improvement being made clear to the judgement of the farmer, that he has not gradually and ultimately adopted. In truth, the farmer has by far too much at stake, to be easily seduced from the course of husbandry pursued by his forefathers, and which, by his own practice, has yielded to him the means of raising his family, paying his rent, tradesmen's bills, and meeting the parochial payments, to forego the certain means of procuring these supplies, in order to pursue a different system of management dressed up in all the parade of science, and altogether in a language he does not comprehend; but let the advantages of a superior management be once demonstrated to his understanding by a series of beneficial results, and there is an absolute certainty of his soon becoming a convert to the better practice. But he well knows, that in addition to the ordinary risks and casualties of stocks and seasons, and to which upon all occasions he must patiently be resigned, the miscarriage of one crop only, conducted on a new and untried system in the neighbourhood, would not only involve him in ruin, but the calamity would be augmented by the mortifying scorn and unfeeling triumph of his neighbours, for being, or pretending to be, so much wiser than themselves. It is therefore of the utmost importance that attention should be paid by country gentlemen in furnishing examples of superior management to their tenantry and neighbours, and which, whenever proved to be such, will never fail of being ultimately adopted by them."—Vancouver's *Survey of Devon*, p. 431.

Keswick.

"We cast about by St. Bees to Derwentset haven, whose water is truly written Dargwent or Derwent. It riseth in the hills about Borrodale, from whence it goeth into the Grange, thence into a lake, in which are certain islands, and so unto Keswijc, where it falleth into the Bure, whereof the said lake is called Bursemere, or the Burthmere pool. In like sort the Bure or Burthmere water, rising among the hills, goeth to Tegburthesworth, Forneside, St. John's, and Threlcote, and there meeting with a water from Grisdale by Wakethwate, called Grise, it runneth to Burnesse, Keswijc, and there receiveth the Darwent.

From Keswijc in like sort it goeth to Thorneswate, and (there making a plash) to Armanswate, Isell, Huthwate, and Cokermouth, and here it receiveth the Cokar, which rising among the hills cometh by Lowsewater, Brakenthwate, Lorton, and so to Cokarmouth town, from whence it hasteth to Bridgeham, and receiving a rill called the Wire, on the south side, that runneth by Dein, it leaveth Samburne and Wirketon behind it, and entereth into the sea.

"Leland saith that the Wire is a creek where ships lie off at rode, and that Wirketon or Wirkington town doth take his name thereof. He addeth also that there is iron and coals, beside lead ore, in Wiredale. Nevertheless the water of this river is for the most part sore troubled, as coming through a suddy or soddy moor, so that little good fish is said to live therein."—HOLINSHED's *Chronicles,—England*, vol. 1, p. 147.

Flooded Meadows producing bad Grass.

"OUR meadows are either bottoms (whereof we have great store, and those very large, because our soil is hilly) or else such as we call land-meads, and borrowed from the best and fattest pasturages. The first of them are yearly and often overflown by the rising of such streams as pass through the same, or violent falls of land waters, that descend from the hills about them. The other are seldom or never overflown, and that is the cause wherefore their grass is shorter than that of the bottoms, and yet is it far more fine, wholesome, and bateable, sith the hay of our low meadows is not only full of sandy cinder, which breedeth sundry diseases in our cattle, but also more rooty, foggy and full of flags, and therefore not so profitable for stover and forage as the higher meads be. The difference furthermore in their commodities is great; for whereas in our land meadows we have not often above one good load of hay, or peradventure a little more, in an acre of ground (I use the word Carrucata or Carruca, which is a wain load, and, as I remember, used by Pliny, lib. 33, cap. 11), in low meadows we have sometimes three, but commonly two or upward, as experience hath oft confirmed.

"Of such as are twice mowed I speak not, sith their latter math is not so wholesome for cattle as the first, although in the mouth more pleasant for the time; for thereby they become oftentimes to be rotten, or to increase so fast in blood, that the garget and other diseases do consume many of them before the owners can seek out any remedy, by phlebotomy or otherwise. Some superstitious fools suppose that they which die of the garget are ridden with the night mare; and therefore they hang up stones which naturally have holes in them, and must be found unlooked for; as if such a stone were an apt cock-shot for the devil to run through and solace himself withal, whilst the cattle go scot-free and are not molested by him. But if I should set down but half the toys that superstition hath brought into our husbandmen's heads in this and other behalfs, it would ask a greater volume than is convenient for such a purpose, wherefore it shall suffice to have said thus much of these things."—HOLINSHED's *Chronicles,—England*, vol. 1, p. 185.

Hell-Kettles.

"WHAT the foolish people dream of the Hell Kettles, it is not worthy the rehearsal; yet to the end the lewd opinion conceived of them may grow into contempt, I will say thus much also of those pits. There are certain pits, or rather three little pools, a mile from Darlington, and a quarter of a mile distant from the These banks, which the people call the Kettles of Hell, or the Devil's Kettles, as if he should seethe souls of sinful men and women in them. They add also, that the spirits have oft been heard to cry and yell about them, with other like talk, savouring altogether of pagan infidelity. The truth is, and of this opinion also was Cuthbert Tunstall late Bishop of Durham, a man (notwithstanding the base-

ness of his birth, being begotten by one Tunstall upon a daughter of the house of the Commers, as Leland saith) of great learning and judgement, that the coal-mines in those places are kindled, or if there be no coals, there may a mine of some other unctuous matter be set on fire, which being here and there consumed, the earth falleth in and so doth leave a pit. Indeed the water is now and then warm (as they say), and beside that, it is not clear: the people suppose them to be an hundred fathom deep. The biggest of them also hath an issue into the These, as experience hath confirmed. For Doctor Bellowes alias Belzis made report, how a duck marked after the fashion of the ducks of the bishopric of Durham, was put into the same betwixt Darlington and These bank, and afterward seen at a bridge not far from Master Clereaux' house."—Holinshed's *Chronicles,—England*, vol. 1, p. 219.

Tricks with a Jury.

"It is also very often seen, that such as are nominated to be of these inquests, do after their charge received, seldom or never eat or drink, until they have agreed upon their verdict, and yielded it up unto the judge of whom they received the charge; by means whereof sometimes it cometh to pass that divers of the inquest have been well near famished, or at least taken such a sickness thereby, as they have hardly avoided. And this cometh by practice, when the one side feareth the sequel, and therefore conveyeth some one or more into the jury, that will in his behalf never yield unto the rest, but of set purpose put them to this trouble."—Holinshed's *Chronicles, —England*, vol. 1, p. 262.

"Certes it is a common practice (if the under-sheriff be not the better man) for the craftier or stronger side to procure and pack such a quest as he himself shall like of, whereby he is sure of the issue before the charge be given: and beside this, if the matter do justly proceed against him, it is a world to see, now and then, how the honest yeomen that have bonâ-fide discharged their consciences shall be sued of an atteinct, and bound to appear at the Star Chamber; with what rigour they shall be carried from place to place, county to county, yea and sometime in carts; which hath and doth cause a great number of them to abstain from the assizes, and yield to pay their issues, rather than they would for their good meaning be thus disturbed and dealt withal. Sometimes also they bribe the bailiffs to be kept at home; whereupon poor men, not having in their purses wherewith to bear their costs, are impanelled upon juries, who very often have neither reason nor judgement to perform the charge they come for. Neither was this kind of service at any time half so painful as at this present: for until of late years (that the number of lawyers and attorneys hath so exceedingly increased, that some shifts must needs be found and matters sought out, whereby they may be set on work) a man should not have heard at one assize of more than two or three Nisi-priùs, but very seldom of an atteinct, whereas now an hundred and more of the first and one or two of the latter are very often perceived, and some of them for a cause arising of sixpence or twelvepence. Which declareth that men are grown to be far more contentious than they have been in time past, and readier to revenge their quarrels of small importance; whereof the lawyers complain not."—Holinshed's *Chronicles, — England*, vol. 1, p. 262.

The Loss of Free Trade lamented.

"In this place also are our merchants to be installed, as amongst the citizens (although they often change estate with gentlemen, as gentlemen do with them, by a mutual conversion of the one into the other), whose number is so increased in these our days, that their only maintenance is the cause of the exceeding prices of foreign

wares, which otherwise, when every nation was permitted to bring in her own commodities, were far better cheap and more plentifully to be had. Of the want of our commodities here at home, by their great transportation of them into other countries, I speak not, sith the matter will easily bewray itself. Certes among the Lacedæmonians it was found out, that great numbers of merchants were nothing to the furtherance of the state of the commonwealth: wherefore it is to be wished that the huge heap of them were somewhat restrained, as also of our lawyers; so should the rest live more easily upon their own, and few honest chapmen be brought to decay by breaking of the bankrupt. I do not deny but that the navy of the land is in part maintained by their traffic; and so are the high prices of wares kept up, now they have gotten the only sale of things, upon pretence of better furtherance of the commonwealth, into their own hands: whereas in times past when the strange bottoms were suffered to come in, we had sugar for four pence the pound, that now at the writing of this treatise, is well worth half a crown; raisins or currants for a penny, that now are holden at sixpence, and sometimes at eight pence and ten pence the pound; nutmegs at two pence halfpenny the ounce; ginger at a penny an ounce; prunes at halfpenny farthing; great raisins three pound for a penny; cinnamon at four pence the ounce; cloves at twopence; and pepper at twelve and sixteen pence the pound. Whereby we may see the sequel of things not always but very seldom to be such as is pretended in the beginning. The wares that they carry out of the realm, are for the most part broad cloths, and carsies of all colours; likewise cottons, frieses, rugs, tin, wool, our best beer, baize, bustian, mockadoes tufted and plain, rush, lead, fells, &c., which being shipped at sundry ports of our coasts, are borne from thence into all quarters of the world, and there either exchanged for other wares or ready money, to the great gain and commodity of our merchants. And whereas in times past their chief trade was into Spain, Portugal, France, Flanders, Dansk, Norway, Scotland, and Iceland, only; now in these days, as men not contented with these journies, they have sought the East and West Indies; and made now and then suspicious voyages not only into the Canaries, and New Spain, but likewise into Cathaia, Moscovia, Tartaria, and the regions thereabout, from whence (as they say) they bring home great commodities. But alas, I see not by all their travel that the prices of things are any whit abated. Certes this enormity (for so I do account of it) was sufficiently provided for, An. 9 Edward. III., by a noble estatute made in that behalf; but upon what occasion the general execution thereof is stayed or not called on, in good sooth I cannot tell. This only I know; that every function and several vocation striveth with other, which of them should have all the water of commodity run into her own cistern." — HOLINSHED'S *Chronicles*, — *England*, vol. 1, p. 274.

Luxury in Dress.

"CERTES the commonwealth cannot be said to flourish where these abuses reign; but is rather oppressed by unreasonable exactions made upon rich farmers, and of poor tenants, wherewith to maintain the same. Neither was it ever merrier with England, than when an Englishman was known abroad by his own cloth, and contented himself at home with his fine carsie hosen, and a mean slop; his coat, gown, and cloak of brown, blue, or puke, with some pretty furniture of velvet or fur, and a doublet of sad tawney, or black velvet, or other comely silk, without such cuts and gawrish colours as are worn in these days, and never brought in but by the consent of the French, who think themselves the gayest men when they have most diversities of jags and change of colours about them. Certes of all estates our merchants do least alter their attire, and therefore are most to

be commended: for albeit that which they wear be very fine and costly, yet in form and colour it representeth a great piece of the ancient gravity appertaining to citizens and burgesses; albeit the younger sort of their wives, both in attire and costly housekeeping, cannot tell when and how to make an end, as being women indeed in whom all kind of curiosity is to be found and seen, and in far greater measure than in women of higher calling. I might here name a sort of hues devised for the nonce, wherewith to please fantastical heads, as gooseturd green, pease-porridge tawney, popinjay blue, lusty gallant, the devil in the head (I should say the hedge), and such like: but I pass them over, thinking it sufficient to have said thus much of apparel generally, when nothing can particularly be spoken of any constancy thereof."—Holinshed's *Chronicles,—England*, vol. 1, p. 290.

Luxury in Furniture.

"The furniture of our houses also exceedeth, and is grown in manner even to delicacy: and herein I do not speak of the nobility and gentry only, but likewise of the lowest sort in most places of our south country, that have anything at all to take to. Certes in noblemen's houses it is not rare to see abundance of arras, rich hangings of tapestry, silver vessel and so much other plate as may furnish sundry cupboards, to the sum oftentimes of a thousand or two thousand pounds at the least; whereby the value of this and the rest of their stuff doth grow to be almost inestimable. Likewise in the houses of knights, gentlemen, merchantmen, and some other wealthy citizens, it is not geson to behold generally their great provision of tapestry, Turkey work, pewter, brass, fine linen, and thereto costly cupboards of plate, worth five or six hundred or a thousand pounds, to be deemed by estimation. But as herein all these sorts do far exceed their elders and predecessors, and in neatness and curiosity the merchant all other; so in time past, the costly furniture stayed there; whereas now it is descended yet lower, even unto the inferior artificers, and many farmers, who by virtue of their old and not of their new leases have for the most part learned also to garnish their cupboards with plate, their joined beds with tapestry and silk hangings, and their tables with carpets and fine napery; whereby the wealth of our country (God be praised therefore, and give us grace to employ it well) doth infinitely appear. Neither do I speak this in reproach of any man, God is my judge, but to shew that I do rejoice rather, to see how God hath blessed us with his good gifts; and whilst I behold how that in a time wherein all things are grown to most excessive prices, and what commodity soever is to be had is daily plucked from the commonalty by such as looked into every trade, we do yet find the means to obtain and atchieve such furniture as heretofore hath been impossible."—Holinshed's *Chronicles,—England*, vol. 1, p. 317.

Lands in Cornwall, how held in Carew's time.

"Every tenement is parcel of the demesnes or services of some manor. Commonly thirty acres make a farthing land, nine farthings a *Cornish* acre, and four *Cornish* acres a knight's fee. But this rule is overruled to a greater or lesser quantity according to the fruitfulness or barrenness of the soil. That part of the domains which appertaineth to the lord's dwelling house, they call his barten, or berton. The tenants to the rest hold the same either by sufferance, will, or custom, or by convention. The customary tenant holdeth at will, either for years, or for lives, or to them and their heirs, in divers manners according to the custom of the manor. Customary tenants for life, take for one, two, or three more lives in possession, or reversion, as their custom will bear. Somewhere the wives hold by widow's estate;

and in many places, when the estate is determined by the tenant's death, and either to descend to the next in reversion, or to return to the lord, yet will his executor or administrator detain the land, by the custom, until the next Michælmas after, which is not altogether destitute of a reasonable pretence.

"Amongst other of this customary land, there are seventeen manors, appertaining to the Duchy of *Cornwall*, who do every seventh year take their holdings (so they term them) of certain Commissioners sent for the purpose, and have continued this use, for the best part of three hundred years, through which they reckon a kind of inheritable estate accrued unto them. But this long prescription notwithstanding, a more busy than well occupied person, not long sithence, by getting a Chequer lease of one or two such tenements, called the whole right in question: and albeit God denied his bad mind any good success, yet another taking up this broken title, to salve himself of a desperate debt, prosecuted the same so far forth, as he brought it to the jutty of a *Nisi prius*. Herein certain gentlemen were chosen and requested by the tenants, to become suitors for stopping this gap, before it had made an irremediable breach. They repaired to *London* accordingly, and preferred a petition to the then Lord Treasurer *Burleigh*. His Lordship called unto him the Chancellor, and Coif Barons of the Exchequer, and took a private hearing of the cause. It was there manifestly proved before them that besides this long continuance, and the importance (as that which touched the undoing of more than a thousand persons), her Highness possessed no other lands that yielded her so large a benefit in rents, fines, heriots, and other perquisites. These reasons found favorable allowance, but could obtain no thorough discharge, until the gentlemen became supplicants to her Majesty's own person; who with her native and supernatural bounty, vouchsafed us gracious audience, testified her great dislike of the attempter, and gave express order for stay of the attempt; since which time, this barking dog hath been muzzled. May it please God to award him an utter choaking, that he never have power to bite again. Herein we were beholden to *Sir Walter Raleigh's* earnest writing (who was then in the country), to *Sir Henry Killigrew's* sound advice, and to *Master William Killigrew's* painful soliciting (being the most kind patron of all his country and countrymen's affairs at Court)."—CAREW's *Survey of Cornwall*, fol. 36.

Formerly Tenants scarce, but now many Applicants for every Farm.

"IN times past, and that not long ago, holdings were so plentiful and holders so scarce, as well was the landlord who could get one to be his tenant, and they used to take assurance for the rent by two pledges of the same manor. But now the case is altered; for a farm, or (as we call it) a bargain, can no sooner fall in hand, than the Survey Court shall be waited on with many officers, vieing and revieing each on others; nay they are taken mostly at a ground-hop, before they fall, for fear of coming too late. And over and above the old yearly rent, they will give a hundred or two hundred years' purchase and upward at that rate, for a fine to have an estate of three lives; which sum commonly amounteth to ten or twelve years' just value of the land. As for the old rent, it carrieth at the most the proportion but of a tenth part, to that whereat the tenement may be presently improved, and somewhere much less; so as the parson of the parish can in most places dispend as much by his tithe, as the lord of the manor by his rents. Yet is not this dear setting everywhere alike; for the western half of *Cornwall* cometh far short of the eastern, and the land about towns exceedeth that lying farther in the country. The reason of this enhanced price may prove (as I guess) partly for that the late great trade into both the *Indies* hath

replenished these parts of the world with a larger store of the coin-current metals than our ancestors enjoyed; partly because the banishment of single-living *votaries*, younger marriages than of old, and our long freedom from any sore wasting war, or plague, hath made our country very populous; and partly in that this populousness hath enforced an industry in them, and our blessed quietness given scope and means to this industry. But howsoever I aim right or wide at this, once certain it is that for these husbandry matters the *Cornish* inhabitants are in sundry points swayed by a divers opinion from those of some other shires. One, that they will rather take bargains at these excessive fines, than a tolerable improved rent; being in no sort willing to over a penny; for they reckon that but once smarting, and this a continual aking. Besides, though the price seem very high, yet mostly, four years' tillage, with the husbandman's pain and charge, goeth near to defray it. Another, that they fall everywhere from commons to inclosure, and partake not of some eastern tenants' envious dispositions, who will sooner prejudice their own present thrift, by continuing this mingle-mangle, than advance the lord's expectant benefit after their term expired. The third, that they always prefer lives before years, as both presuming upon the country's healthfulness, and also accounting their family best provided for, when the husband, wife, and child, are sure of a living. Neither may I (without wrong) conceal the just commendation of most such wives, in this behalf: namely, when a bargain is so taken to these three, it often falleth out, that afterwards the son marrieth, and delivereth his yerving-goods (as they term it) to his father, who in lieu thereof, by his wife's assent (which in many ancient deeds was formal) departeth to him and his daughter-in-law, with the one half of his holding in hand. Now, though after the father's decease the mother may, during her life-time, turn them both out of doors, as not bound by her own word, and much less by her husband's; yet I have seldom or never known the same put in practice, but true and just meaning hath ever taken place."—CAREW's *Survey of Cornwall*, fol. 37.

Cornwall overrun with Irish Vagabonds.

"WE must also spare a room in this Survey, to the poor, of whom few shires can shew more, or own fewer, than *Cornwall*. *Ireland* prescribeth to be the nursery, which sendeth over yearly, yea and daily, whole ship-loads of these crooked slips, and the dishabited towns afford them resting: so upon the matter, the whole county maketh a contribution, to pay these lords their rent. Many good statutes have been enacted for redress of these abuses, and upon the first publishing heedfully and diligently put in practice: but after the nine days' wonder expired, the law is forgotten, the care abandoned, and these vermin swarm again in every corner: yet these peevish charitable cannot be ignorant, that herethrough, to the high offence of God and good order, they maintain idleness, drunkenness, theft, lechery, blasphemy, atheism, and in a word, all impiety; for a worse kind of people than these vagabonds, the realm is not pestered withal: what they consume in a day, will suffice to relieve an honest poor parishioner for a week, of whose work you may also make some use: their starving is not to be feared, for they may be provided for at home, if they list: no alms therefore should be cast away upon them, to the robbery of the needy impotent; but money least of all; for in giving him silver, you do him wrong, by changing his vocation, while you metamorphize him from a beggar to a buyer. Lacks he meat, drink, or apparel (and nothing else he ought to be owner of) he must procure them of the worst by free gift, and not make choice, for a just price, of the best. Well, though the rogue laugh you to scorn at night, the alewife hath reason the next day to pray for you."—CAREW's *Survey of Cornwall*, fol. 67.

Successful Industry in a Cornish Labourer.

"To bring humble merit, and examples worthy of imitation, to light, I conceive to be among the objects of the County Reports. I therefore record the following instance of the effect of patient labour and persevering industry.—William Pierce, of Turf House, in the parish of Landewednack, near the Lizard, a day labourer earning only one shilling a day, and supporting a family of seven children, when he was fifty years of age, began after his daily labour was finished, to drain and cultivate twelve acres of swampy ground, which after eighteen years' labour, produced in 1803 ten bushels of wheat, ninety bushels of barley, besides six bushels of oats, Cornish measure, and nine trusses of hay, besides pasture for cattle. This he effected himself, with only an old man to assist him in carrying of manure from a considerable distance. He also built his own dwelling-house and out-buildings, covered and finished them himself, although he was only bred to husbandry, and had a natural infirmity in one of his hands."—WORGAN'S *Cornwall*, p. 116.

John Hunter's Collection of Animals.

"THE variety of birds and beasts to be met with at Earl's-court (the villa of the celebrated Mr. John Hunter), is matter of great entertainment. In the same ground you are surprized to find so many living animals, in one herd, from the most opposite parts of the habitable globe. Buffaloes, rams and sheep from Turkey, and a shawl goat from the East Indies, are among the most remarkable of these that meet the eye; and as they feed together in the greatest harmony, it is natural to enquire, what means are taken to make them so familiar and well acquainted with each other. Mr. Hunter told me, that when he has a stranger to introduce, he does it by ordering the whole herd to be taken to a strange place, either a field, an empty stable, or any other large outhouse, with which they are all alike unaccustomed. The strangeness of the place so totally engages their attention, as to prevent them from running at, and fighting with, the new-comer, as they most probably would do in their own field (in regard to which they entertain very high notions of their exclusive right of property); and here they are confined for some hours, till they appear reconciled to the stranger, who is then turned out with his new friends, and is generally afterwards well treated."—MIDDLETON'S *Survey of Middlesex*, p. 432.

Mischief of Public-houses.

"*The increase of public-houses is more ruinous to the lowest orders of society than all other evils put together.* The depravity of morals, and the frequent distress of poor families, if traced to their true source, would generally be found to originate in the public-house. On the contrary, where there is not such a house in the parish (and some such parishes there still are, though in distant counties), the wife and children of the labourer, generally speaking, enjoy happiness, compared with those where many public-houses are seen. They are also less disposed to deceive and pilfer; are better clothed, more cleanly in their persons, and agreeable in their manners.

"*The labourers of this county are ruined in morals and constitution by the public-houses.* It is a general rule, that, the higher their wages, the less they carry home, and consequently, the greater is the wretchedness of themselves and their families. Comforts in a cottage are mostly found where the man's wages are low, at least so low as to require him to labour six days in every week. For instance, a good workman, at nine shillings per week, if advanced to twelve, will spend a day in the week at the alehouse, which reduces his labour to five days or ten shillings; and as he will spend two shillings in the public-house, it leaves but eight for his family; which is one less

than they had when he earned only nine shillings.

"If by any means he be put into a situation of earning eighteen shillings in six days, he will get drunk on Sunday and Monday, and go to his work stupid on Tuesday; and, should he be a mechanical journeyman of some genius, who by constant labour could earn twenty-four shillings or thirty shillings per week, as some of them can, he will be drunk half the week, insolent to his employer, and to every person about him.

"If his master has business in hand that requires particular dispatch, he will then more than at any other time be absent from his work, and his wife and children will experience the extreme of hunger, rags, and cold.

"The low *inns on the sides of the turnpike roads* are, in general, receiving-houses for the corn, hay, straw, poultry, eggs, &c. which the farmers' men pilfer from their master."—MIDDLETON'S *Survey of Middlesex*, p. 499.

"MANY small country villages can date the commencement of poor-rates from the introduction of public-houses, which corrupt the morals, impair the health, impoverish and reduce the poor to the greatest penury and distress: 'they also encourage idleness, promote begging and pilfering, and are the remote cause of murders and executions more or less every year.' Patriotism may make the most fanciful designs, and liberality support institutions of the highest expense, for 'bettering the condition of the poor;' and when these friends of mankind are nearly on the point of persuading themselves that 'poverty shall sigh no more,' some fiend will open a public-house among the persons apparently rescued from distress; this will undo in two or three years all the good that the best men could bring about in twenty."—MIDDLETON'S *Survey of Middlesex*, p. 628.

Different Training of the Children of Squatters, and small Farmers.

"THE poor children who are brought up on the borders of commons and copses, are accustomed to little labour, but to much idleness and pilfering. Having grown up, and these latter qualities having become a part of their nature, they are then introduced to the farmers as servants or labourers, and very bad ones they make.

"The children of small farmers, on the contrary, have the picture of industry, hard labour, and honesty, hourly before them, in the persons of their *parents*, and daily hear the complaints which *they* make against idle and pilfering servants, and comparisons drawn in favour of honesty. In this manner honesty and industry become, as it were, a part of the nature of such young folks. The father's property is small, and his means few; he is therefore unable to hire and stock a farm for each of his children; consequently they become servants on large farms, or in gentlemen's families, and in either situation are the most faithful part of such establishments."—MIDDLETON'S *Survey of Middlesex*, p. 500.

Vinegar and Water a most wholesome Beverage.

"DURING the American War, (says Sir William Pulteney), the interruption given by our cruizers to the trade of that country, and other circumstances, prevented the Americans from procuring supplies of molasses for their distilleries, and a distress was experienced, particularly in harvest time, for the want of rum to mix with water, which was the drink of their labourers.

"It is known that cold water is dangerous, when used by persons heated with labour, or by any severe exercise, and yet it is necessary to supply the waste by perspiration in some mode or other. When rum or wine is added in small quantity to water, it may be used, even if cold, with little danger; it would, however, be safer if a little warm water were mixed.

"Dr. Rush, of America, after making experiments, recommended in a publication, that instead of rum, which could not be had, the labourers in harvest should mix a very small proportion of vinegar with their water. Some years after, in a second publication, he mentioned that the practice had been adopted, and had succeeded even beyond his expectations; indeed so much so, that in many places vinegar was continued to be used, though rum could easily be had.

"He accounts for the preference of vinegar to rum in this manner. Severe labour or exercise excites a degree of fever; and the fever is increased by spirits, or fermented liquor of any sort; but vinegar, at the same time that it prevents mischief from drinking of cold water during the heat and perspiration occasioned by exercise, allays the fever; and the labourers found themselves more refreshed, and less exhausted at night, when vinegar was used instead of rum.

"I have forgot the proportion of vinegar, but I think it was not more than a teaspoonful to half a pint of water.

"I dare say the works of Dr. Rush may be found in London, from which a more correct account of this very important matter may be extracted.

"The discovery was not altogether new, for the Romans used vinegar to mix with water, for the drink of their soldiers."—MIDDLETON'S *Survey of Middlesex*, p. 501.

Proof that the Peasantry were much better clad in the Fifteenth Century than now.

"THE Legislature, in 1436, enacted that no servant in husbandry, or common labourer, should wear any cloth of above the price of 2*s*. per yard: that sum was nearly equivalent to the value of two bushels and a half of wheat, or 15*s*. of our money. By the same law they were restrained from exceeding the price of 14*d*. a pair for hose: that sum was nearly equal to the value of one bushel and a half of wheat, or 9*s*. of our money.

"It is obvious, that this law was intended to restrain them from wearing their former more expensive dress of cloth at 16*s*. or 18*s*. a yard, and hose at half a guinea a pair.

"The case of these persons is so much altered for the worse since the third of Edward IV., that at this time about one half of their whole number have neither cloth nor coat of any kind. Their hose cost them about 2*s*. a pair, and a dirty smock frock covers the few rags they wear."—MIDDLETON'S *Survey of Middlesex*, p. 503.

Process of Corruption among the Poor in Towns; and Effect of this upon Agriculture, in making the Farmer seek by all means to reduce the Number of his Labourers, because of their ill Conduct.

"IN the great towns every poor man's dwelling is encircled by chandler's-shops, porter-houses, gin-shops, pawn-brokers, buyers of stolen goods, and prostitutes: from these he hardly can escape; from these aided by the contaminating effects of crowded manufactories, he never does escape; they certainly ruin the morals of his whole family. The contagion spreads from families to cities, and from cities to the empire. Our labourers being reduced, by these means, to their present wretched condition, are become, as might have been expected, dangerous to their employers; which induces the farmer to convert his arable land into pasture, in order to do with as little of their assistance as he possibly can: this drives them more and more into the towns in search of work; and in that manner, manufactories and vicious habits successively increase each other. By a system like this, the people of this nation are progressively advancing into large manufacturing towns, which have the baneful effect of destroying the moral principle, as well as the lives, of the inhabitants."—MIDDLETON'S *Survey of Middlesex*, p. 503.

Everything from the Soil.

"All the artists, manufacturers, and commercialists of the world, are employed on the produce of the soil, and on that only. The watch-maker and the anchor-smith, the clothier and the lace-maker, the gold-smith and the lapidary, are all, and each of them, equally engaged in one object, namely, that of rendering the productions of the earth subservient to the use and convenience of man. The stock of every ware-house and shop, the furniture of every mansion and cottage, all implements and utensils, may easily be traced to the same origin. Even the books of the scholar, and the ink and quill through whose means he communicates his thoughts to others, are derived from the same source as the material on which the naval and civil architect exercises his ingenuity and skill. The loftiest spire and the smallest needle are both the effects of labour and skill exercised on the soil."—Middleton's *Survey of Middlesex*, p. 574.

Robbery on Farms—to what enormous extent.

"I have seen upwards of twenty thieves at one time in a ten-acre field of turnips, each of whom carried away as many as he could stand under. On another occasion, one man staying longer than several others, stealing pears, was secured and taken before a magistrate, who ordered him to pay the value of the fruit found on him (viz. 1*s.*), which he paid and was discharged.

"A miller near London being questioned as to small parcels of wheat brought to his mill to be ground, by a suspected person, soon after several barns had been robbed, answered, that any explanation on that head would put his mills in danger of being burnt. Well may the *farmers* say, '*their property is not protected like that of other men*;' which is the more extraordinary, as all the depredations to which I have confined my observations, are committed on the landed interest, and probably amount to 2*s.* an acre on all the cultivated lands of England, or to four millions of pounds sterling per annum."—Middleton's *Survey of Middlesex*, p. 614.

Every Charge [against the People] chargeable upon Government, for its Sins either of Commission or of Omission.

"It is in every respect useless to complain of the manners of any people, and of their vices; for they are everywhere merely machines, or the creatures of government; they are educated according to its dogmas, and trained by its institutions; these enslave and chain down their minds by prejudice, which enfeebles their intellectual vigour, and bears down their rational faculties. Government has the principal share in exciting or depressing mental energy, in establishing general industry or indolence, in promoting public happiness or misery. Are the people of any nation possessed of great mental energy, industrious, virtuous and happy; the government has produced these effects, and consequently it is excellent. Are they ignorant, idle, wicked and wretched; they are counterparts of a bad government, which could produce so much misery. Government makes the laws, and they are the express image of their maker: these mould the people into their own likeness; therefore subjects are everywhere such as the ruling powers have made them: are the latter pious, just, and good; the former will consequently become of the same description."—Middleton's *Survey of Middlesex*, p. 616.

Small Farms in Jersey.

"In consequence of this minute division of property, the influence of a large capital on an extensive area is here unknown. Little progress, exertion, or improvement,

can be expected in small holdings. The adherence of the Jersey farmer to his forefathers' practises, is generally remarked, but ought by no means to incur blame. His first object is not so much gain, or to raise disposable produce, as it is to manage his small domain in such a mode as to secure through the year a supply of those articles which his family exigencies require. When pursuing the track which his forefathers' experience has proved to be best calculated to attain that end, he is on safe ground. Experiments which farmers of greater experience, capital, and extent of holding might make, it would be unsafe for him to repeat."—QUAYLE's *Jersey*, p. 53.

Poor Laws in Jersey.

"IN these Islands, the English policy has been adopted, in imposing by law on those in good circumstances the necessity of maintaining the indigent. In the several parishes the Connétables with their officers, and the principal inhabitants, are enjoined to provide subsistence weekly for the poor incapable of labour, and to procure work for those capable of it. In order to defray the expense, the vestries are authorized to impose taxes on the parishioners. In each parish are officers called Surveillans, named in vestry; who appear to exercise the functions both of churchwardens and overseers, and who have under their immediate direction the Trésor de l'Eglise, and La Charité.

"The minister, connétable and surveillans of each parish, are authorized to give to paupers incapable of labour, a written permission to ask charity, but solely within the bounds of their own parish. In case of any person giving alms to beggars not in possession of this written permission, he incurs a penalty of 60 sous for each offence; one-third to the informer, and two-thirds to the poor.

"In fulfilling the last object of the duty imposed on the parish-officers, there is at present no difficulty: persons willing and able to work need not apply to the connétable to point out an employer. And happily, in executing the remaining part of their duty with regard to the poor, the trouble incumbent on them is not considerable. Among the lower classes, it is held disgraceful to be subsisted on charity. Industry does not relax from a reliance on parochial relief; but every effort is made to preserve themselves and their nearest connexions from that necessity. In some parishes, there are not at present any persons receiving relief: in others, the charitable donation of rents bestowed in former times, and forming a perpetual fund for the maintenance of the poor, under the term of *la Charité*, or *Trésor des Pauvres*, together with the amount of sums received at the church-doors, and by legacies, are sufficient to meet their exigencies.

"It is usual in almost all wills, to make some bequest in favour of the poor: if this be omitted by persons in good circumstances, it is noticed as remarkable: even by those in the humblest classes, the poor are then rarely forgotten. A legacy of half-a-crown is often given, and accepted."—QUAYLE's *Jersey*, p. 59.

Use of Kail Stalks in Jersey.

"AFTER reserving for seed the best plants, the remainder are rooted out in spring; but by no means cease to be useful. They have then attained the height of six feet and above; part are chopped up, dried, and used as fuel; the taller stalks are carefully preserved. Those of a slender form are used as supporters for scarlet runners, and for other purposes: the stout and tall stems have sufficient solidity to serve as rafters under thatching of outhouses. On demolishing, during the present year, a shed standing in the parish of Grouville, which was ascertained by the proprietor to have been erected at least 80 years, a rude ceiling of clay-daubing was demolished, which was found to be

laid on these kail-stalks, not then wholly in decay."—QUAYLE's *Jersey*, p. 96.

Manure wasted in Guernsey.

"THE *Boueur* or public scavenger of the town, after relieving the inhabitants from the various substances which it is his employment to take away (every one of which would be found useful on a heavy soil, and some of them, for instance coal-ashes and bones, are among the most valuable), after collecting and carrying them out, throws them into the sea. In the neighbourhood of one of the barracks, the emptying and removal of the night-soil having become necessary, carts were observed carrying it on the lands of a neighbouring farmer. On enquiry, it appeared that he did the contractors the favour of accepting it, on being conveyed to his land gratis."—QUAYLE's *Guernsey*, p. 276.

Law.

"*Throat.* And how think'st thou of Law?
"*Dash.* Most reverently:
Law is the world's great light; a second sun
To this terrestrial globe, by which all things
Have life and being, and without the which
Confusion and disorder soon would seize
The general state of men: war's outrages,
The ulcerous deeds of peace, it curbs and cures;
It is the Kingdom's eye, by which she sees
The acts and thoughts of men.
"*Throat.* The Kingdom's eye!
I tell thee, fool, it is the Kingdom's nose,
By which she smells out all these rich transgressors.
Nor is't of flesh, but merely made of wax;
And 'tis within the power of us lawyers
To wrest this nose of wax which way we please.
Or it may be, as thou say'st, an eye indeed;
But if it be, 'tis sure a woman's eye,
That's ever rolling.

LODOWICK BARRY, *Ram Alley.—Old Plays*, vol. 5, p. 381-2.

Mahommedon Saints.

"THE LORD, who is the object of worship, has, in the revelation, made the proof of Mohammed's mission permanent; and to shew this have the saints been constituted, and that this proof should be constantly apparent. These he has in the Scripture appointed to be Lords of the World, so that they are set apart entirely for his service, and for following up the requirements of the soul. It is to bless their tracks that the rains of heaven descend, and to purify their state that the herbs of the earth spring up; and it is from their care, that the Moslems obtain victory over idolaters. Now these, which are invisible, are four thousand; of each other they know nothing, nor are they aware of the dignity of their own state. In every case, too, they are concealed from one another and from mortals. To this effect have relations been given, and to the same have various saints spoken; and for this, to the praise of God, have sages instructed. But of those who have this power of loosing and binding, and are officers of the court of the true God, there are three hundred whom they style Akhyar. Forty others of them they call Abdal, seven others Abrar, four others Awtad, three others Nokaba, and one whom they name Kotb and Ghauth .... The author of the *Fatūhāti Mecca*, chap. 198, sect. 31, calls the *seven-stated* men Abdal; and goes on to shew, that the Almighty has made the earth consisting of seven climates, and that seven of his choice servants he has named Abdal; and, further, that he takes care of these climates by one or other of these seven persons. He has also stated, that he met them all in the temple at Mecca; that he saluted them, and they returned the salute; and conversed with them, and that he never

witnessed anything more excellent or more devoted to God's service."—Ibn Batuta's *Travels,—Hindustan*, p. 153.

Mahommedan Tree.

"We next came to Dadkannan, which is a large city abounding with gardens, and situated upon a mouth of the sea. In this are found the betel leaf and nut, the cocoa-nut and colocassia. Without the city is a large pond for retaining water; about which are gardens. The king is an infidel. His grandfather, who has become Mohammedan, built its mosque and made the pond. The cause of the grandfather's receiving Islamism was a tree, over which he had built the mosque. This tree is a very great wonder; its leaves are green, and like those of the fig, except only that they are soft. The tree is called *Darakhti Shahādet* (the tree of testimony), *darakht* meaning tree. I was told in these parts, that this tree does not generally drop its leaves; but, at the season of autumn in every year, one of them changes its colour, first to yellow, then to red; and that upon this is written, with the pen of power, 'There is no God but God; Mohammed is the Prophet of God;' and that this leaf alone falls. Very many Mohammedans, who were worthy of belief, told me this; and said, that they had witnessed its fall, and had read the writing; and further, that every year, at the time of the fall, credible persons among the Mohammedans, as well as others of the infidels, sat beneath the tree waiting for the fall of the leaf; and when this took place, that the one half was taken by the Mohammedans, as a blessing, and for the purpose of curing their diseases; and the other by the king of the infidel city, and laid up in his treasury as a blessing; and that this is constantly received among them. Now the grandfather of the present king could read the Arabic; he witnessed, therefore, the fall of the leaf, read the inscription, and, understanding its import, became a Mohammedan accordingly. At the time of his death he appointed his son, who was a violent infidel, to succeed him. This man adhered to his own religion, cut down the tree, tore up its roots, and effaced every vestige of it. After two years the tree grew, and regained its original state, and in this it now is. This king died suddenly; and none of his infidel descendants, since his time, has done anything to the tree."—Ibn Batuta's *Travels,—Hindustan*, p. 170.

Gold Ingots and Paper Money in India.

"It is a custom with their merchants, for one to melt down all the gold and silver he may have into pieces, each of which will weigh a talent or more, and to lay this up over the door of his house. Any one who happens to have five such pieces, will put a ring upon his finger; if he have ten, he will put on two. He who possesses fifteen such, is named El Sashī; and the piece itself they call a Rakāla. Their transactions are carried on with paper; they do not buy or sell either with the dirhem or the dinar; but should any one get any of these into his possession, he would melt them down into pieces. As to the paper, every piece of it is in extent about the measure of the palm of the hand, and is stamped with the King's stamp. Five-and-twenty of such notes are termed a Shat; which means the same thing as a dinar with us. But when these papers happen to be torn, or worn out by use, they are carried to their house, which is just like the mint with us, and new ones are given in place of them by the King. This is done without interest, the profit arising from their circulation accruing to the King. When any one goes to the market with a dinar or dirhem in his hand, no one will take it until it has been changed for these notes."—Ibn Batuta's *Travels,—China*, p. 209.

Good Effects of a resident Landlord.

" No estates are better managed and no tenantry are more happy, than where the proprietor at once possesses the knowledge and the inclination to inspect his own affairs. When estates are left wholly to the controul of agents, the connection between the owner and the occupier is dissolved or interrupted: it is the object of the representative to diminish all expenses but his own, and of the tenant to remain passive and inactive, provided he can gain a living, and avoid giving offence. It was observed to me by a tenant of a detached estate, belonging to the late Richard Palmer, Esq. of Hurst, a man whose premature death is a loss to his family, his friends, his dependants, and the public, that the principal request he ever made to his landlord was, ' that he might always be allowed to pay his rent to him in person.' He knew the value of this intercourse, and I am convinced he spoke the general feeling of respectable tenants.

" On the other hand, it is the proudest rank a country gentleman can hold, to live on his estates, and to diffuse happiness around him, by example, by encouragement, and by advice; to be the friend, the father of his dependants, and to grow old among those whom he has known from the earliest dawn of recollection. In cities and at public places, the land-owner is frequently eclipsed by the successful votaries of trade and commerce; but on his native domains, he resumes his consequence, and feels the importance of his situation."—Mavor's *Survey of Berkshire*, p. 51.

Mavor's Opinion of small Farms.

" It will be allowed, indeed, by every candid observer, that in the present state of agriculture, a man who is to depend solely on farming can have little prospect of supporting a family, and of contributing in any considerable degree to the public supply, who occupies less land than will employ a team of three or four horses; but at the same time I cannot help thinking, that five farmers of that description would raise more marketable produce than one who monopolized the same quantity of land, and who could derive a handsome income merely from superintendence and judgement. A labouring farmer, or a man who is obliged personally to work, is not less useful in the scale of human society than he whose capital enables him to occupy half a parish, and to live in a degree of style and affluence suitable to his means. I have heard it maintained, indeed, that the former must work harder than a day labourer, and it probably is the case; but then his toils are sweetened by the reflection, that he is to reap the fruits of his own industry, and that he has no occasion to apply for parochial relief, either for himself or his family. This important consideration should not be overlooked in such discussions. Voluntary labour is no hardship; and living on humble fare is no privation, to him who feels that he is providing against the contingencies of fortune, and laying up something against the approach of age. It is incontestibly the man of property alone who can afford to make essential improvements, and to such we owe the present flourishing state of agriculture; but still I contend, that a mixture of all sizes of farms is best for the public, as bringing men of different capitals and talents into action, and giving that scope for independence which is the pride and the glory of any country."—Mavor's *Survey of Berkshire*, p. 79.

History of the Heart Trefoil.

" Heart Trefoil, or snail-shell medick (*medicago arabica*). This plant, though indigenous, has probably never been cultivated except in Berkshire, and its history is remarkable. In his voyage round the world, Captain Vancouver found some seeds in a vessel which had been wrecked on a

desert island, and on his return he presented some of them to his brother, John Vancouver, Esq. then residing near Newbury. Mr. Vancouver gave some of the seeds to Mr. James Webb, of Well-house, in the parish of Frilsham, who imparted his treasure to his brother, Mr. Robert Wells, of Calcott, in the parish of Tylehurst, between Reading and Newbury. The seeds were sown; expectation was raised; Dr. Lamb and Mr. Bicheno, of Newbury, with the vigilance of botanists, examined their progress, and were in hopes to have been able to announce to the agricultural world a valuable plant from the remotest islands in the Pacific, when lo! it turned out to be the *medicago arabica*, which is a native Berkshire plant. This fortuitous introduction, however, of the heart trefoil is likely to be advantageous. The two brothers have cultivated it with success; say it produces a luxuriant herbage, and that cattle are excessively fond of it. 'It stands the winter well, and a crop may be obtained at any time. It has the advantage of lucern, in not being easily choaked, and in growing on a light soil, but without doubt produces the greatest abundance in a good soil.' They have hitherto sown it broad-cast, and are determined to persevere, having now collected a sufficient quantity of seed to extend their experiments to some acres of land."—MAVOR's *Survey of Berkshire*, p. 291.

Oxen versus Horses.—The King's Experiment.

"THE comparative advantages of the labour of horses and oxen have been for some time under the consideration of the public. His Majesty has unquestionably tried the latter upon a larger scale than any other person, as he does not work less than 180 oxen upon his different farms, parks, and gardens, and has found them to answer so well, that there is not now a horse kept. Upon the two farms and the Great Park, 200 are kept, including those coming on and going off. Forty are bought in every year, rising three years, and are kept as succession oxen in the Park; 120 are under work; and 40 every year are fatted off, rising seven years.

"The working oxen are mostly divided into teams of six, and one of the number is every day rested, so that no ox works more than five days out of the seven. This day of ease in every week besides Sunday is of great advantage to the animal, as he is found to do better with ordinary keep and moderate labour, than he would do with high keep and harder labour. In short, this is the first secret to learn concerning him; for an ox will not admit of being kept in condition like a horse, artificially, by proportionate food to proportionate labour.

"These oxen are never allowed any corn, as it would prevent their fatting so kindly afterwards. Their food in summer is only a few vetches by way of a bait, and the run of coarse meadows, or what are called leasows, being rough woody pastures. In winter they have nothing but cut food, consisting of two-thirds hay and one-third wheat-straw; and the quantity they eat in twenty-four hours is about twenty-four pounds of hay and twelve of straw; and on the days of rest, they range as they like in the straw-yards; for it is to be observed, that they are not confined to hot stables, but have open sheds, under which they eat their cut provender, and are generally left to their choice to go in and out. Under this management, as four oxen generally plough an acre a day, and do other work in proportion, there can be no doubt but their advantage is very great over horses, and the result to the public highly beneficial."—MAVOR's *Survey of Berkshire*, p. 339.

Good Servants becoming scarce, as small Farms have disappeared.

"IT is greatly to be lamented, that good servants every year become more scarce and difficult to be found. The best domes-

tics used to be found among the sons and daughters of little farmers; they were brought up in good principles, and in habits of industry; but since that valuable order of men has been so generally reduced in every county, and almost annihilated in some, servants are of necessity taken from a lower description of persons, and the consequences are felt in most families. This is one of the many ill effects arising from a monopoly of land."—MAVOR's *Survey of Berkshire*, p. 416.

A Family supported by a small Garden.

"IT is wonderful how much may be produced from a small spot of ground, well managed, both for the use of families and for sale. The family of Anns, residing in the village of Steventon, consisting of a brother and two sisters, between eighty and ninety years of age, lately or now, with the addition of a very small independent property, maintained themselves by raising flower roots and small shrubs in their little garden, which they sold round the country. With less industry and ingenuity, in various parishes, I have found that the produce of the orchard, in favourable seasons, has paid the rent of the premises; and sometimes that geese or pigs, where there was an opportunity of keeping the former, have yielded the same advantages. A certain quantity of land attached to cottages is therefore indispensable, and in country parishes it might always be attainable.' —MAVOR's *Survey of Berkshire*, p. 475.

Taxation descending too low, in its direct Form.

"I HAVE known two families, consisting together of thirteen persons, brought to the workhouse, and maintained by the parish at an expense of about two hundred pounds a year, owing to an imprudent collection of taxes having distrained about twenty shillings on each family. But a still greater number of poor arise from various classes just above want, who are able to support themselves so long as their several concerns go on with success. The least reverse is ruinous: a bad debt of a few pounds, the long sickness or death of the man or his wife, and a thousand other causes, are the ruin of numbers."—MIDDLETON's *Survey of Middlesex*, p. 78.

Evil of Commons in Middlesex.

"ON estimating the value of the Commons in this county, including every advantage that can be derived from them, in pasturage, locality of situation, and the barbarous system of turbary, it appears that *they do not produce to the community, in their present state, more than four shillings per acre!* On the other hand, they are, in many instances, of real injury to the public, by holding out a lure to the poor man,—I mean of materials wherewith to build his cottage, and ground to erect it upon, together with firing and the run of his poultry and pigs for nothing. This is, of course, temptation sufficient to induce a great number of poor persons to settle on the borders of such commons. But the mischief does not end here; for, having gained these trifling advantages, through the neglect or connivance of the Lord of the Manor, it unfortunately gives their minds an improper bias, and inculcates a desire to live, from that time forward, with little labour. The animals kept by this description of persons, it is soon discovered by their owners, are not likely to afford them much revenue, without better feed than the scanty herbage of a common; hence they are tempted to pilfer corn, hay, and roots, towards their support; and as they are still dependant on such a deceptious supply, to answer the demands of their consumption, they are in some measure constrained to resort to various dishonest means, to make up the deficiency.

"Another very serious evil which the public suffers from commons, is, that they

are the constant rendezvous of gypseys, strollers, and other loose persons, living under tents which they carry with them from place to place. Most of these persons have asses, many of them horses, nay, some of them have even covered carts, which answer the double purpose of a caravan for concealing and carrying off the property they have stolen, and also of a house for sleeping in at night. They usually stay two or three nights at a place; and the cattle which they keep, serve to transport their few articles of furniture from one common to another. These, during the stay of their owners, are turned adrift to procure what food they can find in the neighbourhood of their tents, and the deficiency is made up from the adjacent haystacks, barns, and granaries. They are not known to buy any hay or corn, and yet their cattle are supplied with these articles, of good quality. The women and children beg and pilfer, and the men commit greater acts of dishonesty: *in short, the Commons of this county are well known to be the constant resort of foot-pads and highway-men, and are literally and proverbially a public nuisance.*" —MIDDLETON'S *Survey of Middlesex*, p. 117.

Fish like the Cock and Hen of La Calzada.

"AT the distance of a quarter of a mile from the walls, is Balukli, or the Church of Fishes. The church is so called from a legend that has rendered it very celebrated among the Greeks. There stood on this place a small monastery of Greek Calayers, when Mahomet laid siege to Constantinople; who, it seems, were not molested by his army. On the day of the decisive attack, a monk was frying some fish, when news was suddenly brought to the convent, that the Turks had entered the town, through the breach in the walls. 'I would as soon believe,' said he, 'that these fried fish would spring from the pan, and become again alive.' To reprove the incredulous monk, the fish did spring from the pan, into a vessel of water which stood near, and swam about as if they had never been taken out of it. In commemoration of this miracle, a church was erected over the spot, containing a reservoir of water, into which the fish, which still continued alive, were placed. The twenty-ninth of April was appointed, in the Greek Calendar, as a festival to commemorate the circumstance; and a vast concourse of people used to assemble here on every anniversary-day, to see the miraculous and everlasting fishes swim about the reservoir."—DR. WALSH.—*Travels of Macarius*, p. 32.

Character of the Moldavians.—Fourteen Thousand Robbers put to Death.

"GOD ALMIGHTY has not created upon the face of the earth a more vicious people than the Moldavian; for the men are all of them murderers and robbers. It is calculated, that since the time that Vasili became Beg, about twenty-three years, he has put to death more than fourteen thousand robbers, by register of judgement. And yet he condemned not to death for the first crime; but used to flog, and torture, and pillory the criminal; afterwards setting him at liberty. For the second perpetration he would cut off an ear; and for the third, the other: it was only for the fourth commission that he put to death. We ourselves saw a circumstance, in the conduct of those people, that strikes one with horror; viz. that their priests are carried out to execution. Yet the Beg, with all this severity, is unable to reform them.

"As to their wives and daughters, they are utterly destitute of modesty and character; and though the Beg cuts off their noses, and puts them in the pillory, and drowns many of them, so as to have caused some thousands of them to perish, yet he proves too weak to correct their manners." —*Travels of Macarius*, p. 62.

Moldavia in the same Physical State as when the Venedi inhabited it.—An Aquatic Population.

"THE aspect of Moldavia is very singular; perhaps, at this æra, unique. There are two other districts in Europe which probably once resembled it greatly; but the progress of civilization and agriculture, during the course of a few centuries, has altered them; whilst Moldavia remains in its primitive state. It is intersected with marshes and small lakes, in a degree curious beyond all description. Mecklenburgh Strelitz, and La Vendée in France, were formerly in the same state. La Vendée is now nearly drained; and the lakes of Mecklenburg are filling up. All these three countries were inhabited by the Venedic nations, or the people who dwelt on fens; the same tribes who first inhabited that part of England now called Cambridgeshire. The ancient Venedi appear to have been, like the Dutch of the present day, the beavers of the human race—all their settlements were upon the banks of small lakes, or by the sides of fens. What instincts could have led them to choose such situations, it is difficult to conjecture: but it is probable that their diet was fish, and the flesh of water-birds; and finding, probably, that the noxious effluvia from the marshes were best obviated by covering them with water, they constructed dams across the narrows and rapids of the small rivers, and filled the marshy hollows with water; around which they dwelt in security, and lived upon the salmon and wild-fowl which fattened in these artificial lakes. Most of the rivers in Moldavia are, at this hour, intersected with weirs, which dam the waters, and form ponds: mills are built on these weirs, and the villages are placed around them. The face of the country consists of undulating steppes, of vast extent, covered with the most luxuriant crops of grass. Their monotonous aspect is only interrupted, from time to time, by these small round lakes, fringed with villages of the most primeval character."—DR. NEALE'S *Travels.—Travels of Macarius*, p. 65.

Workhouse Experiment in Hertfordshire.

"'THE state of my parish workhouse was such as must be truly unsatisfactory to a mind of the least consideration or humanity; it was let by contract from year to year, and was not sufficiently large even to *contain* the persons claiming shelter under its miserable roof! What arrangement then for *comfort* and *convenience* could be expected from such an habitation? I found the aged and infirm; the dying and even the dead; the young and able, the abandoned, and the well disposed; modest want and indigent profligacy; all confounded in one wretched mass! I attempted to form a committee, to superintend the management of the poor, instead of farming them by contract; and to regulate the expenditure of the money raised for their relief. I was outvoted in the vestry, and the *contract system* was accordingly carried. This circumstance (from what I had already too plainly seen) convinced me that my fellow-creatures called most loudly for some assistance; and since the contract system *was* to be pursued, I thought I could not meet the evils belonging to it so effectually as by engaging *myself* to be the *contractor*. I had not much difficulty in obtaining that appointment, as my terms were the most moderate. I expected, in such an undertaking, little gratitude, less praise, and no gain; but I was sure my mental gratification would pay me amply, if I succeeded in bettering, in *any degree*, the sad condition of so many miserable objects.

"'My first point was, to divide and separate the different objects for relief and assistance which presented themselves before me. The lunatics to Bethlem; the sick and aged to comforts and medical assistance; the children to occupations by which they might hereafter obtain a livelihood; and, lastly, though not the least object of my consider-

ation, to force as few as possible into the workhouse, and to use my utmost endeavours to encourage those already in, to have recourse to their own liberty and industry for their support. It is now nearly three years since I have undertaken the management of the poor of my parish; and though, from the high price of provision, I have been a very considerable loser, yet I have the satisfaction of seeing my plans for amending their condition, and *ultimately*, and indeed *very shortly*, reducing the poor's rates, promise success equal to my most sanguine wishes. The slothful drones dare not apply to me: the orphan and illegitimate children are daily working their own way by industry to be by degrees no burden to their parish; and surely the best way of teaching them the value of their labour, is to give them the whole amount of their earnings, and require them, as far as they can, to maintain themselves out of it. I shall perhaps be told, that boys and girls of tender years cannot earn sufficient to enable them to contribute much to their own maintenance; to which I have only to reply, that however small their remuneration may be, provided they are allowed to join those whom I will call *free people* when compared with the slavery of a *common* contract workhouse, I find their emulation and spirit so much raised, that every month produces fresh and rapid improvement in the quality and quantity of their labour. I have the instances of three large families, subsisting on parish relief, who had been born and bred up in the workhouse, and were totally ignorant of every kind of work, except making a little mop-yarn for the contractor (which was no great object to him, as he had probably made a safe bargain for clothing and victualling per head), and who now are most of them capable of supporting themselves; and being once allowed to know the value of their earnings, they will not, we may presume, very readily return to the abject state of labour and confinement which a workhouse presents.

"'Lest I should be carried to too great a length on this subject, I will only add, that the earnings I allude to are obtained in a woollen manufactory which I have established, and in agriculture. Attention to religious duties, warm and clean clothing, and as much wholesome food as can be eaten without waste, is the basis of my treatment of those under my protection.'"—*Agricultural View of Hertfordshire, by the Secretary of the Board of Agriculture* [ARTHUR YOUNG], p. 227.

Godfrey Higgins on Isaac and Ishmael.

"THE lot of the unfortunate Ishmael and his unoffending mother, have always been to me peculiarly interesting. An infant expelled his father's house for no offence, thrown under a tree to starve, the victim of an old man's dotage and a termagant's jealousy. God forgive the wicked thought (if it be wicked); but, speaking in a temporal sense, and knowing the histories of the two families, I would rather be the outcast Ishmael than the pampered Isaac, the father of the favoured people of God. I know not what divines may see, but I see nothing contrary to the divine attributes in supposing, that when in the one, God thought proper to give a grand example of mercy and benevolence, he should think proper to give in the other a grand example of retributive justice. The descendants of the pampered Isaac have known little but misery, have become a by-word of contempt, the slaves of slaves: but the descendants of the outcast Ishmael, in their healthy country, proverbial for its luxuries and happiness (*Felix*), have walked with heads erect. The world has bowed beneath their yoke, or trembled at their name; but they *never have* either bowed or trembled, and I hope and trust they *never will*."—GODFREY HIGGINS's *Celtic Druids*, p. 68.

Godfrey Higgins on the Progress of Popery among us.

"It is curious to observe how the Cross is regaining its old place in this country. A hundred years ago our Protestant females would have been shocked at the idea of wearing a cross. Now they all have crosses dangling from their necks; and our priests generally prevail to have it elevated on the tops of our new churches. They say it is not an object of adoration. True: but all in its proper time. It will not be elevated on the church and the altar for nothing. A *prudent* Pope, availing himself of the powers given to him by the Council of Trent, would not find it difficult to effect a reconciliation between the Papal See and the Protestant Church of England. The extremes are beginning to bend to the circular form."—GODFREY HIGGINS's *Celtic Druids*, p. 131.

Human Bodies in the Foundations of Druidical Temples.

"THERE is a curious tradition both of St. Patrick in Ireland, and of St. Columba in Iona, that when they attempted to found churches, they were impeded by an evil spirit, who threw down the walls as fast as they were built, until a human victim was sacrificed and buried under the foundation, which being done, they stood firm.—

"I very much fear there is too much truth in this story. Not that I mean that such a thing was done by either a Christian Patrick or Columba, but by the Druids, from whom the story got fathered upon the former. Under each of the twelve pillars of one of the circular temples in Iona, a human body was found to have been buried."—GODFREY HIGGINS's *Celtic Druids*, p. 202.

Multiplication of Authors a cause of Decay in Literature.

"THE manner in which literature is conducted in an advanced and corrupt age," says SIR EGERTON BRYDGES, "makes originality every day more and more rare. So much mechanical book-making is introduced, so many inducements are held out to mercenary writers, and superficial knowledge is so widely spread, that innumerable persons neither of native force, nor of any true qualifications, engage in this vocation. The consequent degradation of authorship, and the world's confusion of genius with false pretence, is inevitable."—*Recollections of Foreign Travel*, &c., vol. 1, p. 293.

Fertilizing Process of Nature upon the Downs.

"THAT a fertilizing and enriching process of nature is continually going on, we have the evidence of our senses in every situation to demonstrate, and that in all places where the putrefactive process has not been restrained through the want of warmth, or by a redundancy of moisture. Hence the increased and increasing value of all old pastures which lie upon a warm and open subsoil: hence the incalculable value of the old maiden downs in the chalk countries of this kingdom: and hence also the madness, extravagance, and folly of breaking up such downs for tillage,—but of all things, of paring, burning and destroying their native green-sward."—VANCOUVER's *Survey of Hampshire*, p. 455.

Norris versus Antiquity and Deference to old Authorities.

"MEN are resolved never to outshoot their forefathers' mark; but write one after another; and so the dance goes round in a circle, and the world is never the *wiser* for being *older*. Take an instance of this in the *School-men*, and in the best of them, *Aquinas*. 'Tis pleasant to see how that great wit is oftentimes put to't to maintain some unlucky authorities, for the salving of which he is forced to such shifts and ex-

pedients, which he must needs (should he dare to think freely) see through and discern to be false; and yet such a slave was he, that he would rather lose truth, than go out of the road to find it. This also makes men otherwise senseful and ingenious, quote such things many times out of an old dull author, and with a peculiar emphasis of commendation too, as would never pass even in ordinary conversation; and which they themselves would never have took notice of, had not such an author said it. But now, no sooner does a man give himself leave to think, but he perceives how absurd and unreasonable 'tis, that one man should prescribe to all posterity; that men, like beasts, should follow the foremost of the herd; and that venerable *non-sense* should be preferred before *new sense*. He considers, that that which we call *Antiquity*, is properly the nonage of the world; that the sagest of his authorities were once new; and that there is no other difference between an ancient author and himself, but only that of time; which, if of any advantage, 'tis rather on his side, as living in a more refined and mature age of the world. And thus having cast off this *Intellectual* Slavery, like one of the brave 'Εκλεκτικοὶ, mentioned by *Laertius*, he addicts himself to no author, sect, or party; but freely picks up Truth where-ever he can find it; puts to sea upon his own bottom; holds the stern himself; and now, if ever, we may expect new discoveries."—*A Collection of Miscellanies, by* John Norris, p. 149.

Universal Benevolence the Political Panacea.

"Nor is the second great commandment less reasonable than the first. The truest and most effectual way a man can take to love himself, is to love his neighbour as himself. For since man is a necessitous and indigent creature (of all creatures the most indigent), and since he cannot upon his own solitary stock supply the necessities of his nature (the want of society being one of them), and since of all creatures here below none is capable of doing him either so much *good* or so much *harm* as those of his own species; as 'twill be his best *security* to have as many friends and as few enemies as he can; so, as a means to this, to hate and injure none, but to love and oblige all, will be his best *policy*. So far is the state of nature from being (according to the Elements of the *Leviathan*) a state of hostility and war, that there is no one thing that makes more apparently for the interest of mankind than universal charity and benevolence. And indeed, would all men but once agree to espouse one another's interests, and prosecute the public good truly and faithfully, nothing would be wanting to verify and realize the dreams of the Golden Age, to anticipate the *Millennial* happiness, and bring down heaven upon earth. Society would stand firm and compact, like a *mathematical frame of architecture*, supported by mutual dependencies and coherencies; and every man's kindnesses would return again upon himself, in the *circle* and *reciprocation* of love."—*A Collection of Miscellanies, by* John Norris, p. 234.

Evil of returning Injuries.

"To do another man a diskindness merely because he has done me one, serves to no good purpose, and to many ill ones. For it contributes nothing to the reparation of the first injury (it being impossible that the *act* of any wrong should be rescinded, though the *permanent effect* may), but instead of making up the breach of my *happiness*, it encreases the objects of my *pity*, by bringing in a *new* misery into the world more than was before; and occasions fresh returns of malice, one begetting another, like the *encirclings* of disturbed water, till the evil becomes fruitful and multiplies into a long succession, a *genealogy* of mischiefs."—*A Collection of Miscellanies, by* John Norris, p. 238.

Use of our Passions.

"Our passions were given us to perfect and accomplish our natures, though by accidental misapplications to unworthy objects they may turn to our degradation and dishonour. We may indeed be *debased* as well as *ennobled* by them; but then the fault is not in the large *sails*, but in the ill *conduct* of the *pilot*, if our vessel miss the haven. The tide of our love can never run too high, provided it take a right *channel*."—*A Collection of Miscellanies, by* John Norris, p. 326.

Proud Humility.

"There are a *generation* of men who use to be very eloquent in setting out the degeneracy of human nature in general, and particularly in decyphering the *shortness* of our *intellectual sight*, and the defects of our now *diminish'd* understanding; yet should a man take them at their word, and apply that *verdict* to themselves in particular which they so *freely* bestow upon the whole species, no man in the world so full of resentment and impatience as they; and I dare affirm, notwithstanding their *harangues* upon the corruption of human nature, could all mankind lay a *true* claim to that *estimate* which they pass upon *themselves*, there would be little or no difference betwixt *laps'd* and perfect humanity, and God might again review his *image* with *paternal* complacency, and still *pronounce* it *good*."—*A Collection of Miscellanies, by* John Norris, p. 335.

Platonic and Rabbinical Notion of voluntary Dissolution, or Death by mere Intensity of Volition.

"Plato defines *Contemplation* to be λύσις καὶ χωρισμὸς τῆς ψυχῆς ἀπὸ σώματος, a solution and a separation of the Soul from the Body. And some of the severer *Platonists* have been of opinion, that 'tis possible for a man, by mere *intention* of thought, not only to withdraw the soul from all commerce with the senses, but even really to separate it from the body, to *untwist* the ligaments of his frame, and by degrees to resolve himself into the state of the Dead. And thus the *Jews* express the manner of the death of *Moses*, calling it *Osculum Oris Dei, the Kiss of God's Mouth*. That is, that he breathed out his soul by the mere strength and energy of *contemplation*, and expired in the embraces of his Maker. A happy way of dying! How ambitious should I be of such a conveyance, were it practicable! How passionately should I join with the Church in the Canticles: Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτῦ, *Let him kiss me with the kisses of his mouth*. Cant. i. 2."—*A Collection of Miscellanies, by* John Norris, p. 422.

Cultivation for Need, or for Lucre.

Maximus Tyrius considers men to cultivate the ground with good or ill motives, according to their object, whether it be for the sake of the produce itself, or for lucre: ἅπτονται ἄνθρωποι γῆς, οἱ μὲν σὺν δίκῃ, οἱ δὲ ἄνευ δίκης· σὺν δίκῃ μὲν κατὰ χρείαν καρπῦ, δίκης δὲ ἄνευ ἐπὶ χρηματισμῷ.—*Dissertatio* xiv.

Uncertainty of Antiquarian Studies.

"The study of antiquity," says Pinkerton (Correspondence, vol. 1, p. 38), "is the most uncertain in the world; and those most versant in it are the least apt to pronounce rashly: for to conclude, for instance, from the remains of a few castles, or from descriptions of a battle or two in old chronicles, that every battle and every castle in that period were like these, were extravagance itself; for fashion, caprice, and accident, are as ancient as any antiquities in the world."

Bayle on the Public Weal.

Speaking of that public policy which pays no regard to former benefits, but looks wholly to present or future interest, Bayle

says: "*De savoir comment cette politique s'accorde avec les lois éternelles de la morale, et comment une telle opposition entre les devoirs des particuliers et les devoirs des souverains ne fait point brèche à la certitude immuable des idées de l'honnête homme et de la vertu, c'est une autre question. Il suffit de dire que, dans l'état où se trouvent les sociétés, l'interêt public est un soleil à l'égard d'une partie considerable des vertus. Ces vertus sont des étoiles qui disparoissent, qui s'évanouissent, à la presence de cet interêt.* Salus populi suprema lex esto."—Tom. 6, p. 127, sub voce *Elizabeth*, note H.

Advantage of having a dishonest Foe in Controversy.

"A FOE who misquotes you," says Horace Walpole, "ought to be a welcome antagonist. He is so humble as to confess when he censures what you have *not* said, that he cannot confute what you have said; and he is so kind as to furnish you with an opportunity of proving him a liar, as you may refer to your book to detect him."—PINKERTON'S *Correspondence*, vol. 1, p. 87.

Aptitudes in Men.[1]

"IT is very certain that no man is fit for everything; but it is almost as certain too, that there is scarce any one man who is not fit for something, which something nature plainly points out to him by giving him a tendency and propensity to it.—Every man finds in himself, either from nature or education (for they are hard to distinguish), a peculiar bent and disposition to some particular character; and his struggling against it is the fruitless and endless labour of Sisyphus. Let him follow and cultivate that vocation, he will succeed in it, and be considerable in one way at least; whereas if he departs from it he will, at best, be inconsiderable, probably ridiculous."—LORD CHESTERFIELD'S *Miscellaneous Works*, vol. 1, p. 65.

[1] Yet Chesterfield is wrong in thinking that men always understand their own.

'Gaudentio di Lucca.'—Lord Charlemont believed the book.

MR. J. C. WALKER, [author of Historical Memoirs of the Irish Bards, &c.] desired Pinkerton, in a letter, to learn what Browne the traveller thought of 'Gaudentio di Lucca'; and he proceeds to say: "Lord Charlemont thinks it is founded in fact; for when his Lordship was in Cairo, a caravan which had employed five months in travelling across the deserts, arrived; and they described the city from which they came as elegant in its buildings, polished in its manners, and wise in its government. Now, his Lordship thinks it very probable that Bishop Berkeley, who also visited Cairo, conversed with some of the people who attended this caravan; and only related in 'Gaudentio di Lucca' what he had learned from them, giving at the same time the air and form of a romance to his relation."—PINKERTON'S *Correspondence*, vol. 2, pp. 41, 46.

To struggle in the World is like Swimming.

AN old rogue in BEAUMONT AND FLETCHER says:

" Before twenty
I rushed into the world, which is indeed
Much like
The Art of Swimming; he that will attain to't
Must fall in plump, and duck himself at first,
And that will make him hardy and adventurous,
And not stand putting in one foot, and shiver,
And then draw t'other after, like a Quakebuttock:
Well, he may make a padler in the world
From hand to mouth, but never a brave swimmer
Borne up by the chin, as I bore up myself
With my strong industry that never failed me.

For he that lies borne up with patrimonies,
Looks like a long great ass that swims with bladders;
Come but one prick of adverse fortune to him,
He sinks,—because he never tried to swim."
Wit at several Weapons, p. 244.

Languet's Letters to Sydney.

"— Hoc unum cum indicio grati ac devoti erga ipsum animi præterire nequeo, quod in Comitiis Imperii anni 1603. Legationis Palatinæ Princeps, singulari me gratiâ et favore complexus, multa mihi ultro salutaria monita suggessit, quæ expertus fui in meâ functione mihi fuisse utilissima. Sed Languetus ingenui pectoris, et erga liberalia ingenia intrinseco affectus, propensa sua studia inprimis effudit in Philippum Sydnæum, Equitem Anglum, tandem Vlissingensem Gubernatorem; ad quem complures Epistolas scripsit tantâ doctrinæ copiâ, et tot honestæ institutionis præceptis refertas, ut vix putem in eo genere aliquid extare simile. Scribit Cicero se Cyri pædiam et contrivisse legendo, et Scipionem Africanum nunquam deposuisse de manibus, non ad historiæ fidem, sed ad effigiem justi imperii compositam. Ego hanc pædiam quâ Languetus Sydnæum, tam piè, eruditè, et paterno prorsùs affectu, ad virtutis et honoris gradus instruxit, ferè ausim comparare cum Pythagoræ aut Socratis sinceritate et sollicitudine, quâ discipulos suos ad veram philosophiam et beatam vitam, ut illi putabant, duxerunt."— Ludovicus Camerarius, *Epistola Dedicatoria ad Langueti Epistolas.*

Sermon-Hearers classed.

"Now to our hearers. As there were wise Virgins and foolish Virgins, so there are wise hearers and foolish hearers. Some are so nice that they had rather pine than take their food of any which is licensed by a bishop, as if Elias should refuse his food because a raven brought it to him and not an angel. Some come unto the service to save forfeiture, and then they stay the sermon for shame. Some come because they would not be counted Atheists. Some come because they would avoid the name of Papists. Some come to please their friends. One hath a good man to his friend; and lest he should offend him he frequents the Preachers, that his friend may think well of him. Some come with their masters and mistresses for attendance. Some come with a fame; they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say. Some come because they are idle, to pass the time; they go to a sermon lest they should be weary of doing nothing. Some come with their fellows; one saith, 'Let us go to the sermon!' 'Content,' saith he, and he goeth for company. Some hear the sound of a voice as they pass by the church, and step in before they be aware. Another hath some occasion of business, and he appoints his friends to meet him at such a sermon, as they do at Paul's. All these are accidental hearers, like children which sit in the market and neither buy nor sell. But as many foxes have been taken when they came to take, so they which come to spy, or wonder, or gaze, or scoff, have changed their minds before they went home, like one who finds when he doth not seek." — Henry Smith's *Sermons*, p. 307.

"As ye come with divers motions, so ye hear in divers manners. One is like an Athenian, and he hearkeneth after news; if the preacher say anything of our armies beyond the sea, or council at home, or matters of court, that is his lure. Another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren: let him write that in his tables too! Another smacks of eloquence, and he gapes for a phrase, that when he

cometh to his ordinary, he may have one figure more to grace and worship his tale. Another is malecontent, and he never pricketh up his ears till the preacher come to gird against some whom he spiteth; and when the sermon is done, he remembereth nothing which was said to him, but that which was spoken against others. Another cometh to gaze about the church; he hath an evil eye, which is still looking upon that from which Job did avert his eye. Another cometh to muse; so soon as he is set, he falleth into a brown study; sometimes his mind runs on his market, sometimes on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the sermon is done before the man thinks where he is. Another cometh to hear; but so soon as the preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corpse, and the preacher should preach at his funeral." — HENRY SMITH'S *Sermons*, p. 308.

Sermon-Studiers.

"YOU must use another help, that is, record every note in thy mind as the preacher goeth; and after, before thou dost eat or drink or talk, or do anything else, repeat all to thyself. I do know some in the University, which did never hear good sermon, but as soon as they were gone they rehearsed it thus, and learned more by this, as they said, than by their reading and study; for, recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholar, by the like practice."— HENRY SMITH'S *Sermons*, p. 317.

Soldiers and Preachers.

"THERE be two trades in this land without the which the realm cannot stand; the one is the King's soldiers, and the other is the Lord's soldiers; and the Lord's soldiers are handled like the King's soldiers; for from the merchant to the porter, no calling is so despised, so contemned, so derided,— that they may beg for their service, for their living is turned into an alms. One saith that Moses is *Quis*, that is, the magistrate is somebody; but Aaron is *Quasi quis*, that is, the minister is nobody, because nobody is despised like him."—HENRY SMITH'S *Sermons*, p. 139, edition of 1657.

Clergy despised.

"HATH not this despising of the Preachers almost made the Preachers despise preaching? The people's neglect of the prophets hath made the prophets neglect prophesying. The non-resident keeps himself away, because he thinks the people like him better because he doth not trouble them. And the drone never studieth to preach, for he saith that an homily is better liked of than a sermon. And they which would study Divinity, above all, when they look upon our contempt and beggary and vexation, turn to Law, to Physic, to trades, or anything rather than they will enter this contemptible calling. And is not the Ark then ready to depart from Israel?" — HENRY SMITH'S *Sermons*, p. 142.

Simple Preachers.

"THERE is a kind of Preachers risen up but of late, which shroud and cover every rustical and unsavoury and childish and absurd sermon, under the name of 'the simple kind of teaching,' like the popish priest's, which makes ignorance the mother of devotion. But indeed, to preach simply is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many preachers preach so barely and loosely and simply, it is your own sim-

plicity which makes them think that if they go on and say something, all is one, and no fault will be found, because you are not able to judge in or out. And so because they give no attendance to doctrine as Paul teacheth them, it is almost come to pass, that in a whole sermon the hearer cannot pick out one note more than he could gather himself. Wheat is good; but they which sell the refuse of wheat are reproved. (Amos viii. 6.) So, preaching is good; but this refuse of preaching is but like swearing; for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not music, so every sermon is not preaching, but worse than if he should read an homily." — HENRY SMITH'S *Sermons*, p. 143.

Luxury in Dress.

"IF God were in love with fashions, he were never better served than in this age; for our world is like a pageant, where every man's apparel is better than himself. Once Christ said that soft clothing is in kings' courts; but now it is crept into every house. Then the rich glutton jetted in purple every day; but now the poor unthrift jets as brave as the glutton, with so many circumstances about him, that if ye could see how Pride would walk herself, if she did wear apparel, she would even go like many in the streets; for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those leather coats which God made in Paradise! If their bodies did change forms so often as their apparel changeth fashions, they should have more shapes than they have fingers and toes. As Jeroboam's wife disguised herself that the Prophet might not know her, so we may think that they disguise themselves that God might not know them. Nay, they disguise their bodies so, till they know not themselves; for the servant goeth like the master; the handmaid like her mistress; the subject like the prince; as though he had forgotten his calling, and mistook himself, like a man in the dark, which puts on another man's coat for his own that is too wide, or too side, for his body: so their attires are so unfit for their bodies, so unmeet for their calling, so contrary to nature, that I cannot call them fitter than the monsters of apparel. For the Giants were not so monstrous in nature as their attires are in fashion; that if they could see their apparel but with the glance of a spiritual eye, how monstrous it makes them, like apes and puppets and Vices, they would fling away their attire as David flung away Saul's armour, and be as much ashamed of their clothes as Adam was of his nakedness." — HENRY SMITH'S *Sermons*, p. 208.

All Land-measure taken from the Plough.

"ALL measures of the country have been taken from the Plough, as long as any memorials of such things are extant: for a *Family*, or *Manse*, or *Hide* with the Saxons, or *Carucat* with the Normans, are of the same signification, which is that we call a Plough-land, and was as much arable as with one plough, and beasts sufficient belonging to it, could be tilled and ordered the whole year about; having also meadow and pasture for the cattle, and houses also for them, and for the men and their households, who managed it. This is the great measure so often repeated in Doomsday Book, in most counties by the name of *Hide;* but in ours (Nottinghamshire), Derbyshire, and Lincolnshire, only *Carucats* are found, which are the very same with the other, and esteemed to contain an hundred acres, viz. six score to the hundred; but assuredly were more or less, according to the lightness or stiffness of the soil, whereof one plough might dispatch more or less accordingly. Thus unequal also were the *Virgats*, whereof four made a *Carucat;* and so were the

Bovats, or as we call them, *Ox-gangs*, of which most commonly eight went to a *Carucat* or *Plough-land*, one of them being defined to be as much land as one ox might till through the year; which, for the reason before, could not be equal in all places, but in some places was twelve, in some sixteen, in some eighteen or more acres. Nay, the acres were not equal; for some had sixteen, some eighteen, some twenty, and some more feet to the perch, of which forty make a rood, and four of them an acre; but the foot itself was also customary, in some places twelve inches, in some eighteen, more or less.—By these kind of measures were the ancient surveys made of every manner and part thereof; and by these were regulated all manner of taxes, as well before the Conquest as after. For though the *Knight's fees*, then first brought in, with their incidents, ward and marriage, &c., became a measure for divers aids or taxes afterwards, yet even they consisted, or were made up, of five or eight *Carucats* or Plough-lands a-piece; and the respective tenants paid for so many whole Fees, or parts of one or more, as they agreed with them who first enfeoffed them, according to such proportions of *Carucats* or *Bovats* as were the subject or ground of such agreements: so that still the Plough upheld all."—Thoroton's *Antiquities of Nottinghamshire*, *Preface*, p. v.

Inclosures.—A Shepherd who kept Ale to sell in the Church, the only Inhabitant in a once populous Village.

Thorpe, in Notts.—"Inclosing the lordship (as it doth in all places where the soil is anything good in this county, for certain) hath so ruined and depopulated the town, that in my time there was not a house left inhabited of this notable lordship (except some part of the Hall, Mr. Armstrong's house), but a shepherd only kept ale to sell in the church."—Thoroton's *Nottinghamshire*, p. 39.

Lord's Tax on Beer brewed for sale, Younglings that were sold, and Pigs when killed.

Fiskerton, Notts.—

"If any *braciatrix braciaverit cereviciam*, ale-wife brew ale to sell, she must satisfy the Lord for *tollester*. If any native or cottager sold a male youngling after it was weaned, he was to give four pence to the Lord. If any native or cottager, having a swine above a year old, should kill him, he was to give the Lord one penny, and it was called *Thistelcak*."—Thoroton's *Nottinghamshire*, p. 308.

Epitaph of Whalley's Grandfather.

Richard Whalley, grandfather of the regicide, died in 1583, at the age of 84, and these verses were inscribed on his monument.

"Behold his Wives were number three;
Two of them died in right good fame;
The third this Tomb erected she
For him who well deserved the same,
Both for his life and goodly end,
Which all that knows must needs commend,
And they that knows not, yet may see
A worthy Whalley lo was he.

"Since time brings all things to an end,
Let us ourselves apply,
And learn by this our faithful friend,
That here in tomb doth lie,
To fear the Lord, and eke behold
The fairest is but dust and mold:
For as we are, so once was he;
And as he is, so must we be."

Thoroton's *Nottinghamshire*.

Duke of Newcastle, and the old Chapel at Welbeck.

Speaking of the House, and site of the Monastery of Welbeck, "now," says Thoroton, Nov. 11, 1674, "the mansion-house of his Grace the Duke of Newcastle," the old

antiquary, after noticing the Duke's "most excellent pieces concerning Horsemanship, both in French and English," proceeds to say, "whereof he is so great a master, that though he be above eighty years of age, he very constantly diverts himself with it still; insomuch that he is thought to have taken as great pleasure in beholding his great store of choice well-managed horses (wherewith his fine stables are continually furnished) appear, to exercise their gifts in his magnificent riding-house, which he long since built there of brick, as in elder time any one could take to see the religious performances of the Monks in the quire of the great church of St. James, now utterly vanished, except the chapel for the house was any part of it, which of late years also hath lain buried in the ruins of its roof, the want whereof doth a little diminish the glory of this brave palace. Yet seeing that neither the wisdom, nor piety, nor charity of those formerly concerned here, nor their right, title, nor propriety, nor indeed of God himself, could in this place secure or preserve a church against a King and Parliament professing the same God and the same religion, I cannot perceive how the most obstinate and zealous pretenders to religion and property of this time can justly wonder if his Grace be not much concerned for this ruinous chapel. The woods, especially those nigh the House, are better preserved."— THOROTON'S *Nottinghamshire*, p. 453.

Privilege of the Order of Sempringham.

THE Prior of Mathersey, of the Order of Sempringham, 3 Edward III. claimed to have, "for himself and his men, quittance, in city and borough, in markets and fairs, in passage of bridges and ports of the sea, and in all places through England, from toll and pontage." — THOROTON'S *Nottinghamshire*, p. 480.

Sherwood wasted; and the Bilberries in danger of being destroyed, that used to be a great Profit and Pleasure to the Poor.

THOROTON complains that the Duke of Newcastle's deputies and lieutenants as Justice in Eyre of all His Majesty's forests, &c. north of the Trent, "have allowed such and so many claims [in Sherwood] that there will not, very shortly, be wood enough left to cover the bilberries, which every summer were wont to be an extraordinary great profit and pleasure to poor people, who gathered them, and carried them all about the country to sell. I shall therefore at this time say no more, May 24, 1675." And with these words he concludes his Antiquities of Nottinghamshire.

Sir William Sutton's Epitaph.

IN Aram or Averham church, Notts.—

"Sir William Sutton's corpse here tombed sleeps,
Whose happy soul in better mansion keeps.
Thrice nine years lived he with his Lady fair,
A lovely, noble, and like virtuous pair.
Their generous offspring, parents' joy of heart,
Eight of each sex: of each an equal part
Ushered to Heaven their Father; and the other
Remained behind him to attend their Mother."

THOROTON'S *Nottinghamshire*, p. 328.

Staple Merchant's Gratitude to the Wool Trade.

ONE Mr. Barton, "a merchant of the Staple, built a fair stone house at Holme, in Nottinghamshire, and a fair chapel like a parish church. In the windows of his house was this posie,

I thank God, and ever shall,
It is the sheep hath paid for all.

A thankful and humble acknowledgment

of the means whereby he got his estate, which now remains to the Lord Bellasis, sometime Governor of Newark, as I take it."—THOROTON's *Nottinghamshire*, p. 349.

Etymology of the River Idle.

"*Id* or *Yd*, in the British language, signifies *seges*, corn; and *ydlan*, area ubi reponuntur collectæ segetes,—which in these parts we call a stack yard: so that it seems the river Idle had its name from corn, with which the neighbouring fields ever abounded; and Adelocum was intended by the Romans for the place upon Ydel, after the broad pronunciation of Ai for I, which is still frequent in this country; as Segelocum [as it is otherwise called] after the signification, *ydle* signifying a granary amongst the Britons." — THOROTON's *Nottinghamshire*, p. 414.

Inclosures multiplied by the Dissolution.

"THE Plough upheld all, as the Laws did it indifferently well, till that stupendous Act which swept away the Monasteries; whose lands and tythes being presently after made the possessions and inheritances of private men, gave more frequent encouragement and opportunities to such men as had got competent shares of them, further to improve and augment their own revenues by greater loss to the commonwealth, viz. by enclosing and converting arable to pasture, which as certainly diminisheth the yearly fruits, as it doth the people; for we may observe that a lordship in tillage, every year affords more than double the profits which it can in pasture, and yet the latter way the landlord may perhaps have double the rent he had before: the reason whereof is, that in pasture he hath the whole profit, there being required neither men nor charge worth speaking of; whereas in tillage, the people and their families necessarily employed upon it (which surely in respect of God or Man, Church or King, make a more considerable part of the commonwealth than a little unlawful increase of a private person's rent) must be maintained, and their public duties discharged, before the landlord's rent can be raised or ascertained. But this improvement of rent certainly caused the decay of *tillage*, and that *depopulation*, which hath much impaired our county [Notts.] and some of our neighbours, and which divers laws and statutes have in vain attempted to hinder.

"The statutes of Eliz. 39 against the decaying of towns and houses of husbandry, and for maintenance of husbandry and tillage, are both expired; but if they had not they would have been repealed, as divers of like sort have been; so that we cannot expect a stop for this great evil till it stay itself; that is, till depopulating a lordship will not improve or encrease the owner's rent; some examples whereof I have seen already, and more may do, because pasture already begins to exceed the vent for the commodities which it yields. But other restraint, till the Lords, and such gentlemen as are usually members of the House of Commons, who have been the chief and almost only authors of, and gainers by, this false-named improvement of their lands amongst us, think fit to make a self-denying act in this particular, would be as vain to think of, as that any law which hinders the profit of a powerful man should be effectually executed. This prevailing mischief, in some parts of this shire, hath taken away and destroyed more private families of good account, than time itself within the compass of my observations."—THOROTON's *Nottinghamshire*, *Preface*, p. 5-6.

The Devil's Doings at Sermon-time.

"THERE is no sentence in scripture which the Devil had rather you should not regard than this lesson of hearing; for if you *take heed how you hear*, you shall not only profit by this sermon, but every sermon after this shall leave such instruction and peace and

comfort with you, as you never thought the Word contained for you; therefore no marvel if the tempter do trouble you when you should hear, as the fowls cumbered Abraham when he should offer sacrifice. For be ye well assured that this is an unfallible sign that some excellent and notable good is toward you, when the Devil is so busy to hinder your hearing of the Word, which of all other things he doth most envy unto you: therefore as he pointed Adam to another tree lest he should go to the Tree of Life, so knowing the Word to be like the Tree of Life, he appointeth you to other business, to other exercises, to other works, and to other studies, lest you should hear it and be converted to God, whereby the tribute and revenue of his kingdom should be impaired. Therefore mark how many forces he hath bent against one little scripture, to frustrate this counsel of Christ, *Take heed how you hear!* First, he labours all that he can to stay us from hearing: to effect this he keeps us at taverns, at plays, in our shops, and appoints us some other business at the same time; that when the bell calls to the sermon, we say like the churlish guests, we cannot come. If he cannot stay us away with any business or exercise, then he casts fancies into our minds, and drowsiness into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the church. If he cannot stay our ears, nor slack our attention as he would, then he tickleth us to mislike something which was said, and by that makes us reject all the rest. If we cannot mislike any thing which is said, then he infecteth us with some prejudice of the preacher; he doth not as he teacheth, and therefore we less regard what he saith. If there be no fault in the man, nor in the doctrine, then, lest it would convert us and reclaim us, he courseth all means to keep us from the consideration of it, until we have forgot it. To compass this, so soon as we have heard, he takes us to dinner, or to company, or to pastime to relieve our minds, that we should think no more of it. If it stay in our thoughts, and like us well, then he hath this trick: instead of applying the doctrine which we should follow, he turns us to praise and extol the preacher; 'he made an excellent sermon; he hath a notable gift; I never heard any like him.' He which can say so, hath heard enough; this is the repetition which you make of our sermons when you come home, and so to your business again till the next sermon come: a breath goeth from us, and a sound cometh to you, and so the matter is ended." —HENRY SMITH'S *Sermons*, p. 300.

Strouters, or Dandies of Henry Smith's days.

"THEY which will be Strouters, shall not want flatterers which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair; that it becomes them well to wear bellied doublets; that it becomes them well to jet in their going; that it becomes them well to swear in their talking.—So the humour swelleth, and thinks with itself, if they will look upon me when I do set but a stout face upon it, how would they behold me if I were but in apparel? If they do so admire me in silks, how would they cap me, and courtesy me, and worship me, if I were in velvets? If I be so brave in plain velvet, what if my velvet were pinkt, or cut, or printed? So they study for fashions as lawyers do for delays, and count that part naked which is not as gaudy as the rest; till all their body be covered over with pride, as their mind with folly.—As Saul said to Samuel, 'honour me before this people,' so the proud man saith to his chain, and his ruffs, and his pinks, and his cuts, 'honour me before this people.' All that he speaketh, or doth, or weareth, is like Nebuchadnezzar's palace, which he built for his honour. This is their work

so soon as they rise, to put a pedlar's shop upon their backs, and colour their faces, and prick their ruffs, and frisle their hair: and then their day's work is done; as though their office were, to paint a fair image every morning, and at night to blot it out again."—HENRY SMITH'S *Sermons*, p. 207.

Livings given to Children? or to the wholly Unlearned?

"HANNAH said, 'I will not offer the child to God before he be weaned,' that is, before he be taken from the dug. But now they offer their children to God before they be weaned, before they can go, before they can speak; and send them to fight the Lord's battles before they have one stone in their hand to fling at Goliath; that is, one scripture to resist the tempter. This is either because the Patrons or the Bishops have lime upon their fingers, which makes them like blind Isaac, that they take no heed whom they bless."—HENRY SMITH'S *Sermons*, p. 143.

Itch for curious Questions in Divinity.

"PAUL rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall, while they might walk upon the pavement without danger. Some have a great deal more desire to learn where Hell is, than to know any way how they may escape it; to hear what God did purpose before the world began, rather than to learn what he will do when the world is ended; to understand whether they shall know one another in Heaven, than to know whether they belong to Heaven. This rock hath made many shipwrecks, that men search mysteries before they know principles; like the Bethshamites which were not content to see the Ark, but they must pry into it, and finger it. Commonly the simplest men busy their heads about the highest matters; so that they meet with a rough and crabbed question, like a knob in the tree; and while they hack and hew at it with their own wits to make it plain, their saw sticks fast in the cleft, and cannot get out again: at last, in wrath, they become like malecontents with God, as though the Scripture were not perfect; and either fall into despair, or into contempt of all. Therefore it is good to leave off learning where God hath left off teaching; for they which have an ear where God hath no tongue, hearken not unto God, but to the tempter, as Eve did to the serpent."—HENRY SMITH'S *Sermons*, p. 449.

Views of a Sceptic in sporting Paradoxes.

"THE reason, perhaps, why men of wit delight so much to espouse these paradoxical systems, is not in truth that they are so fully satisfied with 'em, but in a view the better to oppose some other systems, which by their fair appearance have helped, they think, to bring mankind under subjection. They imagine that by this *general Scepticism*, which they would introduce, they shall better deal with the dogmatical spirit which prevails in some *particular subjects*. And when they have accustomed men to bear contradiction in the *main*, and hear the nature of things disputed *at large*; it may be safer (they conclude) to argue *separately*, upon certain nice points in which they are not altogether so well satisfied. So that from hence, perhaps, you may still better apprehend why, in conversation, *the Spirit of Raillery* prevails so much, and notions are taken up for no reason besides their being *odd and out of the way*."—SHAFTESBURY'S *Characteristics*, vol. 1, p. 95.

French Prophets ridiculed at Bartholomew Fair.

"NOT contented to deny these prophesying Enthusiasts the honour of a persecution,

we have delivered 'em over to the cruellest contempt in the world. I am told, for certain, that they are at this very time the subject of a choice Droll or Puppet-Show at *Bart'lemy*-Fair. There, doubtless, their strange voices and involuntary agitations are admirably well acted, by the motion of wires, and inspiration of pipes. For the bodies of the prophets, in their state of prophecy, being not in their own power, but (as they say themselves) mere passive organs, actuated by an exterior force, have nothing natural, or resembling real life, in any of their sounds or motions: so that how awkwardly soever a Puppet-Show may imitate other actions, it must needs represent this passion to the life. And whilst *Bart'lemy*-Fair is in possession of this privilege, I dare stand security to our National Church, that no sect of Enthusiasts, no new venders of prophecy or miracles, shall ever get the start, or put her to the trouble of trying her strength with 'em, in any case." — SHAFTESBURY'S *Characteristics*, vol. 1, p. 27.

Experiments on the Alphabet by a Fanatic in Prison.

"I KNEW once a notable *Enthusiast* of the itinerant kind, who being upon a high spiritual adventure in a country where prophetic missions are treated as no jest, was, as he told me, committed a close prisoner, and kept for several months where he saw no manner of light. In this banishment from Letters and Discourse, the man very wittily invented an amusement much to his purpose, and highly preservative both of health and humour. It may be thought, perhaps, that of all seasons or circumstances here was one the most suitable to our oft-mentioned practice of Soliloquy; especially since the prisoner was one of those whom in this age we usually call *Philosophers*, a successor of Paracelsus, and a Master in the Occult Sciences. But as to *Moral* Science, or any thing relating to *Self-converse*, he was a mere novice. To work therefore he went after a different method. He tuned his natural pipes, not after the manner of a musician, to practise what was melodious and agreeable in sounds, but to fashion and form all sorts of articulate voices the most distinctly that was possible. This he performed by strenuously exalting his voice, and essaying it in all the several dispositions and configurations of his throat and mouth. And thus bellowing, roaring, snarling, and otherwise variously exerting his organs of sound, he endeavoured to discover what letters of the Alphabet could best design each species, or what new letters were to be invented, to mark the undiscovered modifications. He found, for instance, the letter A to be a most genuine character, an original and pure Vowel, and justly placed as principal in the front of the alphabetic order. For having duly extended his under jaw to its utmost distance from the upper; and, by a proper insertion of his fingers, provided against the contraction of either corner of his mouth; he experimentally discovered it impossible for human tongue, under these circumstances, to emit any other modification of sound than that which was described by this primitive character. The vowel O was formed by an orbicular disposition of the mouth, as was aptly delineated in the character itself. The vowel U, by a parallel protrusion of the lips. The other vowels and consonants, by other various collisions of the mouth, and operations of the active tongue upon the passive gum or palate. The result of this profound speculation and long exercise of our prisoner, was *a Philosophical Treatise*, which he composed when he was set at liberty. He esteemed himself the only Master of Voice and Language, on the account of this his *Radical Science* and *Fundamental Knowledge* of Sounds. But whoever had taken him to improve their voice, or teach 'em an agreeable or just manner of Accent or Delivery, would, I believe, have found themselves considerably deluded." — SHAFTESBURY'S *Characteristics*, vol. 1, p. 287.

Cultivation of Temper.

"If happily we are born of a good nature; if a liberal education has formed in us a generous temper and disposition, well-regulated appetites and worthy inclinations; 'tis well for us, and so indeed we esteem it. But who is there endeavours to give these to himself, or to advance his portion of happiness in this kind? Who thinks of improving, or so much as of preserving his share, in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted? All other things relating to us are preserved with care, and have some art or economy belonging to 'em; this which is nearest related to us, and on which our happiness depends, is alone committed to chance: And *Temper* is the only thing ungoverned, whilst it governs all the rest." — SHAFTESBURY'S *Characteristics*, vol. 2, p. 293.

Love of the Wonderful.

"For, what stronger pleasure is there with mankind, or what do they earlier learn, or longer retain, than *the love of hearing and relating things strange and incredible?* How wonderful a thing is *the Love of Wondering*, and *of raising Wonder!* 'Tis the delight of children to hear tales they shiver at, and the vice of old age to abound in strange stories of times past. We come into the world wondering at everything; and when our wonder about common things is over, we seek something new to wonder at. Our last scene is, to tell wonders of *our own*, to all who will believe 'em. And amidst all this, 'tis well if Truth comes off but moderately tainted," — SHAFTESBURY'S *Characteristics*, vol. 2, p. 325.

Superstition always according to the Number of those who practise upon it.

"'Twill, however, as I conceive, be found unquestionably true, according to political arithmetic, in every nation whatsoever, 'That *the quantity* of Superstition (if I may so speak) will, in proportion, nearly answer *the number* of Priests, Diviners, Soothsayers, Prophets, or such who gain their livelihood, or receive advantages, by officiating in religious affairs.' For if these *Dealers* are numerous, they will *force* a Trade. And as the liberal hand of the magistrate can easily raise swarms of this kind where they are already but in a moderate proportion; so where, through any other cause, the number of these, increasing still by degrees, is suffered to grow beyond a certain measure, they will soon raise such a ferment in men's minds, as will at least compel the magistrate, however sensible of the grievance, to be cautious in proceeding to *a Reform.*" — SHAFTESBURY'S *Characteristics*, vol. 3, p. 46.

Well for us that Beasts do not act in Union.

"Well it is, perhaps, for *Mankind*, that though there are so many animals who naturally herd *for Company's sake* and *mutual Affection*, there are so few who for *Conveniency* and by *Necessity* are obliged to a strict union, and kind of confederate state. The creatures who, according to the economy of their kind, are obliged to make themselves habitations of defence against the seasons and other incidents; they who in some parts of the year are deprived of all subsistence, and are therefore necessitated to accumulate in another, and to provide withal for the safety of their collected stores; are *by their nature*, indeed, as strictly joined, and with as proper affections towards their public and community, as the looser kind, of a more easy subsistence and support, are united in what relates merely to their offspring and the propagation of their species. Of these *thoroughly associating* and *confederate animals*, there are none I have ever heard of who in bulk or strength exceed the Beaver. The major-part of these *Political* Animals, and creatures of *a joint stock*, are as incon-

siderable as the race of Ants or Bees. But had Nature assigned such an economy as this to so puissant an animal, for instance, as the Elephant, and made him withal as prolific as those smaller creatures commonly are; it might have gone hard perhaps with *Mankind:* And a single animal, who by his proper might and prowess has often decided the fate of the greatest battles which have been fought by human race, should he have grown up into a society, with a genius for architecture and mechanics proportionable to what we observe in those smaller creatures; we should, with all our invented machines, have found it hard to dispute with him the dominion of the continent." — SHAFTESBURY'S *Characteristics*, vol. 3, p. 220.

The French more Moral than the English.

"THERE can be no doubt that the habits of the people are more moral in France than in England: how they have been induced, is the question: not by any superiority of education, for that has been completely neglected, and few of them can either write or read. The more independent state of the women, and their consequent greater influence in society, may be one cause, and a less diffusion of wealth and luxury another; a strict police assists, and their living more together in their father's family is likewise favourable to virtue. It is no uncommon thing, in any station of life, for a man to have his sons, and their wives and children, residing with him, in peace and harmony. The ties of kindred are drawn closer in France than in England; and the laws respect the principle, for they do not allow near relations to bear testimony against each other; the prohibition extends, I believe, as far as to nephews and nieces." — MRS. CAREY'S *Tour in France*, p. 31.

Family Republics in Auvergne.

"SEVERAL small family republics have been established between five and six centuries in the vicinity of Thiers. One of these communities consists of about thirty or forty individuals, who carry on their occupations together, and bring their profits to the common stock. They make laws and regulations for themselves, living in perfect equality, and dining at the public table. I must remark here, that these sticklers for equality will not allow the women any share in its enjoyments. They will not even suffer them to dine at the same time with themselves; conceiving probably, like other sons of liberty, that a fair division is made of the moral obligations, when the *rights* are assigned to the men, and the *duties* to the women.

"These communities were in a declining state at the beginning of the Revolution, when the Voyage en Auvergne was published." — MRS. CAREY'S *Tour in France*, p. 347.

Trade of Criticism in Shaftesbury's time.

"THERE is, I know, a certain species of *Authors* who subsist solely by the *criticising* or *commenting* practice upon others, and can appear in no other form besides what this employment authorizes them to assume. They have no *original* character or *first* part; but wait for something which may be called *a Work*, in order to graft upon it, and come in for sharers, at second hand.

"The *pen-men* of this capacity and degree, are, from their function and employment, distinguished by the title of *Answerers*. For it happens in the world that there are readers of a genius and size just fitted to these *answering* authors. *These*, if they teach 'em nothing else, will teach 'em, they think, to *criticise*. And though the new practising critics are of a sort unlikely ever to understand any *original book* or *writing*; they can understand, or at least remember and quote, the subsequent reflections, flouts, and jeers, which may accidentally be made on such a piece. Where-ever a gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new book

spoken of, than 'twill be asked, 'Who has answered it?' or, 'When is there an answer to come out?' Now the *answer*, as our gentleman knows, must needs be newer than the *book*. And the *newer* a thing is, the more fashionable still, and the genteeler the subject of discourse. For this the bookseller knows how to fit our gentleman to a nicety; for he has commonly an *answer* ready bespoke, and perhaps finished by the time his *new book* comes abroad. And 'tis odds but our fashionable gentleman, who takes both together, may read the *latter* first, and drop the other for good and all." —SHAFTESBURY'S *Characteristics*, vol. 3, p. 269.

—And of Men of Letters.

"IN our nation, and especially in our present age, whilst wars, debates, and public convulsions, turn our minds so wholly upon business and affairs; the better geniuses being in a manner necessarily involved in the active sphere, on which the general eye of mankind is so strongly fixed; there must remain in the theatre of wit, a sufficient vacancy of place; and the quality of *actor* upon that stage, must of consequence be very easily attainable, and at a low price of ingenuity or understanding.

"The persons, therefore, who are in possession of the *prime parts* in this deserted theatre, being suffered to maintain their ranks and stations in full ease, have naturally a good agreement and understanding with their fellow-Wits. Being indebted to the times for this happiness, that with so little industry or capacity they have been able to serve the nation with *wit*, and supply the place of real dispensers and ministers of the Muses' treasures; they must, necessarily, as they have any love for themselves, or fatherly affection for their works, conspire one with another, to preserve their common interest of indolence, and justify their remissness, uncorrectness, insipidness, and downright ignorance of all literate *art* or just *poetic beauty*:

Magna inter molles concordia.

"For this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their works, in *recommendatory* verses, or in separate panegyrics, essays, and fragments of poetry, such as in the *Miscellaneous Collections* (our yearly retail of wit) we see curiously compacted, and accommodated to the relish of the world. Here the *Tyrocinium* of geniuses is annually displayed. Here, if you think fit, you may make acquaintance with *the young* offspring of wits, as they come up gradually under *the old*; with due courtship and homage, paid to those high predecessors of fame, in hope of being one day admitted, by turn, into the noble order, and made Wits by *patent* and *authority*.

"This is the young *fry* which you may see busily surrounding the grown Poet, or chief Play-house *Author*, at a *coffee-house*. They are his guards; ready to take up arms for him, if, by some presumptuous *Critic* he is at any time attacked. They are, indeed, the very shadows of their immediate predecessor, and represent the same features, with some small alteration, perhaps, for the worse. They are sure to aim at nothing above or beyond their master; and would on no account give him the least jealousy of their aspiring to any degree or order of writing above him. From hence that *harmony* and *reciprocal esteem*, which, on such a bottom as this, cannot fail of being perfectly well established among our Poets: The age, meanwhile, being after this manner hopefully provided, and secure of a constant and *like* succession of meritorious Wits, in every kind!" — SHAFTESBURY'S *Characteristics*, vol. 3, p. 273.

Jeremy Taylor's Popularity.

"WE see the Reverend Doctor's [Bishop Taylor's] Treatises standing, as it were, in the front of this order of authors, and as the foremost of those *Good Books* used by the politest and most refined *Devotees* of

either sex. They maintain the principal place in the study of almost every elegant and high *Divine*. They stand in folios and other volumes, adorned with variety of pictures, gildings, and other decorations, on the advanced shelves in glass cupboards of the *lady's* closets. They are in use at all seasons, and for all places; as well for Church Service, as Closet Preparation; and, in short, may vie with any devotional books in *British Christendom*."—SHAFTESBURY'S *Characteristics*, vol. 3, p. 327.

Flemish Merchants trading on borrowed Capital.

"IPSÆ solæ belli suspiciones inferiorem Germaniam evertunt, eò quòd commercia impediant. Pulcherrimæ enim illâ urbes et populosissimæ constant ex mercatoribus et opificibus; et plerique mercatores negotiantur pecuniâ fœnori acceptâ, quod solet ibi esse gravissimum. Jam verò cùm ibi cessent commercia, et mercatores non utantur operâ opificum, qui ferè omnes in diem vivunt, miseri homines non habent unde se et suam familiam sustentent; mercatores autem fœnore exhauriuntur. Itaque infinita illorum hominum multitudo coacta egestate jam patriam relinquit, et ferè plures quàm Gallos hic[1] per plateas discursantes videmus; quamvis audiam adhuc plures conspici Roltomagi, et in reliquis urbibus maritimis Normanniæ, ac etiam Londini in Angliâ. Quid autem fiat si ad arma deveniatur, et Hispani pro arbitrio leges præscribant? Ego doleo vicem illius cultissimæ gentis, et quæ reliquas omnes notas industriâ superare videtur." A.D. 1566.—HUBERT LANGUET, *Epistolæ ad Camerarium*, p. 59.

Effects of Error.

"A MISTAKE *in fact*, being no cause or sign of ill affection, can be no cause of vice. But a mistake *of right*, being the cause of unequal affection, must of necessity be the cause of vicious action, in every intelligent or rational being.

"But as there are many occasions where the matter of *right* may, even to the most discerning part of mankind, appear difficult, and of doubtful decision, 'tis not a slight mistake of this kind which can destroy the character of *a virtuous or worthy man*. But when, either through superstition or ill custom, there come to be very gross mistakes in the assignment or application of the affection; when the mistakes are either in their nature so gross, or so complicated and frequent, that a creature cannot well live in a natural state, nor with due affections, compatible with human society and civil life; then is the character of virtue forfeited." — SHAFTESBURY'S *Characteristics*, vol. 2, p. 34.

Order.

"A PROVIDENCE must be proved from what we see of Order in things present. We must contend for Order; and in this part chiefly, where Virtue is concerned. All must not be referred to *a Hereafter*. For, a disordered state, in which all present care of things is given up, Vice uncontrouled, and Virtue neglected, represents a very *Chaos*, and reduces us to the beloved Atoms, Chance, and Confusion, of the Atheists.

"What, therefore, can be worse done in the cause of a *Deity*, than to magnify disorder, and exaggerate (as some zealous people do) the misfortunes of Virtue, so far as to render it an unhappy choice with respect to this world? They err widely, who propose to turn men to the thoughts of a *better* world, by making 'em think so ill of *this*. For to declaim in this manner against *Virtue* to those of a looser faith, will make 'em the less believe *a Deity*, but not the more *a Future State*. Nor can it be thought sincerely that any man, by having the most elevated opinion of Virtue, and of the happiness it creates, was ever the less inclined to the belief of a Future State. On the con-

[1] Lutetiæ.

trary, it will ever be found, that as they who are favourers of Vice are always the least willing to hear of a future existence; so they who are in love with Virtue, are the readiest to embrace that opinion which renders it so illustrious, and makes its cause triumphant."—SHAFTESBURY'S *Characteristics*, vol. 2, p. 277.

Argument of Theism from the illustration of a Ship.

"IMAGINE only some person entirely a stranger to navigation, and ignorant of the nature of the sea or waters; how great his astonishment would be, when, finding himself on board some vessel, anchoring at sea, remote from all land-prospect, whilst it was yet a calm, he viewed the ponderous machine firm and motionless in the midst of the smooth ocean, and considered its foundations beneath, together with its cordage, masts, and sails, above. How easily would he see *the whole* one regular structure, all things depending on one another; the uses of the rooms *below*, the lodgments and conveniences of men and stores. But being ignorant of the intent or design of all *above*, would he pronounce the masts and cordage to be useless and cumbersome, and for this reason condemn the frame, and despise *the architect?* O my friend! let us not thus betray our ignorance; but consider where we are, and in what a Universe. Think of the many parts of the vast machine in which we have so little insight, and of which it is impossible we should know the ends and uses; when, instead of seeing to the highest *pendants*, we see only some *lower deck*; and are, in this dark case of flesh, confined even to *the hold*, and meanest station of the vessel."—SHAFTESBURY'S *Characteristics*, vol. 2, p. 289.

Babbage on the Cost of things.

"THE cost of any article to the purchaser includes, besides supply and demand, another element, which, though often of little importance, is in many cases of great consequence. *The cost, to the purchaser, is the price he pays for any article, added to the cost of verifying the fact of its having that degree of goodness for which he contracts.* In some cases the goodness of the article is evident on mere inspection: and in those cases there is not much difference of price at different shops. The goodness of loaf sugar, for instance, can be discerned almost at a glance; and the consequence is, that the price of it is so uniform, and the profit upon it so small, that no grocer is at all anxious to sell it; whilst on the other hand, tea, of which it is exceedingly difficult to judge, and which can be adulterated by mixture so as to deceive the skill even of a practised eye, has a great variety of different prices, and is that article which every grocer is most anxious to sell to his customers. The difficulty and expense of verification are, in some instances, so considerable, as to justify the deviation from well established principles. Thus it has been found so difficult to detect the adulteration of flour, and to measure its good qualities, that, contrary to the maxim that *Government can generally purchase any article at a cheaper rate than that at which they can manufacture it*, it has been considered more economical to build extensive flour-mills (such as those at Deptford) and to grind their own corn, than to verify each sack purchased, and to employ persons in continually devising methods of detecting the new modes of adulteration which might be resorted to."—BABBAGE'S *Economy of Manufactures*, p. 101.

Frauds in Clover Seed.

"SOME years since, a mode of preparing old clover and trefoil seeds by a process called '*doctoring*,' became so prevalent as to excite the attention of the House of Commons. It appeared in evidence before a committee, that the old seed of the white

clover was *doctored* by first wetting it slightly, and then drying it with the fumes of burning sulphur; and that the red clover had its colour improved by shaking it in a sack with a small quantity of indigo; but this being detected after a time, the *doctors* then used a preparation of log-wood, fined by a little copperas, and sometimes by verdigris; thus at once improving the appearance of the old seed, and diminishing, if not destroying, its vegetative power already enfeebled by age. Supposing no injury had resulted to good seed so prepared, it was proved that, from the improved appearance, its market price would be enhanced by this process from five to twenty-five shillings a hundred-weight. But the greatest evil arose from the circumstance of these processes rendering old and worthless seed in appearance equal to the best. One witness tried some *doctored* seed, and found that not above one grain in a hundred grew, and that those which did vegetate died away afterwards, whilst about eighty or ninety per cent. of good seed usually grows. The seed so treated was sold to retail dealers in the country, who of course endeavoured to purchase at the cheapest rate, and from them it got into the hands of the farmers; neither of these classes being at all capable of distinguishing the fraudulent from the genuine seed. Many cultivators, in consequence, diminished their consumption of the article; and others were obliged to pay a higher price to those who had skill to distinguish the mixed seed, and who had integrity and character to prevent them from dealing in it."—BABBAGE'S *Economy of Manufactures*, p. 102.

Coal-merchants.

"FIVE-SIXTHS of the London public is supplied by a class of middle-men who are called in the trade '*Brass-plate Coal-merchants:*' these consist principally of merchants' clerks, gentlemen's servants, and others, who have no wharfs, but merely give their orders to some true coal-merchant, who sends in the coals from his wharf. The brass-plate coal-merchant, of course, receives a commission for his agency, which is just so much loss to the consumer."—BABBAGE'S *Economy of Manufactures*, p. 124.

Mechanical Projectors—their Ignorance and Presumption.

"THERE is, perhaps, no trade or profession existing, in which there is so much quackery, so much ignorance of the scientific principles, and of the history of their own art, with respect to its resources and extent, as is to be met with amongst mechanical projectors. The self-constituted engineer, dazzled with the beauty of some perhaps really original contrivance, assumes his new profession with as little suspicion that previous instruction, that thought and painful labour, are necessary to its successful exercise, as does the statesman or the senator. Much of this false confidence arises from the improper estimate which is entertained of the difficulty of invention in mechanics; and it is of great importance, to the individuals and to the families of those who are thus led away from more suitable pursuits, the dupes of their own ingenuity and of the popular voice, to convince both them and the public that the power of making new mechanical combinations is a possession common to a multitude of minds, and that it by no means requires talents of the highest order. It is still more important that they should be convinced that the great merit, and the great success, of those who have attained to eminence in such matters, was almost entirely due to the unremitted perseverance with which they concentrated upon the successful invention the skill and knowledge which years of study had matured."—BABBAGE'S *Economy of Manufactures*, p. 212-13.

Steam Possibilities for Iceland from its Hot Springs.

"The discovery of the expansive power of steam, its condensation, and the doctrine of latent heat, has already added to the population of this small island, millions of hands. But the source of this power is not without limits, and the coal-mines of the world may ultimately be exhausted. Without adverting to the theory that new formations of that mineral are now depositing under the sea, at the estuaries of some of our larger rivers; without anticipating the application of other fluids requiring a less supply of caloric than water;—we may remark that the sea itself offers a perennial source of power hitherto almost unapplied. The tides, twice in each day, raise a vast mass of water, which might be made available for driving machinery. But supposing heat still to remain necessary when the exhausted state of our coal-fields renders it expensive,—long before that period arrives, other methods will probably have been invented for producing it. In some districts, there are springs of hot water, which have flowed for centuries unchanged in temperature. In many parts of the island of Ischia, by deepening the sources of the hot springs but a few feet, the water boils; and there can be little doubt that, by boring a short distance, steam of high pressure would issue from the orifice. In Iceland, the sources of heat are still more plentiful; and their proximity to large masses of ice, seems almost to point out the future destiny of that island. The ice of its glaciers may enable its inhabitants to liquefy the gases with the least expenditure of mechanical force; and the heat of its volcanoes may supply the power necessary for their condensation. Thus in a future age, *power* may become the staple commodity of the Icelanders, and of the inhabitants of other volcanic districts; and possibly the very process by which they will procure this article of exchange for the luxuries of happier climates, may, in some measure, tame the tremendous element which occasionally devastates their provinces."—Babbage's *Economy of Manufactures*, p. 317.

Religious Conclusions from Philosophy.

"In whatever light we examine the triumphs and achievements of our species over the creation submitted to its power, we explore new sources of wonder. But if science has called into real existence the visions of the poet,—if the accumulating knowledge of ages has blunted the sharpest and distanced the loftiest of the shafts of the satirist,—the philosopher has conferred on the moralist an obligation of surpassing weight. In unveiling to him the living miracles which teem in rich exuberance around the minutest atom, as well as throughout the largest masses of ever-active matter, he has placed before him resistless evidence of immeasurable design. Surrounded by every form of animate and inanimate existence, the sun of science has yet penetrated but through the outer fold of Nature's majestic robe; but if the philosopher were required to separate, from amongst those countless evidences of creative power, one being, the masterpiece of its skill; and from that being to select one gift, the choicest of all the attributes of life;—turning within his own breast, and conscious of those powers which have subjugated to his race the external world, and of those higher powers by which he has subjugated to himself that creative faculty which aids his faltering conceptions of a deity,—the humble worshipper at the altar of truth would pronounce that being,—man; that endowment,—human reason.

"But however large the interval that separates the lowest from the highest of those sentient beings which inhabit our planet, all the results of observation, enlightened by all the reasonings of the philosopher, combine to render it probable that, in the vast extent of creation, the proudest attribute of our race is but, per-

chance, the lowest step in the gradation of intellectual existence. For since every portion of our own material globe, and every animated being it supports, afford, on more scrutinizing inquiry, more perfect evidence of design, it would indeed be most unphilosophical to believe that those sister spheres, glowing with light and heat radiant from the same central source,—and that the members of those kindred systems almost lost in the remoteness of space, and perceptible only from the countless multitude of their congregated globes, — should each be no more than a floating chaos of unformed matter,—or, being all the work of the same Almighty Architect, that no living eye should be gladdened by their forms of beauty, that no intellectual being should expand its faculties in decyphering their laws."— BABBAGE'S *Economy of Manufactures*, p. 319-20.

Johnson's Opinion that the Rage of Trade would destroy itself.

"DEPEND upon it, said Dr. Johnson, this rage of trade will destroy itself. You and I shall not see it; but the time will come when there will be an end of it. Trade is like gaming. If a whole company are gamesters, play must cease; for there is nothing to be won. When all nations are traders, there is nothing to be gained by trade; and it will stop first where it is brought to the greatest perfection."—*Croker's* BOSWELL, vol. 2, p. 456.

Johnson, of the Growth of Falsehoods.

"NOTHING, says Dr. Johnson, but experience, could evince the frequency of false information, or enable any man to conceive that so many groundless reports should be propagated as every man of eminence may hear of himself. Some men relate what they think, as what they know; some men of confused memories and habitual inaccuracy, ascribe to one man what belongs to another; and some talk on without thought or care. A few men are sufficient to broach falsehoods, which are afterwards innocently diffused by successive relaters."—*Croker's* BOSWELL, vol. 4, p. 84.

Johnson upon Wages.[1]

"IT is of no consequence, said Johnson, how high the wages of manufacturers are; but it would be of very bad consequence to raise the wages of those who procure the immediate necessaries of life, for that would raise the price of provisions. Here, then, is a problem for politicians. It is not reasonable that the most useful body of man should be the worst paid; yet it does not appear how it can be ordered otherwise. It were to be wished that a mode for its being otherwise were found out. In the mean time, it is better to give temporary assistance by charitable contributions to poor labourers, at times when provisions are high, than to raise their wages; because if wages are once raised, they will never get down again."—*Croker's* BOSWELL, vol. 2, p. 490.

Johnson's Opinion why Infidelity was not checked.

"BOSWELL. I asked if it was not strange that Government should permit so many infidel writings to pass without censure.— JOHNSON. Sir, it is mighty foolish. It is for want of knowing their own power. The present family on the throne came to the crown against the will of nine-tenths of the people. Whether those nine-tenths were right or wrong, it is not our business now to enquire. But such being the situation of the royal family, they were glad to encourage all who would be their friends. Now you know every bad man is a whig; every man who has loose notions. The

[1] He is wrong.

Church was all against this family. They were, as I say, glad to encourage any friends; and therefore, since their accession there is no instance of any man being kept back on account of his bad principles; and hence this inundation of impiety."—*Croker's* Boswell, vol. 2, p. 497.

Albums.

A German in St. Evremond's comedy says, "C'est une coûtume générale en Allemagne que de voyager; nous voyageons de père en fils, sans qu'aucune affaire nous en empêche jamais. Si-tôt que nous avons appris la langue Latine, nous nous préparons au voyage. La première chose dont on se fournit, c'est d'un Itineraire qui enseigne les voyes; la seconde, d'un petit livre qui apprend ce qu'il y a de curieux en chaque pays. Lors que nos voyageurs sont Gens de Lettres, ils se munissent en partant de chez eux, d'un livre blanc, bien relié, qu'on nomme Album Amicorum; et ne manquent pas d'aller visiter les Savans de tous les lieux où ils passent, et de le leur présenter afin qu'ils y mettent leur nom; ce qu'ils font ordinairement en y joignant quelques propos sententieux, et quelque témoignage de bienveillance, en toutes sortes de langues. Il n'y a rien que nous ne fassions pour nous procurer cet honneur; estimant que c'est une chose autant curieuse qu'instructive, d'avoir connu de vûë ces gens doctes qui font tant de bruit dans le monde, et d'avoir un *specimen* de leur écriture.

"La Femme de Sir Politick. Est-ce là tout l'usage que vous faites de cet ingénieux Livre?

"L'Allemand. Il nous est aussi d'un très-grand secours dans nos débauches: car lors que toutes les santés ordinaires ont été bûës, ou prend l'Album Amicorum, et faisant la revûë de ces grands hommes qui ont eu la bonté d'y mettre leurs noms, où boit leur santé copieusement." — *Sir Politick Would-be,— Oeuvres Meslées de* Saint-Evremond, tom. 2, p. 125.

Deaths from Want in London.

"Saunders Welch, the Justice, says Johnson, who was once high-constable of Holborn, and had the best opportunities of knowing the state of the poor, told me that I under-rated the number, when I computed that twenty a week, that is, above a thousand a year, died of hunger; not absolutely of immediate hunger, but of the wasting and other diseases which are the consequences of hunger. This happens only in so large a place as London, where people are not known."—*Croker's* Boswell, vol. 4, p. 275.

A Stylites in India.

"I saw in the city of Sanjarur," says Ibn Batuta, "one of the Moslems who had been taught by the Jogees, and who had set up for himself a lofty cell like an obelisk. Upon the top of this he stood for five-and-twenty days, during which time he neither ate nor drank. In this situation I left him, nor do I know how long he continued there after I had left the place. People say that they mix certain seeds, one of which is destined for a certain number of days or months; and that they stand in need of no other support during all this time."—*Travels of* Ibn Batuta, p. 160.

Catiline's Radicalism.

"— Now, the need inflames me,
When I forethink the hard conditions
Our states must undergo, except in time
We do redeem ourselves to liberty
And break the iron yoke forged for our necks:
For what less can we call it when we see
The commonwealth engross'd so by a few,
The giants of the state, that do by turns
Enjoy her, and defile her!—While the rest,
However great we are, honest and valiant,
Are herded with the vulgar, and so kept
As we were only bred to consume corn
Or wear out wool, to drink the city's water,

Ungraced, without authority or mark.—
All places, honours, offices, are theirs;—
Which how long will you bear, most valiant spirits?—
I call the faith of Gods and Men to question,
The power is in our hands, our bodies able,
Our minds as strong; o' the contrary, in them
All things grown aged with their wealth and years.
There wants but only to begin the business,
The issue is certain."

BEN JONSON, vol. 4, p. 215.

Catiline's Motives.

"FOR our reward then:
First, all our debts are paid; dangers of law,
Actions, decrees, judgements against us, quitted:
The rich men, as in Sylla's times, proscribed,
And publication made of all their goods;
That house is yours; that land is his; those waters,
Orchards and walks, a third's; he has that honour,
And he that office; . . . . . .
You share . . . . magistracies, priesthoods,
Wealth and felicity, amongst you, friends.—
Is there a beauty here in Rome you love?
An enemy you would kill? What head's not yours?
Whose wife—whose daughter?"

BEN JONSON, *Catiline*, vol. 4, p. 219.

Capital—a Pecu-*niary Word.*

"FLOCKS and herds constituted the chief wealth of ancient nations: the common speech of the Roman, the Norman, and the Anglo-Saxon, discloses the class and character of the objects which were first considered as *chattels*, or *pecuniary* property; and whilst the political economist vainly labours to define his abstract *capital*, the term, in its original signification, merely results from the rude enumeration of the stock by the heads of the animals of which it was composed."—PALGRAVE'S *Rise and Progress of the English Commonwealth*, p. 186.

Belief rejected with as little Reason as it is received.

"COMME nous ne recevons point nôtre créance par la raison, aussi la raison ne nous en fait-elle pas changer. Un dégoût secret des vieux sentimens nous fait sortir de la religion dans laquelle nous avons vécu; l'agrément que trouve l'esprit en de nouvelles pensées, nous fait entrer dans une autre; et lors qu'on a changé de religion, si on est fort à parler des erreurs qu'on a quittées, on est assez foible à établir la vérité de celle qu'on a prise."—SAINT-EVREMOND, tom. 4, p. 98.

New-Zealander's Account of the Man in the Moon.

PROFESSOR LEE, in a note to his translation of the Travels of Ibn Batuta, says, "The following account of the Man in the Moon, I had from the mouth of a New Zealander: A man named Celano once happened to be thirsty; and coming near a well by moonlight, he intended to drink; but a cloud coming over the Moon prevented him. He then curst the Moon because it refused to give him its light; but upon this the Moon came down and took him up forcibly, together with a tree on which he had laid hold; and there he is now seen, continued the Zealander, with the tree, just as he was taken up. I would merely remark, that it is by no means surprizing that vulgar credulity should be much the same all the world over: but that it should arrive at almost precisely the same results, is curious enough."—P. 161.

When Seamanship is wanted.

"EACH petty hand
Can steer a ship becalm'd; but he that will
Govern and carry her to her ends, must know

His tides, his currents; how to shift his sails;
What she will bear in foul, what in fair weathers;
Where her springs are, her leaks, and how to stop 'em;
What sands, what shelves, what rocks do threaten her;
The forces and the natures of all winds,
Gusts, storms, and tempests: when her keel ploughs hell,
And deck knocks heaven; then to manage her,
Becomes the name and office of a pilot."

BEN JONSON, *Catiline*, vol. 4, p. 249.

Effect of Anarchy upon Religion.

"WHEN all order, discipline, and Church government," says SIR WALTER RALEIGH, "shall be left to newness of opinion and men's fancies; soon after, as many kinds of religion will spring up as there are parish churches within England; every contentious and ignorant person, clothing his fancy with the spirit of God, and his imagination with the gift of Revelation; insomuch that when the Truth, which is but *one*, shall appear to the simple multitude no less variable than contrary to itself, the faith of men will, soon after, die away by degrees, and all religion be held in scorn and contempt." —*History of the World*, book 2, chap. 5, § 1.

Paganism probable, *in Hume's opinion.*

"FOR if we examine without prejudice the ancient heathen mythology as contained in the poets, we shall not discover in it any such monstrous absurdity as we may at first be apt to apprehend. Where is the difficulty in conceiving that the same powers, or principles, whatever they were, which formed this visible world, men, and animals, produced also a species of intelligent creatures of more refined substance, and greater authority, than the rest? That these creatures may be capricious, revengeful, passionate, voluptuous, is easily conceived; nor is any circumstance more apt among ourselves to engender such vices, than the license of absolute authority. And in short, the whole mythological system is so natural, that in the variety of planets and worlds contained in this universe, it seems more than probable that somewhere or other it is really carried into execution."—HUME's *Essays*, vol. 2, p. 242.

Hume on Chastity!

"IT is needless," says HUME, "to dissemble. The consequence of a very free commerce between the sexes, and of their living much together, will often terminate in intrigues and gallantry. We must sacrifice somewhat of the useful, if we be very anxious to obtain all the agreeable qualities; and cannot pretend to reap alike every advantage. Instances of license daily multiplying will weaken the scandal with the one sex, and teach the other by degrees to adopt the famous maxim of La Fontaine with regard to female infidelity; that if one knows it, it is but a small matter; if one knows it not, it is nothing." (*Essays*, vol. 2, p. 394.)

Again (p. 255), he contends that the necessary "combination of the parents for the subsistence of their young, is that alone which requires the virtue of chastity, or fidelity to the married bed. Without such a utility, it will readily be owned," he asserts, "that such a virtue would never be thought of." And this being a favourite subject with this writer, whose Inquiry concerning the Principles of Morals is boasted of by himself as his best work, he proceeds to enlarge upon it in an additional note (p. 490), in which he calls in the aid of Greek to sustain him in his philosophic profligacy; and referring all notions of virtue and vice to public utility, asks with an air of final triumph, "And indeed, to what other purpose than that of utility do all the ideas of chastity and modesty serve? — This, says

Archbishop Magee, is the PERFECTLY WISE AND VIRTUOUS MAN of Adam Smith.

If a Ram has a black Tongue, his Lambs will be Black.

" CHI tien cara la lana, le sue gregge
Meni lontan da gli spinosi dumi,
E da lappole e roghi, e da le valli
Che troppo liete sian; le madri elegga
Di delicato vel candide e molli;
E ben guardi al monton; che, benchè ei mostri
Tutto nevoso fuor, se l' aspra lingua
Sia di fosco color, di negro manto,
O di macchiato pel, produce i figli."

ALAMANNI, *Coltivazione*, tom. 1, p. 33.

I remember, when keeping silkworms in my boyhood, to have heard and observed, that the colour of the silk was indicated by that of the grub's legs before it began to spin:—as they were a pale straw-colour or a bright yellow, so the silk uniformly proved.

The Turkey a new bird in Tansillo's time.

AFTER describing the peacock, TANSILLO introduces

" E 'l pavon d' India, peregrin novello,
Augel, sebben non ha sì nobil coda,
Non men buon morto, che quel vivo, bello."

Il Podere, cap. 3.

The English reproached for despising their own Speech.

" — THE Normans ne couthe speke tho bote her owe speche,
And speke French as dude atom, and here chyldren dude al so teche;
So that heymen of thys lond, that of her blod come,
Holdeth alle thulke speche that hii of hem nome:
Vor bote a man couthe French me[n?] tolth of hym wel lute,
Ac lowe men holdeth to Englyss, and to her kunde speche gute.
Ich wene ther ne be man in world contreyes none,
That ne holdeth to her kunde speche, bote Engelond one.
Ac wel me wot vor to conne bothe wel yt ys,
Vor the more that a man con, the more worth he ys."

ROBERT OF GLOUCESTER, vol. 1, p. 364.

Orlando reconciling Morgante to the Damnation of his Brothers.

ORLANDO reconciles Morgante to the death of his Pagan brothers, and the consequences of their dying unbaptized, by this reasoning:

" — Sonsi i nostri dottori accordati,
Pigliando tutti una conclusione,
Che que' che son nel ciel glorificati,
S' avessin nel pensier compassione
De' miseri parenti che dannati
Son ne lo inferno in gran confusione,
La lor felicità nulla sarebbe;
E vedi che quì ingiusto Iddio parrebbe.

" Ma egli hanno posto in Gesù ferma spene;
E tanto pare a lor, quanto a lui pare;
Afferman ciò ch' e' fa, che facci bene,
E che non possi in nessun modo errare:
Se padre o madre è ne l' eterne pene,
Di questo non si posson conturbare:
Che quel che piace a Dio, sol piace a loro,
Questo s' osserva ne l' eterno coro."

PULCI, *Morgante Maggiore*, tom. 1, p. 16.

Rinaldo's Revenge upon the Country, in a true Feudal Spirit.

THE spirit in which a feudal Baron avenged himself upon the country when he was offended with his sovereign, is characteristically described by PULCI.

" Rinaldo mille volte giurò a Dio,
Che ne farà vendetta qualche volta
Di questo fraudolente iniquo e rio,
Se prima non gli fia la vita tolta.

E poi diceva, ' Caro cugin mio,
So che tu m' ami ; e pertanto m' ascolta :
Io vo' che tutto il paese rubiamo,
E che di mascalzon vita tegnamo.

" ' E se San Pier trovassimo a cammino,
Che sia spogliato e messo al fil di spada :
E Ricciardetto ancor sia malandrino.'
Rispose Astolfo, ' Perchè stiamo a bada?
Io spoglierò Otton[1] per un quattrino :
Doman si vuol che s' assalti la strada :
Non si risparmi parente o compagno ;
E poi si parta il bottino e 'l guadagno.

" ' Se vi passasse con sua compagnia
Sant' Orsola con l' agnol Gabriello
Ch' annunziò la vergine Maria,
Che sia spogliato e toltogli il mantello.'
Dicea Rinaldo, ' Per la fede mia,
Che Dio ti ci ha mandato, car fratello :
Troppo mi piace, e savio or ti conosco ;
Parmi mill' anni che noi siam nel bosco.'

" Quivi era Malagigi, e confermava
Che si dovesse far com' egli ha detto.
Rinaldo gente strana ragunava ;
Se sa sbandito ignun, gli dà ricetto.
Gente che ognun le forche meritava,
A Montalban rimetteva in assetto.
Donava panni, e facea buone spese ;
Tanto ch' assai ne ragunò in un mese.

" Tutto il paese teneva in paura ;
Ogni dì si sentia qualche spavento :
Il tal fu morto in una selva scura,
E tolto venti bisanti ; e al tal cento."
Morgante Maggiore, tom. 1, p. 280.

[1] His own father.

Marriage.

" To honour marriage more yet, or rather to teach the married how to honour one another, it is said that the wife was made of the husband's rib ; not of his head, for Paul calleth the husband the wife's head ; not of his foot, for he must not set her at his foot ; the servant is appointed to serve, and his wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart ; and therefore she which should lie in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned."— HENRY SMITH'S *Sermons*, p. 12.

" WE see many times even the godly couples to jar when they are married, because there is some unfitness between them, which makes odds. What is odds, but the contrary to even? Therefore make them even, saith one, and there will be no odds. From hence came the first use of the Ring in weddings, to represent this evenness : for if it be straiter than the finger, it will pinch ; and if it be wider than the finger, it will fall off ; but if it be fit, it neither pincheth nor slippeth."— HENRY SMITH'S *Sermons*, p 19.

A marginal note says, " The ceremony is not approved, but the invention declared."

Loudon's Scheme for covering our Mountains with Manufactories.

" WERE it found necessary to resort to water as a primary power instead of steam, the hills and mountains of Cumberland and Westmoreland would be found of immense value ; and the water which might be collected on them in zones, as hereafter described, would probably be more than sufficient to move all the machinery now in use on the island. To produce a maximum of effect by the water which falls on any hill, it ought to be collected in zones, the upper zone being formed fifty or an hundred feet lower than the summit of the hill or mountain, and each succeeding zone being made at a distance below the other, of a foot or two more than the diameter of the water-wheel to be driven by it. The number of wheels of fifty foot diameter which might thus be driven between the foot and the summit of a conical mountain fifteen hundred feet high, and whose base covered an area of two thousand acres, might easily be

calculated; and the calculation would furnish data for estimating the power of any number of irregular mountains. It may possibly happen that in some future age when the coal mines are exhausted, the manufactures of Great Britain will be transferred from the plains of Lancashire, Warwickshire, Staffordshire, Nottinghamshire, and other counties, to the highlands of Scotland, to North Wales, and to the lake scenery of Cumberland and Westmoreland. To those whose patriotism can embrace a period of a thousand years, this view of British manufactures may be consolatory." —Loudon's *Gardener's Magazine*, no. 34, p. 516.

Jeffrey Hudson began to grow again after Thirty.

"That which in my opinion seems the most observable, is what I have heard him several times affirm, that between the seventh year of his age and the thirtieth, he never grew anything considerable; but after thirty he shot up in a little time to that heighth of stature which he remained at in his old age, viz. about three foot and nine inches. The cause of this he ascribed (how truly I know not) to the hardship, much labour and beating, which he endured when a slave to the Turks. This seems a paradox, how that which hath been observed to stop the growth of other persons should be the cause of his. But let the Naturalists reconcile it."—Wright's *History of Rutlandshire*, p. 105.

1569.—*Our Cruisers almost cut off the Trade between the Low Countries and Spain.*

"Angli etiam facessunt multum negotii Albano suis incursionibus maritimis, quibus illud mare occidentale ita infestum reddiderunt, ut planè cessent commercia inter Belgas et Hispanos." A.D. 1659.—Hubert Languet, *Epistolæ ad Camerarium*, p. 112.

Punishment sure though slow.

"Whilst the thief stealeth, the hemp groweth; and the hook is covered within the bait. We sit down to eat, and rise up to play, and from play to sleep, and an hundred years is counted little enough to sin in: but how many sins thou hast set on the score, so many kinds of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolour; when Iniquity hath played her part, Vengeance leaps upon the stage; the Comedy is short, but the Tragedy is longer; the Black Guard shall attend upon you, you shall eat at the table of Sorrow, and the crown of Death shall be upon your heads, many glistering faces looking on you: and this is the fear of sinners." —Henry Smith's *Sermons*, p. 783.

Languet's Hope that Belgium and Maritime Adventure will rid France of its Robbers.

"In hac parte Galliæ sunt jam admodum crebra latrocinia, quamvis diligenter in latrones inquiratur, et multi quotidie crudelibus suppliciis afficiantur. Horum plerique sunt milites qui, absumptis iis quæ in proximis bellis rapuerant, nullam aliam rationem sibi victum quærendi norunt. Sed spero quòd plerosque istorum absument Belgici tumultus, et longinquæ navigationes quæ jam frequenter instituuntur."—Hubert Languet, *Epistolæ ad Camerarium*, p. 61.

English Trade removed from Antwerp to Hamburgh—1567.

"Belgium esse planè eversum Procerum stultitiâ et ignaviâ non ignoras. Negotiationes Anglicæ quæ fuerunt Antverpiæ, transferuntur Hamburgum; et jam de conditionbus quibus id fiat, convenit inter Anglos et Hamburgenses. Vereor ne ea res faciat mutationem in aliquibus Ger-

maniæ emporiis, et præsertim in vestro Lipsensi et in Francofurtensi; nam cùm Anglorum merces sint pretiosissimæ et maximè necessariæ, quocunque se conferunt, solent plerunque sequi alii mercatores. Constat eos instituisse Brugense emporium, et postea Antverpiense." A. D. 1567.—HUBERT LANGUET, *Epistolæ ad Camerarium*, p. 68.

Languet's Fear for Belgium—1578.

" JAM imminent Belgis, si non exitium, saltem summæ calamitates; quæ enim hactenus perpessi sunt, quamvis fuerint gravissima, judicabunt fuisse ludum præ iis quæ necesse est ut postea patiantur. Conscribuntur ipsis ad duodecim millia equitum in Germaniâ, quibus adjungetur peditatus Helveticus, ac etiam Gallicus. Joannes Austriacus dicitur conscribere non multò pauciores equites. Quid fiet ubi tantus numerus hominum raptu viventium venerit in eas regiones quæ sunt angustæ, magnâ ex parte jam devastatæ, et pecuniâ planè exhaustæ? Et cùm habeant inimicos potentissimos Principes orbis Christiani, nemo est à quo quicquam auxilii sperare possint, præterquam ab Anglis; nec tamen indè speranda sunt magna auxilia, ob imperium illorum qui omnia timidè et frigidè agunt. Ego oro Deum Omnipotentem, ut ipsis adsit, et calamitates quæ imminere videntur, avertat ab ipsis." A. D. 1578.—HUBERT LANGUET, *Epistolæ ad Camerarium*, p. 255.

Arthegal.

JOHN ROUS " representeth the famous Arthgal to be one of the Knights of King Arthur's Round Table, and the first Earl of Warwick; but he saith that the Britons did not pronounce the g in that name; and that Arth, or Narth, signifieth the same in that language as Ursus doth in Latin; from whence he conjectureth that the same Arthal took the Bear for his ensign, which so long continued a badge to the succeeding Earls." —DUGDALE'S *Warwickshire*, p. 260.

Prayer.

" O MIGHTY Prayer, that can such wonders do,
To force both Heaven and the Almighty too!
Fools were those Giants, then; since if, instead
Of heaping hills on hills, as once they did,
They had but heapt up prayers on prayers as fast,
They might have easily conquered Heaven at last."

FLECKNOE, *Farrago*, p. 2.

Happiness.

" So full, so high, so great a happiness,
As nothing can be more that is not less;
Nothing beyond, but down the hill again;
And all addition rather loss than gain."

FLECKNOE, *Farrago*, p. 20.

Duke of Newcastle.

" How great he was, would require a Chronicle to tell; as how he surpassed Lucullus' rate in peace, who held that none who could not spend a private patrimony at an entertainment should be accounted splendid and magnificent; or Crassus' rate in war, that none should be counted rich that could not maintain an army at their own proper cost. To tell his name only, is Chronicle enough: 'tis William Duke of Newcastle; who, as if his fate and the Crown's were inseparably conjoined, supported the Crown whilst he stood; and when by the iniquity of the times he fell, the Crown fell too: till they were both at last restored again, and raised to greater height than ever they were before; the Crown by Heaven's favour, and he by favour of the Crown."

FLECKNOE'S *Farrago*, p. 27.

Moral Censorship.

"A Censor," says Gibbon (vol. 1, p. 403), "may maintain, he can never restore, the morals of a state. It is impossible for such a magistrate to exert his authority with benefit, or even with effect, unless he is supported by a quick sense of honour and virtue in the minds of the people, by a decent reverence for the public opinion, and by a train of useful prejudices combating on the side of national manners. In a period when these principles are annihilated, the censorial jurisdiction must either sink into empty pageantry, or be converted into a partial instrument of vexatious oppression."

Use of Luxury.

"In the present imperfect condition of society, luxury, though it may proceed from vice or folly, seems to be the only means that can correct the unequal distribution of property. The diligent mechanic and the skilful artist who have obtained no share in the division of the earth, receive a voluntary tax from the possessors of land; and the latter are prompted by a sense of interest to improve those estates with whose produce they may purchase additional pleasures."—Gibbon, vol. 1, p. 87.

"—In a civilized state, every faculty of man is expanded and exercised; and the great chain of mutual dependence connects and embraces the several members of society. The most numerous portion of it is employed in constant and useful labours. The select few, placed by fortune above that necessity, can however fill up their time by the pursuits of interest or glory, by the improvement of their estate or of their understanding, by the duties, the pleasures, and even the follies, of social life."—Gibbon, vol. 1, p. 357.

This he contrasts with the life of the barbarians.

Baptism refused to Marsilio at his Execution.

Marsilio at his execution.—

" E poi pregò, come malvagio e rio,
Che voleva una grazia chieder sola,
Cioè di battezzarsi al vero Dio.
Disse Turpin, 'Tu menti per la gola,
Ribaldo; appunto qui t' aspettavo io.'
Rinaldo gli rispose, 'Ora mai cola;
Non vo' che tanta allegrezza tu abbi,
Che in vita e in morte il nostro Dio tu gabbi.

" 'Sai che si dice cinque acque perdute:
Con che si lava a l' asino la testa;
L' altra una cosa che in fine pur pute;
La terza è quella che in mar piove e resta;
E dove genti Tedesche son sute
A mensa, sempre anche perduta è questa;
La quinta è quella ch' io mi perderei
A battezzare o Marrani o Giudei.

" 'Io non credo che l' acqua di Giordano,
Dove fu battezzato Gesù nostro,
Ti potesse lavar come Cristiano.'"

Pulci, *Morgante Maggiore*, tom. 3, p. 290.

Stones useful in Fields.

"Some of the arable land along the shore on the south-east coast of Sutherland, is almost covered with shore-stones, from the size of a turkey's egg to eight pounds weight. Several experiments have been made to collect these off the land, expecting a better crop; but in every case the land proved less productive by removing them; and on some small spots of land it was found so evident, that they were spread on the land again, to ensure their usual crop of bear, oats, or pease."—Henderson's *View of the Agriculture of Sutherland*, p. 66.

Wolves and Foxes tormented in Italy.

Wolves and foxes are tormented in Italy, as sailors torment sharks.

" Chi ha visto mai per ville e per castella
Portare i lupi presi a la tagliuola;

O pur la volpe così trista e fella,
Che ognun lor dice qualche aspra parola;
Nè si trova pastore o villanella,
La qual con tutta la sua famigliuola
Non gli strappi del pelo, e non l' angarj
Quanto che puote con strapazzi varj."

FORTIGUERRA, *Ricciardetto*, tom. 1, p. 171.

Sir Francis Drake.

"VIR fuit Arctoo natus sub sidere, et Ursæ
Lactatus mammis, gelidisque in fluctibus altus;
Idcirco toto feritatem pectore primis
Hauserat ex annis, fibrisque immiserat altis,
Barbariemque ipso referebat nomine; dictus
Nam Draco Hyperboreis est gentibus; alter et illo
Haud gelido vixit sub cælo immanior unquam."

NICOLAI PARTHENII GIANNETTASII *Naumachica*, p. 14.

Edward the Third's Pun upon the Gabelle, introduced by his rival Philip.

IT was Philip who "settled a *Gabelle* upon salt, for which Edward called him the Author of the Salique law. This impost," says JOSHUA BARNES, "which makes the sun and water to be sold, was the invention of the Jews (mortal enemies of the Christian name), as the word *Gabelle* denotes, which comes from the Hebrew."—*History of Edward the Third*, p. 300.

Cruelty to the Clergy in the Parliament's time.

"IF any of the Clergy, worn out with old age and former calamities, made use of a staff to support his aged weak limbs, as he walked along the streets, he was pointed at as one that through drunkenness was not able to govern his steps. If he looked earnestly round about him with his dim eyes, to find out any place he was to go to in the City, some insolent scoffer would thus reflect upon him, 'That parson has devoured five fat livings, and see with what prying eyes he is seeking after a sixth.' Indeed I knew this severe reflection cast upon one who had not only refused a benefice deservedly offered him, but had voluntarily resigned those he had accepted, because he thought his ill health rendered him uncapable to take due care of them. From these reproaches of ill men, the best of the clergy could not be safe; neither Mr. Oley, nor Mr. Thorndike, nor Mr. Thirscross, nor any of those great men who with incomparable sanctity of life have adorned this worst age, altogether worthy of a better."—*Life of Dr. Barwick*, p. 338.

Puritans' Inhumanity to Barwick in his Illness.

DR. BARWICK, Dean of St. Paul's, went out in his last illness to see his old friend Dr. Busby, "who was then retired to Chiswick for some refreshment in his toilsome employment. In the midst of the way he was on a sudden seized with an immoderate efflux of blood. Now it happened at that time, that some travellers passed by, of that sort, it seems, who bear a great hatred to the Clergy without any ground; for, as if they had been delighted with this sight, Behold, say they, one of Baal's priests, drunk with red wine and discharging his overloaded stomach. There was certainly no man living against whom they could with more injustice have thrown this cursed dart of a poisoned tongue. For it was about fifteen years since he had tasted the least drop of wine, except at the holy sacrament; continually tempering and diluting the heat of his blood with cold spring water only. As soon as the good Dean was able to take breath after this fit of vomiting blood, little moved with so unworthy a reproach, and wishing his revilers a better mind, These calumnies, said he, ought to be refuted only by our good deeds."—*Life of Dr. Barwick*, p. 337.

The Heart.

"—Set the heart a-going, and it is like the poize of a clock, which turns all the wheels one way; such an oil is upon the heart, which makes all nimble and current about it: therefore it is almost as easy to speak well and do well, as to think well. If the heart indite a good matter, no marvel though the tongue be the pen of a ready writer; but if the heart be dull, all is like a left-hand, so unapt, and untoward, that it cannot turn itself to any good."—Henry Smith's *Sermons*, p. 123.

Not to provoke a Disputant.

"My care usually was," says Thomas Story the Quaker, "not to provoke my opponent; for by keeping him calm, I had his own understanding, and the measure of grace in him, for truth and my point, against the error he contended for; and my chief aim generally has been, to gain upon people's understandings for their own good. But when a man is put into a passion, he may be confounded, but not convinced: for passion is as a scorching fire without light, it suspends the understanding, and obstructs the way to it, so that it cannot be gained upon, or informed, which ought to be the true aim in all conferences and reasoning in matters of religion; else all will end in vain and unprofitable jangling, contrary to the nature of the thing they reason about, and displease the Holy One, and end in trouble."—*Life of* Thomas Story, p. 46.

Princes cannot ennoble what is mean.

"For princes never more make known their wisdom
Than when they cherish goodness where they find it:
They being but men, and not gods, Contarino,
They can give wealth and titles, but no virtues;
That is without their power. When they advance,
Not out of judgement, but deceiving fancy,
An undeserving man, however set off
With all the trim of greatness, state, and power,
And of a creature even grown terrible
To him from whom he took his giant form,
The thing is still a comet, no true star;
And when the bounties feeding his false fire
Begin to fail, will of itself go out,
And what was dreadful proves ridiculous."
Massinger, *Great Duke of Florence*, p. 434.

Saxon Kings.

"All his reign of three-and-twenty years," says Daniel, "Edward the Elder was in continual action, and ever beforehand with fortune. And surely his father, he, and many that succeeded during this Danic war, though they lost their ease, won much glory and renown. For this affliction held them so in, as having little outlets or leisure for ease and luxury, that they were made the more pious, just, and careful in their government; otherwise it had been impossible to have held out against the Danes as they did, being a people of that power and undauntable stomach as no fortune could deter, or make to give over their hold."

Sweyne.

Sweyne.—

"Wrong had made him a right, who had none before."—Daniel, p. 17.

Canute.

Canute.—

"—With the people he is said to have so well cleared himself (howsoever he did with God) that he became King of their affections, as well as of their country."—Daniel, p. 20.

CANUTE.—

"As likely was he to have been the root of a succession spreading into many descents, as was afterwards the Norman; having as plentiful an issue masculine as he; besides he reigned near as long, far better beloved, of disposition more bountiful, and of power larger to do good: But it was not in his fate; his children miscarried in the succession, and all this great work fell, in a manner, with himself."—DANIEL, p. 21.

Edward the Third.

EDWARD III.—

HARDYNG thought his claim the better for being through the female line, and produces a curious argument in support of that opinion: This king, he says,

"—was the first of English nacion
That ever had right unto the crown of Fraunce,
By succession of blood and generacion
Of his mother, withouten variaunce;
The which methynk should be of more substaunce;
For Christ was king by his mother of Judee,
Which sykerer side is ay, as thynketh me."
P. 335.

Henry the Fifth.—His vigorous Government at home the Root of his Power.

AT the end of Henry the Fifth's reign, the "ornate" Chronicler JOHN HARDYNG has the following Chapter, shewing

"How through the law and peace conserved was the encrease of his conquest, and else had he been of no power to have conquered in out-lands.

"When he in Fraunce was daily conversaunt,
His shadow so obumbred all England,
That peace and law were kept continuant,
In his absence, throughout in all the land;
And else, as I conceive and understand,
His power had been littell to conquer Fraunce,
Ne other realms that well were less perchaunce.

"The peace at home, and law so well conserved,
Were crop and root of all his high conquest;
Through which the love of God he well deserved,
And of his people, by North, South, East and West.
Who might have slain that prince, or down him kest,
That stode so sure in rightful governaunce
For commonweal, to God his high pleasaunce?" P. 389.

What Lords had been, and ought to be.

"HAPPY those times
When lords were styled fathers of families,
And not imperious masters! when they numbered
Their servants almost equal with their sons,
Or one degree beneath them! when their labours
Were cherished and rewarded, and a period
Set to their sufferings; when they did not press
Their duties or their wills beyond the power
And strength of their performance! all things order'd
With such decorum, as wise law-makers
From each well-governed private house derived
The perfect model of a commonwealth.
Humanity then lodged in the hearts of men,
And thankful masters carefully provided
For creatures wanting reason. The noble horse,
That in his fiery youth, from his wide nostrils
Neigh'd courage to his rider, bearing his lord
Safe to triumphant victory; old, or wounded,
Was set at liberty and freed from service.
The Athenian mules that from the quarry drew
Marble hew'd for the temples of the Gods,

The great work ended, were dismissed, and fed
At the public cost; nay, faithful dogs have found
Their sepulchres; but man, to man more cruel,
Appoints no end to the sufferings of his slave,
Since pride stept in, and riot, and o'erturn'd
This goodly frame of concord, teaching masters
To glory in the abuse of such as are
Brought under their command, who grown unuseful
Are less esteem'd than beasts."

MASSINGER, *Bondman*, p. 78.

If we could live over our Lives again.

" SE si potesser far due volte almeno
Le cose che una volta sol di fanno,
Averemmo del mal tanto di meno,
Che sto per dir, saremmo senza affanno;
E il viver nostro di pianto ora pieno
E di miserie e di continuo danno,
O sarebbe felice, o il lagrimare
Si conterebbe tra le cose rare.

" Allor sarebber santi tutti i frati,
E sarieno le monache contente,
Ed avrebbero pace i maritati:
Che lasceriano il chiostro prontamente
I monachi, le monache, e gli abati;
E lascerian le mogli parimente
Quelli che l' hanno, e frati si farebbero;
E gli sfratati allor s' ammoglierebbero.

" E avendo a mente gl' impeti e le furie
Del guardiano indiscreto ed incivile,
Non sentirien de le mogli l' ingiurie:
E il marito fra tanto avrebbe a vile
I cilizj, le lane e le penurie
Che porta seco quella vita umile;
Pensando molto peggio aver patito,
Quando faceva il miser da marito."

FORTIGUERRA, *Ricciardetto*, tom. 3, p. 67.

Hardyng to Edward the Fourth, on the Necessity of making Peace with an armed Hand.

HARDYNG says to Edward IV.:

" Consyder also, most earthly soverayn lord,
Of French or Scots ye get never to your pay
Any treaty, or truce, or good concord,
But if it be under your banner aye;
Which may never be by reason any way,
But if your realm stand well in unity,
Conserved well in peace and equity.

" Your marches kept, and also your sea full clear,
To France, or Spain, ye may ride for your right,
To Portingale, and Scotland, with your banner,
Whiles your rereward in England standeth wight.
Under your banner your enemies will you hight
A better treaty within a little date
Than in four years to your ambassiate."

P. 413.

Hardyng exhorts Edward the Fourth to conquer Scotland.

IN exhorting Edward IV. to undertake and compleat the conquest of Scotland, HARDYNG says:

" I had it liever than Fraunce and Normandy,
And all your rights that are beyond the sea;
For ye may keep it ever full sekerly,
Within yourself, and dread none enmitee:
And other lands, without gold, men and fee,
Ye may not long rejoyse, as hath been told,
For lighter be they for to win than hold.

" Your auncestors have had beyond the sea
Divers landes, and lost them all again.
Sore gotten, soon lost, what availeth such royaltee

But labour and cost, great loss of men,
and pain?
For, aye before, with treason or with train,
And want of gold, was lost within a year
That we had got in ten, as doth appear."
P. 422.

Richard the First.

Richard Cœur-de-Lion.—
Seldom indeed has a more unfortunate expression been used in prose or rhyme, than by John Hardyng in his Chronicle, when he said that

" Kyng Henry, by Christes decree,
Gatte sons four of great humanitee."
P. 252.

Sons of Edward the Third.

Edward III.—
" There was no king Christian had such
sonnes five,
Of likeliness and persons, that time on live.
" So high and large they were of all stature,
The leaste of them was of person able
To have foughten with any creature
Singler battayle in actes mercyable.
The Bishop's wit methinketh was commendable
So well could chese the Princess that them
bare;
For by practyse he knew it, or by lare."
Hardyng, p. 329.

Presbyterian Sermon in Charles the Second's time.

" At Newcastle-upon-Tyne I once happened to hear a famous Presbyterian preacher. It was in the reign of King Charles II., when the national laws were against them and all other dissenters from the national worship; and they, being cowardly, had their meeting in the night, and in an upper room, and a watch set below. I did not go into the room, but stood on the head of the stairs, expecting to hear something like doctrine from so noted a man among them; but all that he entertained his auditory with, was suggestions of jealousy and dislike against the government; and *that* he delivered in such a way as appeared to me very disagreeable." — Thomas Story's *Journal*, p. 3.

Paralytic Clergymen in Virginia, how treated by their Parishioners.

At Barbican in Virginia, A. D. 1698, Story the Quaker says in the Journal of his own Life (p. 155), "The people hereabout had a priest, who being taken with an infirmity in his tongue and limbs, had not preached much for five years; and they being just in some sort to their own interest, paid him only as often as he exercised his faculty; but yet were exceedingly liberal, considering how little they had for their pay, for they gave him a hogshead of tobacco for every sermon. But the last two years, he being wholly silent, they altogether withdrew their pay. So that among some sort of hirelings and their employers it is, No Penny, no Pater-noster; here, on the other hand, it is, No Pater-noster, no Penny."

Story's Journal—how carefully he omitted all interesting Matter.

" There is one thing more, too remarkable to be passed over without observation; which is, that though the Author was known to be a man of excellent understanding and extensive learning, and had particularly applied part of his time to the study of Natural History and the physical explanation of things, yet we do not find any disquisitions nor observations of this kind brought into his *Journal*, though opportunities seem not to have been a-wanting, if he had thought it proper to have made any use of them; and perhaps some readers may be disappointed in not finding something of this sort in the following work

But the Author certainly judged of these matters in another manner, and esteemed them as subjects of too light and insignificant a nature to bear any part or mixture with things appertaining to Religion and the World to Come. He was well convinced of the mutable and uncertain state of terrene affairs; the limited and narrow bounds of the present life; the shortness, imperfection, and vanity of all temporary enjoyments; and the weak and perplexed condition of human reason and the natural abilities of Man, though aided and improved with all the Arts and Sciences the world can give. With these he had compared (or rather opposed to them) the eternal and unchangeable mansions prepared in the Heavens for the favoured of God; the wide and unbounded prospects of Immortality, the transcendent fullness and duration of Celestial Joys, of the ineffable Light and sure Knowledge revealed and manifested in the Presence and Enjoyment of the Almighty. In regard to these views, and under a deep consideration of this sort, the world (though God's creation, and, in its place, perfectly harmonious, and wisely designed and ordered) he held of small account; and, with the Apostle, esteemed it as dross and dung in comparison with Divine Riches and Attainments. It seems therefore to have been his studied care, to avoid touching upon every other subject but which in some measure leaned towards religious matters, or related to the Work of God in the Soul of Man; and as he had freely dedicated his life to this great purpose, we do not only find that he has excluded the amusements of natural science and the curiosities of human learning from his work, but also most of the matters of business and incidents which fell to his share in the course of his secular affairs and transactions in the world, whether of a private or public nature; amongst which it is not a little remarkable, that he has not once mentioned his ever having been in the conjugal state, though 'tis certain that he was married in 1706 to Anne daughter of Edward Shippen, with whom he lived in great harmony and affection several years, viz. till 1711 or 12, when he was deprived of that comfort, by her death. His not taking any notice of a thing of so great private concernment as this, makes it no wonder that he has omitted many others of a more remote and indifferent nature."—*Journal of the Life of* Thomas Story, p. 11.

Rejoicings at the Birth of James the Second's Son.

"This was in the year 1688, about which time came the news of the Queen's being with child; and the Papists being greatly overjoyed thereat, made bonfires in the market-place, and in a public, exalted, and triumphant manner, drank healths to the young Prince: and I being a spectator with many other young men of the town, the Officers called several of us to drink the health with them; and then I took occasion to ask one of the Captains how they knew the child would be a Prince; might it not happen to be a Princess? No, replied he, Sir, that cannot be, for this child comes by the prayers of the Church: the Church has prayed for a Prince, and it can be no otherwise. And when the news came of his birth, they made another great fire in the same place; where they drank wine, till with that, and the transport of the news, they were exceedingly distracted, throwing their hats into the fire at one health, their coats at the next, their waistcoats at a third, and so on, to their shoes; and some of them threw in their shirts, and then ran about naked like madmen: which was no joyful sight to the thinking and concerned part of the Protestants who beheld it."—*Journal of the Life of* Thomas Story, p. 7.

Story's Northern *Feelings.*

"My mind seemed separated from my body, plunged into utter darkness, and towards the North, or place of the North Star; And being in perfect despair of re-

turning any more, eternal condemnation appeared to surround and enclose me on every side, as in the centre of the horrible Pit; never, never to see Redemption thence, or the face of Him in mercy, whom I had sought with all my soul: But, in the midst of this confusion and amazement, when no thought could be formed, or any idea retained, save grim eternal death possessing my whole man, a voice was formed and uttered in me, as from the centre of boundless darkness, 'Thy will, O God, be done; if this be Thy act alone, and not my own, I yield my soul to thee.'

"In the conceiving of these words, from the Word of Life, I quickly found relief: there was all-healing virtue in them; and the effect so swift, and powerful, that even, in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the Day of the Lord dawned, and the Son of Righteousness arose in me with divine healing and restoring virtue in His countenance; and He became the centre of my mind." — *Journal of the Life of* THOMAS STORY, p. 13.

Story's Enlightenment.

"THE next day I found my mind calm and free from anxiety, in a state likest that of a young child. In this condition I remained till night: and about the same time in the evening that the Visitation, before related, came upon me, my whole nature of being, both mind and body, was filled with the Divine Presence, in a manner I had never known before, nor had ever thought that such a thing could be; and of which none can form any idea, but what the holy thing itself alone doth give.

"The divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superseded and immerged, by an intuition of that divine and truly wonderful evidence and light, which proceeded from himself alone, leaving no place for doubt or any question at all. For as the Sun in the open firmament of Heaven, is not discovered or seen, but by the direct efflux and medium of his own light, and the mind of man determines thereby, at sight, and without any train of reasoning, what he is; even so, and more than so, by the overshadowing influence and divine virtue of the Highest, was my soul assured that it was the Lord.

"I saw him in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that Eye which he himself had formed and opened, and also enlightened by the Emanation of his own eternal Glory.

"Thus I was filled with perfect consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that God is Love, and that perfect Love which casteth out all fear. It was then I knew that God is eternal Light, and that in him is no darkness at all."— *Journal of the Life of* THOMAS STORY, p. 14.

Story's Defence of the naked Exhibitions of the Quakers.

"I HAPPENED to fall into company with a strict and rich Presbyterian, a great Formalist, at a gentleman's house in the country, whose daughter he had married, and they lived together in the same house. And I being young and of few words, he imagined I was not so much engaged in the way of Friends but that I might be brought off; and to shew his good-will, he began with reproaches against them, saying, they used to go naked into churches, markets, and other public places, pretending to be moved thereto by the Spirit of God; which could not be true, since a thing indecent in itself cannot be of God.

"I answered, that whatever God had, at any time heretofore, thought fit to command in particular cases, is consistent with him still; and we read in the Holy Scripture, that the Lord commanded *Isaiah*, that great

and evangelical Prophet, to *go and loose the sackcloth from off his loins, and put off his shoe from his foot; and he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt and upon Ethiopia*, &c. Now, though this nakedness was to be a sign of shame unto the unhappy subjects of the judgments denounced, it was not inconsistent with the Lord to command the sign; nor is nakedness any indecency in his sight, since every creature comes naked from his all-creating Hand: It follows, then, that it is possible some of the Quakers, and rational religious men too, as that Prophet was, might be commanded of God to such actions, and to a good end also, *viz.* To rouse the people of this nation out of their deep lethargy and self-security, into a consideration of their various empty forms of religion, which they severally exercised, without the life of religion (divine love and charity one toward another), too much a stranger, at this day, among all sects and names. And thou canst not therefore make appear, that those Quakers were not commanded of God to do as they did in that case."—*Journal of the Life of* THOMAS STORY, p. 49.

Glasgow Collegians.

"WE had a meeting at *Glasgow;* where came a great many Collegians, along with a mob of other people; they were very rude, both in words and actions, as generally that sort everywhere are: And it is a lamentable thing to consider, that people of the age of discretion as men, and professing the Name of the True God, and of Jesus Christ the Son of God, the Messiah and Saviour of the World, should be so blind concerning that religion, as to think (if they think about it at all) that such brutish creatures, as those Collegians are, can be Ministers of Christ in that condition; being commonly promoted brand-new, as it were, out of that mint wherein they are coined, not in the image of God, but of the Adversary; from wallowing in all manner of vice and immorality, to pretend to teach those who have far more understanding in religion than themselves: nevertheless so it is."—*Journal of the Life of* THOMAS STORY, p. 94.

Presentiments.—Story's Theory.

"BEING at the Castle of *Shannigary*, belonging to him [William Penn], a gentlewoman of good sense and character related to me the following passage, *viz.*

"'That she being in the city of *Cork* when it was invested by King *William's* army, and having a little daughter of hers with her, they were sitting together on a squab; and being much concerned in mind about the danger and circumstances they were under, she was seized with a sudden fear, and strong impulse to arise from that seat, which she did in a precipitant manner; hasted to another part of the room, and then was in the like concern for her child, to whom she called with uncommon earnestness to come to her, which she did; immediately after which came a cannon-ball and struck the seat all in pieces, and drove the parts of it about the room, without any hurt to either of them.'

"From this relation I took occasion to reason with her thus: 'That Intelligencer which gave her notice, by fear, of the danger they were in, must be a spiritual Being having access to her mind (which is likewise of a spiritual nature) when in that state of humiliation and in those circumstances; and must also be a good and beneficent Intelligencer, willing to preserve them, and furnished also with knowledge and foresight more than human. He must have known that such a piece would be fired at that time, and that the ball would hit that seat, and infallibly destroy you both, if not prevented in due time by a suitable admonition; which he suggested by the passion Fear (the passions being useful when duly subjected), and by that means saved your

lives. And seeing that the passions of the mind can be wrought upon for our good, by an invisible beneficent Intelligencer in the mind, in a state of humiliation and stillness, without any exterior medium, is it not reasonable to conclude, that an evil Intelligencer may have access likewise to the mind, in a state of unwatchfulness, when the passions are moving, and the imagination at liberty to form ideas destructive to the mind, being thereby depraved and wounded? And when so, is it not likewise reasonable to think that the Almighty himself, who is the most pure, merciful, and beneficent Spirit, knowing all events and things, doth sometimes, at his pleasure, visit the minds of mankind, through Christ, as through or under a veil, so as to communicate of his goodness and virtue to a humble and silent mind, to heal and instruct him in things pleasing to himself and proper for the conduct of man in his pilgrimage through this present world, and lead him to the next in safety?'

"This, coming immediately upon the instance she had given, took with her and the company; who readily granted it might be so, and some of them knew it; and this conversation seemed agreeable to us all."—*Journal of the Life of* THOMAS STORY, p. 133.

Conversion of the Indians.

"As to the conversion of the *Indians* of all or any nation or nations, to the Truth, I believe the Lord will call them, after the power of Antichrist is overthrown; but it seems to me, that learning, or the historical part of religion, or their own language (which is very barren of pertinent words), will not be much instrumental in it; but the Word of Life, whose divine and life-giving intellectual speech is more certainly known in the mind, will tender their hearts, in a silent state and retirement, by means of some instruments that the Lord will raise up and qualify for that purpose; who shall not confound them with a long fruitless history of needless things; but when the Lord shall send forth his Word, *the light of the Gentiles*, the quickening Spirit of Jesus, into and upon any of them in holy silence, or in prayer, their minds shall be directed to the Spirit himself, as the present object of their faith, obedience, and love, and Author of their present joy and salvation; and so believing in the light, shall become children of that light and day of God, and heirs of eternal life in him; And then the histories in the Bible, the prophecies of the Prophets of God, and the fulfilling of them; the evangelical account of the Conception, Birth, Life, Doctrine, Miracles, Death, Resurrection, Ascension, Glorification, Mediation, Intercession, and Judgment, of Him who is the Substance of all, and that *true Light which lighteth every man that cometh into the world;* will be the more clearly received by the *Indians*, when the Almighty shall think fit to acquaint them therewith." — *Journal of the Life of* THOMAS STORY, p. 163.

How Sermons in a Language which we do not understand, may nevertheless edify.

"THE third day following, we had a meeting at *Myrion* with the *Welsh* Friends, on the 15th, among whom I was much satisfied: for several of them appearing in testimony in the *British* tongue, which I did not understand; yet being from the Word of Truth in them, as instruments moved thereby, I was as much refreshed as if it had been in my own language; which confirmed me in what I had thought before, that when the Spirit is the same in the preacher and hearer, and is the Truth, the refreshment is chiefly thereby, rather than by the form of words or language, to all that are in the same Spirit at the same time. And this is the universal language of the Spirit, known and understood in all tongues and nations, to them that are born of him. But in order to the convincement of such as know not the Truth; for the begetting of Faith in such as do not yet believe therein; for the open-

ing of the understanding, by the form of doctrine, and declaration of the necessary truths of the gospel and kingdom of God; intelligible language, uttered under the immediate influence of the Spirit of Truth, is indispensably necessary, as also for the edifying of the Church, the Body of Christ, in general."—*Journal of the Life of* THOMAS STORY, p. 177.

Ranters.

"THE Ranters.—'That they held absurd and blasphemous opinions: That God had taken their souls out of their bodies into himself, and he occupied the place in their bodies where their souls had been; so that it was no more they that acted or said any thing, how ridiculous or absurd soever, but God in their bodies; and he, not being subject to any law but his own pleasure, whatever he acts or says is good: So that when they were rude, immoral, and ridiculous, in words or practice, sometimes going on their hands and feet on the ground, barking and grinning like dogs, they said, *See how God laughs thee to scorn;* blasphemously charging their own wickedness and folly upon the Almighty.

"'And they frequently come into our meetings, and rant, sing, and dance, and act like antics and madmen, throwing dust in the faces of our ministers when preaching: and though they profess the Truth, and are called Quakers, and have meetings of their own as we have, yet they have no discipline or order among them; but deny all that as carnal and formal, leaving every one to do as he pleases, without any reproof, restraint, or account to the society in any thing, how inconsistent soever with civility, morality, and religion; and are in mere anarchy: And therefore we bear witness against them in word, writing, and practice; we being settled under the most concise, regular, and reasonable constitution of discipline that ever was established in the world.

"'And as they go under the name of Quakers, as the world calls us, and often come into our meetings, and act such things, and many more the like, other people, who do not know the difference, think we are all alike: and since we cannot oppose them by force, they continue to impose upon us in that matter.'"—*Journal of the Life of* THOMAS STORY, p. 192.

Place where the Quakers suffered at Boston.—Story's Feelings there.

"THE next day, accompanied by some Friends, we went to *Boston:* near which, on a green, we observed a pair of gallows; and, being told that was the place where several of our Friends had suffered death for the Truth, and had been there thrown into a hole, we rode a little out of the way to see it; which was a kind of pit near the gallows, and full of water, but two posts at each end, which had been set there by means of *Edward Shippen,* of *Philadelphia,* a reputable Friend, formerly of *Boston;* who would have erected some more lasting monument there, with leave of the magistrates, but they were not willing; since it would too frequently and long bring to remembrance that great error of their ancestors, which could not now be repaired; so that he had only leave to put down those posts, to keep the place in remembrance, till something further might be done, at a time when it might be less obnoxious.

"While we sat on horseback by the pit, we were drawn into right silence, by the awful, yet life-giving presence of the Lord, which there graciously and unexpectedly visited us together, and tendered us; which so raised our minds, though in deep humility before the Lord, over that evil Spirit which murdered our Friends (yet too much alive in *Boston*), that for my own part, the inhabitants were no more than as the dust in the streets as we rode through among them: and though they gazed upon us with looks denoting the old *Apollyon* yet alive in them, yet we could see them as far below that

Divine Truth we faced them in, as the Earth is the Heavens; remembering that where Truth hath suffered, Truth will triumph in all the Faithful, and will arise one day in glory, to the utter condemnation, shame and confusion of all his enemies."—*Journal of the Life of* THOMAS STORY, p. 195.

Fear of the Indians still remaining in Story's time.

"WE were informed by some of our Friends and the people there, that in the late *Indian* wars, the country, for above one hundred miles farther north-east, formerly inhabited by the *English*, was at this time laid waste, by the prevalence of the *Indians;* one of whom, in these last wars, being able to chase several *English;* whereas, formerly, it was much more on the contrary. Many houses had been laid waste and ruined; and the owners were at this time beginning to return, but many not yet bold enough to lodge out of some garrison; several whereof were in those parts, being only the strongest dwelling-houses, most commodiously situated in the country places, impaled with small trees, sharpened like stakes at the upper ends, and higher than the *Indians* could climb over, and the houses fortified with embattlements of logs at two of the reverse corners, so as that thereby they could command each end and each side, by shot from thence."—*Journal of the Life of* THOMAS STORY, p. 197.

Maintenance for the Clergy in New England could not be without compulsory Laws.

"ONE part of the scheme of religion invented by the Preachers among the Presbyterians and Independents, is, that a Preacher unprovided with a living, or wanting a better, goes and preaches a sermon, or more, to the people he would beget into a good opinion of himself; and, if they like him, he must first have a call from that people to whom he hath preached, before he can be their settled minister: The meaning of which is, that he may have an opportunity to bargain with them for so much a year as they can agree, before he will obey the call, so as to be their settled Preacher; and, when the price is fixed, the leading Elders give him security for payment, and they raise it by subscription: But the Preachers in that country being dry and formal, and the people cold in their love, many townships were silent, and no voice of calling heard from them; so that the Preachers multiplying, and many of them wanting employment and maintenance, they, and their friends, influenced the legislature (which are usually of their own sect, as most numerous in that country) to make a law, 'That the inhabitants of each town within that province should be provided with at least one able, learned, orthodox minister, to dispense the Word of God to them; which minister shall be suitably encouraged, and sufficiently supported and maintained, by the inhabitants of such town; with provision for levying proportionable rates upon such as should refuse to pay, &c.'"—*Journal of the Life of* THOMAS STORY, p. 209.

Sinless Perfection.

"THEN said the Priest, but most perversely as an enemy of all righteousness, 'Yea, that is true; we are to be made free from sin, but not in this life.' Then *Samuel Jennings* asked the Priest, since he had acknowledged a freedom from sin, but not in this life, 'When, where, and how must it be effected, since *no unclean thing can enter the Kingdom?*'

"To which he replied, 'We are drove to a necessity to confess, it is not done in Heaven; and in this life it cannot be: therefore it must be at the very point of death, as the soul departeth from the body.'

"'Well, then,' said I, 'let us see thee split a hair, and show what distance there

is between the utmost point of time and the beginning of eternity: for if done in the last point of time, it is in this life; and if not till its entrance into eternity, then the unclean thing enters the kingdom; which is already granted cannot be. Where, then, is this freedom?' Which question *Samuel Jennings* pressing upon him, he then affirmed, 'The soul is cleansed from sin in its way between earth and heaven; for there is,' said he, 'a considerable space between.'

"Then said *Samuel Jennings*, 'This is such a little Presbyterian purgatory as I never heard of before.' And though the Preacher had hitherto seemed to have command of his passion, yet upon this he grew very angry; for we then exposed him to his own people."—*Journal of the Life of* THOMAS STORY, p. 216.

Roman Catholic Trick practised in Maryland.

"THERE was then a romantic paper handed about, falsely relating, 'That in *Holland* had lately been observed by some travellers a certain great stone by the way-side, with this inscription, *Blessed is he that turns me over;* upon which the travellers essayed to do it, but could not; and many people being about it trying, but in vain, till there came one unknown, in the form of a little boy of about four years of age, and making the crowd give way, turned the stone with ease; under which was found a letter, pretending to be wrote by the Lord Jesus Christ, intimating that he purposed to come shortly to judgment, and strictly commanded the keeping of the *Sabbath*, and that they should baptise their children.

"Copies of this forged letter were industriously spread about in *Maryland*, and in those lower counties and territories of *Pensylvania*, not without some suspicion of priest-craft; for about that time some of them went about, as tinkers in their trade, asking the people if they had any children to christen? And those who would pay for it, might have them made as good members of Christ, children of God, and inheritors of the kingdom of heaven, as the Priest was able, for so much money, tobacco, or other reward or barter, as they could bargain for: but the work going on slowly and heavily, there wanted something to quicken the zeal of the people; and to that end this miraculous event was reported before-hand, as the most proper messenger to prepare the way of the Priests before them: and that which was to have made the people's neglect in the case the more to be dreaded, such as should be negligent herein were not to thrive in the world; for neither their cattle, hogs, corn, or any thing else, were to prosper.

"The Priests of *Maryland*, whence this report and paper came, had it read in their churches; in which also they had another end, *viz.* to overawe the inconsiderate people into the practice of sprinkling their children, the invalidity whereof had, all over those parts, been so lately before exposed, as no ordinance of Christ, but a Popish remain."—*Journal of the Life of* THOMAS STORY, p. 238.

Story's Complaint against forward Speakers in the Quaker Meetings.

"I WENT to a monthly meeting at *Frankfort*, about nine miles from *Philadelphia;* and being late by an accident, a *Welsh* Friend was speaking when I went in; and, before he concluded, I was under a great concern to appear in testimony as soon as he had done: but immediately after, there started up one of the same meeting and took place; and when he had done, another, and after him, another; and then one of them prayed: and so the meeting concluded in this kind of hurry, to my very great oppression and exercise: for the weight of the service of the day was laid upon me; but I could not have any time to discharge it for those praters, who had no authority in the Truth to meddle at that

time. For I would not break in upon any of them, but rather chose to sacrifice my peace than break through a settled order, That no one shall interrupt another in his public service; which, though very good in itself when rightly applied, is but too often attended with bad consequences, by the unseasonable interpositions, sometimes of forward, ignorant, self-seeking, and self-advancing pretenders; at other times, of wilful, designing, antichristian spirits, who start up on purpose to disappoint the real service of the true and qualified Ministers of God, the edification of his people, and convincement of mankind, by their divine and spiritual ministry: for which the Lord, in his own time and way, provide an effectual remedy; which hath not yet fully appeared in this dispensation, for want chiefly of a due application. Nevertheless these, being reproved by some of the faithful Elders after this meeting, made their excuses, as not seeing me come into the place; by which it appeared they were guided therein by the sight of their eyes, and not by the mind of Christ, of whom it is written, *He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears:* but that reproof did not relieve me from under the load of oppression, or afford any consolation to my mind."—*Journal of the Life of* THOMAS STORY, p. 241.

[*Prayer efficacious, only through Faith.*]

"FORMERLY when I had asked help in prayer, instead of looking for that help, and relying on it, I strove to help myself, and stripped to fight my adversary. Many of these battles I have fought, but never gained any credit by them. My foe would drop his head sometimes by a blow I gave him, and seemed to be expiring, but revived presently, and grew as pert as ever. I found he valued not an arm of flesh, but made a very scornful puff at human will and might. Often when a fire broke out in my bosom, the water I threw on to quench it, only proved oil, and made it burn the faster. The flame of anger would continue in my breast, till its materials were consumed, or till another fire broke out. One wave of trouble e'erwhile passed off, because another rolled on, and took its place. One evil often drove another out, as lions drive out wolves; but in their turns, my bosom was a prey to every wild beast in the forest. Or if a quiet hour passed, it proved but a dead calm; my heart had no delight in God, a stranger yet to heavenly peace and joy.

"At length, after years of fruitless struggling, I was shewn the Gospel method of obtaining rest, not by *working*, but *believing*. A strange and foolish way it seems to Nature, and so it seemed to me; but is a most effectual way, because it is the Lord's appointed way." — BERRIDGE'S *World Unmasked*, p. 91.

[*Salvation through Faith only.*]

"THE crime of Uzza is but little understood; some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza which destroyeth every sinner, even unbelief. What slew his body, slayeth all the souls that perish. He could not trust the Lord *wholly* with his Ark, but must have a meddling finger, called in the Bible-margin his *rashness*. *Rash* worm indeed, to help a God to do his work! and thousands everywhere are guilty of this *rashness*, and perish by this *Uzzaizing*. Jesus Christ is jealous of his glory, as Saviour: he will not share it with another; and whoso takes it from him, shall take it at his peril."—BERRIDGE'S *World Unmasked*, p. 93.

[*Faith—its Efficacy.*]

"FOR my own part, since first my unbelief was felt, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more

than *half* a grain. You smile, Sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well, assures you that a single grain, and a grain as small as mustard-seed, would *remove a mountain*,—remove a *mountain*-load of guilt from the conscience, a *mountain*-lust from the heart, and any *mountain*-load of trouble from the mind."—BERRIDGE'S *World Unmasked*, p. 94.

[*The Doctrine of Perseverance, and Sergeant* If.]

"THE doctrine of perseverance affords a stable prop to upright minds, yet lends no wanton cloak to corrupt hearts. It brings a cordial to revive the faint, and keeps a guard to check the froward. The *guard* attending on this doctrine, is sergeant *If;* low in stature, but lofty in significance; a very valiant guard, though a monosyllable. Kind notice has been taken of the sergeant by Jesus Christ and his Apostles; and much respect is due unto him, from all the Lord's recruiting officers, and every soldier in his army.

"Pray listen to the sergeant's speech:—If *ye continue in my word, then are ye my disciples indeed.* John viii. 31. If *ye do these things, ye shall never fall.* 2 Pet. i. 10. If *what ye have heard shall abide in you, ye shall continue in the Son and in the Father.* 1 John ii. 24. *We are made partakers of Christ,* if *we hold stedfast unto the end.* Heb. iii. 14. *Whoso looketh and continueth* (that is, *if* he that looketh does continue) *in the perfect law of liberty,* that man *shall be blessed in his deed.* James i. 25.

"Yet take notice, Sir, that sergeant *If* is not of Jewish but of Christian parentage; not sprung from Levi, though a son of Abraham; no centinel of Moses, but a watchman for the camp of Jesus."—BERRIDGE'S *World Unmasked*, p. 194.

[*Grace the only sure Foundation of Morality.*]

"THE people who are chiefly loaded with morality, are the booksellers; and they have got a shop-full, but are rather sick of the commodity, and long to part with it. Though gilt and lettered on the back, it moulds upon a shelf like any Bible: and Mr. Hales's tract on salivation, will post away through ten editions, before a modest essay on morality can creep through one.

"The *Whole Duty of Man* was sent abroad with a good intent, but has failed of its purpose, as all such teaching ever will. Morality has not thriven since its publication; and never can thrive, unless grounded *wholly* upon grace. The heathens, for want of this foundation, could do nothing. They spoke some noble truths, but spoke to men with withered limbs and loathing appetites. They were like way-posts, which shew a road, but cannot help a cripple forwards; and many of them preached much brisker morals than are often taught by their modern friends. In their way, they were skilful fishermen, but fished without the gospel-bait, and could catch no fry. And after they had toiled long in vain, we take up their angle-rods, and dream of more success, though not possessed of half their skill."—BERRIDGE'S *World Unmasked*, p. 210.

[*Moral Rectitude and Moral Obliquity.*]

"WHEN I waited on the Vicar to pay my last Easter-offerings, I found a fierce young fellow there, just arrived from College, who called himself a soph. He seemed to make a puff at sin and holiness, but talked most outrageously of moral *rectitude* and *obliquity*. I could not then fish out who these *moral* gentry were, but I learnt it afterwards in a market, where I sometimes pick up rags of knowledge. A string of two-legged cattle, with tails growing out of their brains, and hanging down to their breech, rode helter-skelter through the beast-market. The

graziers were all in full stare, as you may think: some said, they were Frenchmen; some thought, they were Jesuits; some said, they were Turks, who had fled from the Russians; and some affirmed they were monkeys, because of their tails; but the clerk of the market, coming by, assured us, they were a drove of *moral rectitudes*, who had been drinking freely at the Hoop, and railing madly at the Bible, and were going post-haste to lodge with Miss *Moral Obliquity*. So I found that Mr. Moral Rectitude and Mrs. Moral Obliquity were own brother and sister, both of them horned cattle; and that their whole difference lay in the gender, one was male and the other female."—BERRIDGE'S *World Unmasked*, p. 227.

[*Wesley and the Doctrine of the direct Witness of the Spirit.*]

"I BELIEVE that correspondence did EVIL *before* it was published—I believe it has done *much more since*, and will continue to do more and more!—As to what Mr. W. says of 'the Methodistical Students, thanks to Mr. Moore for the publication of those papers,' I dare say it may be true in respect to *too many methodistical students*—who *balance* about the *direct witness* which they have not, and are glad to find so many powerful arguments against.—Mr. W.y was always *full of work*—he had *no time* for a series of *logical controversy*—hence I. Smith seems *often* to have the *advantage*.—I was pained with this appearance of superiority in I. Smith's answers; and was sorry to see Mr. W.y deal so much in *assertion*, on a Doctrine so momentous.—When I read the quotation you make of Mr. W.'s opinion, I *refelt* what I felt when I first read it—contempt for the man who would seriously recommend it. Mr. W.y makes in it the worst defence he ever made of a Doctrine of God. From that publication I have no doubt that the Doctrine of the Direct Witness of the Spirit will be less and less credited, till at no great distance of time it will merge in *constructive* or *inferential Salvation*—and then the Spirit of Religion will become extinct among them that hold it.—There are many in this state *now*; and many who are wire-drawing the doctrine according to I. Smith's argumentation, which Mr. W.y unfortunately did not take time sufficient to overthrow. I still must say, though *your* intention was *to do nothing but good*, by giving up that MS., yet, malâ avi, in a luckless hour, it was published.[1] I was astonished when I found that Mr. M. had published it—but he wanted *matter*—*new matter*—and that was *new*—and that would *do*—and the two names (one of which is purely imaginary) *Wesley* and Archbishop Secker, would sell the work. And thus, alas! to the great consolation of the *half-hearted Methodist*, the work is published. Proh dolor!"—ADAM CLARKE.

[*Projects for Bridge or Tunnel from Dover to Calais.*]

"WHEN we came to Dover, we amused ourselves with discussing the various modes of crossing from England to France. That by means of a balloon gave rise to some pleasantries. We afterwards discussed the idea of having a wooden floating bridge, ten feet wide and ten feet high: the passage being twenty-five miles broad, Montgolfier calculated that it would require 14,000,000 feet of oak, which at 2*s*. 6*d*. *per* cubical foot (the price of oak in France at that time) would amount to £1,750,000. Montgolfier therefore contended, that for £3,000,000 sterling at the utmost, a wooden floating bridge might be constructed from Dover to Calais, on a larger scale than the one originally proposed, which would defy any tempest that could arise. The interruption to navigation, however, was an insurmountable obstacle to such an attempt. It was amusing, after this discussion, to hear in a

[1] See Whitehead's Life of Wesley, vol. 2, p. 203, who *coincides in opinion*.

farce acted in one of the theatres at Paris, the following lines put into the mouth of a projector,

——— ' Pour dompter les Anglais,
Il faut bâtir un pont sur le Pas de Calais.'

We likewise discussed the idea of having a subterraneous passage under the Channel; but the procuring of air was a difficulty that could not easily be got the better of. The only means we could contrive for getting that obstacle surmounted, was, to *compress air in barrels*, and transmit it in that state, to be let out in the centre of the excavation. It was the discussion we had upon this subject, which has ever since made me extremely partial to the idea of trying excavations, and more especially the Tunnel under the Thames." — Sir John Sinclair's *Correspondence*, vol. 2, p. 87.

[*Buonaparte's Expedient for diverting attention from the Murder of the Duke D'Enghien.*]

"When Bonaparte put the Duke d'Enghien to death, all Paris felt so much horror at the event, that the throne of the tyrant trembled under him. A counter-revolution was expected, and would most probably have taken place, had not Bonaparte ordered a new ballet to be brought out, with the utmost splendour, at the Opera. The subject he pitched upon was, '*Ossian, or the Bards.*' It is still recollected in Paris, as perhaps the grandest *spectacle* that had ever been exhibited there. The consequence was, that the murder of the Duke d'Enghien was totally forgotten, *and nothing but the new ballet was talked of.*"—Sir John Sinclair's *Correspondence*, vol. 2, p. 145.

[*Industrious Weeding by Flemish Farmers.*]

"It is hardly possible to conceive, how much attention is paid by the Flemish farmers to the weeding of their land. In their best-cultivated districts their exertions are incessant, and frequently from twenty to thirty women may be seen in one field kneeling, for the purpose of greater facility in seeing and extracting the weeds. The weeds collected in spring, particularly when boiled, are much relished by milch cows; and in various parts of Flanders, the farmers get their lands weeded by the children of the neighbouring cottagers, solely for the privilege of procuring these weeds for their cattle, and thus converting a nuisance into a benefit. Where such enormous sums are bestowed on the maintenance of the poor in country parishes, they might surely be employed in so beneficial an operation as that of weeding land." — Sir John Sinclair's *Correspondence*, vol. 2, p. 154.

[*Agrican's chivalric Repugnance to Letters.*]

Boyardo, or Berni, has put into the mouth of Agrican the real feelings of many a great personage in the middle ages:

" Io non so che si sia nè ciel nè Dio;
Nè mai sendo fanciul volsi imparare.
Ruppi la testa ad un maestro mio
Che pur' intorno mi stava a cianciare:
Nè mai più vidi poi libro o scrittura;
Ogni maestro avea di me paura.

" Laonde spesi la mia fanciullezza
In cacce, in questo gioco d'arme e quello;
Nè pare a me che sia gran gentilezza
Stare in su i libri a stillarsi il cervello:
Ma la forza del corpo, e la destrezza,
Conviene a cavalier nobile e bello:
Ad un dottor la dottrina sta bene;
Basta a gli altri saper quanto conviene."
Orlando Innamorato, canto 18, stan. 47-48,—tom. 2, p. 112.

[*Etymology of Canada.*]

Canada.—"Some," says Dr. Douglass, " say it was named from Mons. Cane, who early sailed into the Mississippi: if so, O

caprice! why should so obscure a man (his voyage is not mentioned in history) give name to New France!" — *Summary of the British Settlements in North America.*

[*Preaching of Immortality to the Indians.*]

Thomas Story and his companion went to a town of the Chickahomine Indians, and spake to them concerning the Immortality of the Soul, and told them "that God hath placed a Witness in the heart of every man, which approves that which is good, and reproves that which is evil.

"The Sagamor then pointed to his head, and said, that was treacherous; but pointing to his breast, said it was true and sweet there. And then he sent forth his breath, as if he had poured out his soul unto death; and signing up towards Heaven with his hand, raised a bold, chearful, and loud *Hey*, as if the Soul ascended thither in a triumphant manner; and then pointing to his body, from thence put his hand towards the earth, to demonstrate his opinion that the Body remains there when the soul is departed and ascended." — *Journal of the Life of* Thomas Story, p. 162.

[*Ruin of Maritime Cities.*]

Speaking of cities that are left desolate, "by reason of wars, fires, plagues, inundations, wild beasts, decay of trades, barred havens, and the sea's violence," Burton says, "—as Antwerp may witness of late, Syracuse of old, Brundusium in Italy, Rye and Dover with us, and many that at this day suspect the sea's fury and rage, and labour against it, as the Venetians to their inestimable charge." — *Anatomy of Melancholy*, p. 47.

[*Character of an insular and warlike State.*]

"I must tell you, Sir,
Virtue, if not in action, is a vice;
And when we move not forward, we go backward:
Nor is this peace, the nurse of drones and cowards,
Our health, but a disease.—
— Consider
Where your command lies: 'tis not, Sir, in France,
Spain, Germany, Portugal, but in Sicily,
An island, Sir. Here are no mines of gold
Or silver to enrich you: no worm spins
Silk in her womb, to make distinction
Between you and a peasant in your habits:
No fish lives near our shores, whose blood can dye
Scarlet or purple: all that we possess,
With beasts we have in common. Nature did
Design us to be warriors, and to break through
Our ring, the sea, by which we are environ'd;
And we by force must fetch in what is wanting
Or precious to us. Add to this, we are
A populous nation, and increase so fast,
That if we by our providence are not sent
Abroad in colonies, or fall by the sword,
Not Sicily, though now it were more fruitful
Than when 'twas styled the granary of great Rome,
Can yield our numerous fry bread: we must starve,
Or eat up one another.
— Let not our nerves
Shrink up with sloth: nor, for want of employment,
Make younger brothers thieves; it is their swords, Sir,
Must sow and reap their harvest. If examples
May move you more than arguments, look to England,
The empress of the European isles;—
When did she flourish so, as when she was
The mistress of the ocean, her navies
Putting a girdle round about the world?
When the Iberian quaked, her worthies named;
And the fair flower-de-luce grew pale, set by
The red rose and the white? Let not our armour
Hung up, or our unrigg'd armada, make us

Ridiculous to the late poor snakes our neighbours,
Warm'd in our bosoms, and to whom again
We may be terrible; while we spend our hours
Without variety, confined to drink,
Dice, cards, or whores. Rouse us, Sir, from the sleep
Of idleness, and redeem our mortgaged honours."

MASSINGER, *Maid of Honour*, pp. 14, 17.

[*What Waters are purest.*]

"RAIN water is purest, so that it fall not down in great drops, and be used forthwith; for it quickly putrifies. Next to it, fountain water that riseth in the east, and runneth eastward, from a quick running stream, from flinty, chalky, gravelly grounds."—BURTON'S *Anatomy of Melancholy*, p. 233.

[*Water through Leaden Pipes.*]

"ALTHOUGH Galen hath taken exception at such waters which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; yet, as Alsarius Crucius of Genoa well answers, it is opposite to common experience. If that were true, most of our Italian cities, Montpelier in France, with infinite others, would find this inconvenience; but there is no such matter."—BURTON'S *Anatomy of Melancholy*, p. 233.

[*Sheltered Sites of English Country Houses.*]

"OUR gentry in England live most part in the country (except it be some few castles), building still in bottoms, saith Jovius, or near woods, *coronâ arborum virentium;* you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the island is infested, and cold winter blasts."—BURTON'S *Anatomy of Melancholy*, p. 260.

[*Rustic Genealogy.*]

"— AB utroque parente fui ruricola; et avus meus fuit bubulcus, proavus meus agazo, abavus meus villicus; et attavus fuit mulio, et tritavus fuit gorgicus, quartavus meus fuit calator, quintavus agricola: germani vero subulci; et filii mei sunt agellarii; et alumni glebones; et nepotes mei sunt sulcones; et pronepotes mei sunt agricultores; et fratrueles sunt pastinatores; sobrini sunt stinarii; et consobrini sunt abigei: avunculi autem sunt armentarii; et soceri sunt agrestes; patrueles vero tyri sunt; et cognati sunt eroici; et agnati sunt mandrici; et uxor mea filia fuit opilionis; et ego verus et indubitatus rusticus ab omnibus progenitoribus meis, in rure procreatus."—FELIX HEMMERLEIN, *De Nobilitate et Rusticitate*, fol. 5.

[*Youthful Jesuit Zeal.*]

"— ARDET—
—vividus inclytæ
Ardor juventæ. Quo sibi robore
Ad signa Loiolæ negatum
Rumpit iter, cuneosque densat.
Frustrà invidendis explicat atriis
Longam suorum progeniem pater.
Hæc prima laus est, ampla torvo
Atria præteriisse vultu.
Abscissa crines, et viduos parens
Amplexa postes diripuit sinus,
Cælumque complevit querelis,
Nec tenuit moritura natum."

WALLIUS, p. 320.

[*English Music at the end of the Sixteenth Century.*]

ROSSETER, the lutenist, in the Preface to his Book of Airs, 1601, expresses his dislike of those "who to appear the more deep and singular in their judgement, will admit of no music but that which is long, intricate, bated with fugue, chained with syncopation, and where the nature of the word is precisely expressed in the note; like the old

exploded action in comedies; when, if they did pronounce *memini*, they would point to the hinder part of their heads; if *video*, put their finger in their eye."—Sir John Hawkins, *History of Music*, vol. 4, p. 29.

[*Effect of Climate upon Timber Trees.*]

"Though in the western parts it have been observed, that generally the inside, or heart as they call it, of trees, is harder than the outward parts, yet (Fournier) an author very well versed in such matters, gives it us for a very important advertisement touching that matter, that they have observed at Marseilles, and all along the Levantine shores, that that part of the wood that is next the bark, is stronger than that which makes the heart of the tree."—Boyle, vol. 1, p. 226.

[*Uncertainty of Medical Experiments.*]

"And indeed in physic it is much more difficult than most men can imagine, to make an accurate experiment: for oftentimes the same disease proceeding in several persons from quite differing causes, will be increased in one by the same remedy by which it has been cured in another. And not only the constitutions of patients may as much alter the effects of remedies, as the causes of diseases; but even in the same patient, and the same disease, the single circumstance of time may have almost as great an operation upon the success of a medicine, as either of the two former particulars."—Boyle, vol. 1, p. 222.

"Besides the general uncertainty to which most remedies are subject, there are some few that seem obnoxious to contingencies of a peculiar nature; such is the Sympathetic Powder, of which not only divers physicians and other sober persons have assured me they had successfully made trial, but we ourselves have thought that we were eye-witnesses of the operation of it; and yet, not only many, that have tried it, have not found it answer expectation; but we ourselves trying some of our own preparing on ourselves, have found it ineffectual, and unable to stop so much as a bleeding at the nose; though upon application of it a little before, we had seen such a bleeding, though violent, suddenly stopped in a person, who was so far from contributing by his imagination to the effect of the powder, that he derided those whom he saw apply it to some of the drops of his blood. Wherefore that the Sympathetic Powder, and the Weapon Salve, are never of any efficacy at all, I dare not affirm: but that they constantly perform what is promised of them, I must leave others to believe."—Boyle (*Of Unsuccessful Experiments*), vol. 1, p. 222.

[*Petrifaction versus Mineral Vegetation.*]

"Perhaps it might seem rash to deny a petrifaction of animals and vegetables, so many instances being alleged on all hands by judicious persons attesting it; though I cannot say, that my own observations have ever yet presented me with an ocular evidence of the thing: I only find, that the thing supposed to be petrified, becomes first crusted over with a stony concretion, and afterwards, as that rots away inwardly, the lapidescent juice insinuates itself by degrees into its room, and makes at last a firm stone, resembling the thing in shape; which may lead some to believe it really petrified. But though a real petrifaction were allowed in some cases, it would not be rational to plead this in all the figured stones we see, on account of the many grounds we have for the contrary. But I take these to be the chief reasons which make some so ready to embrace so generally this conceit of petrifaction; because they are prepossessed with an opinion against the vegetation of all stones, and for that they think it impossible for nature to express the shapes of plants and animals where the vegetative life is wanting, this being a faculty peculiarly be-

longing to that soul; whereas they seem to err in both; for, as what has been said concerning our stone-plants may suffice to prove their vegetation, so it will be as easy to show that nature can and does work the shapes of plants and animals without the help of a vegetative soul, at least as it is shut up in common seeds and organs. To be satisfied of this, let them view the figurations in snow; let them view those delicate landscapes which are very frequently found depicted on stones, carrying the resemblance of whole groves of trees, mountains, and valleys, &c.: let them descend into coal-mines, where generally with us the clifts near the coal are all wrought with curious representations of several sorts of herbs, some exactly resembling fern-branches, and therefore by our miners called the fern-branch cleft; some resembling the leaves of sorrel, and several strange herbs, which perhaps the known vegetable kingdom cannot parallel; and though it could, here can be no colour for a petrifaction, it being only a superficial delineation. The like may be said of animals, which are often found depicted on stones; as all mineral histories will sufficiently inform them. Now since here is no place for petrifaction, or a vegetative soul, we can only say, that here is that seminal root, though hindered by the unaptness of the place to proceed to give these things a principle of life in themselves, which in the first generation of things made all plants, and I may say animals, rise up in their distinct species, God commanding the earth and waters to produce both, as some plants and animals rise up still in certain places without any common seed.

"It seems to be a thing of a very difficult search, to find what this seminal root is, which is the efficient cause of these figures. Many of the ancients thought it to be some outward mover which wrought the figures in things for some end; the Peripatetics rather judged it to be some virtue implanted in the seed, and in substances having an analogous nature with the seed, &c. &c."—*Philosophical Transactions*, vol. 2, p. 351.

[*Music in Speech.*]

"Sitting in some company, and having been but a little before musical, I chanced to take notice that in ordinary discourse words were spoken in perfect notes; and that some of the company used eighths, some fifths, some thirds; and that those were most pleasing, whose words, as to their tone, consisted most of concords; and where of discords, of such as constituted harmony; and the same person was the most affable, pleasant, and the best-natured in the company. And this suggests a reason why many discourses which one hears with much pleasure, when they come to be read scarcely seem the same things.

"From this difference of music in speech, we may also conjecture that of tempers. We know the Doric mood sounds gravity and sobriety; the Lydian, freedom; the Æolic, sweet stillness and composure; the Phrygian, jollity and youthful levity; the Ionic sooths the storms and disturbances arising from passion. And why may we not reasonably suppose that those whose speech naturally runs into the notes peculiar to any of these moods, are likewise in disposition?

"So also from the cliff: as he that speaks in gamut, to be manly; C Fa Ut may show one to be of an ordinary capacity, though good disposition; G Sol Re Ut, to be peevish and effeminate, and of a weak and timorous spirit; sharps, an effeminate sadness; flats, a manly or melancholic sadness. He who has a voice in some measure agreeing with all cliffs, seems to be of good parts and fit for variety of employments, yet somewhat of an inconstant nature. Likewise from the times: so semibriefs may bespeak a temper dull and phlegmatic; minims, grave and serious; crochets, a prompt wit; quavers, vehemency of passion, and used by scolds. Semibrief-rest may denote one either stupid, or fuller of thoughts than he can utter; minim-rest, one that deliberates; crochet-rest, one in a passion. So that from the natural use of mood, note, and

time, we may collect dispositions."—*Philosophical Transactions*, vol. 2, p. 441.

[*Public Exercising Grounds necessary to the Health of Cities.*]

"In all large and well regulated cities, there ought to be play-grounds or places for public exercise, where labourers, and people who work at particular trades, might assemble at certain hours for recreation, and amuse themselves with walking or other healthful exercises, in order to prevent those diseases which may arise from the usual posture required in their business, if continued without remission, or any relaxation or change.

"The general decay of those manly and spirited exercises which formerly were practised in the metropolis and its vicinity, has not arisen from any want of inclination in the people, but from the want of places for that purpose. Such as in times past had been allotted to them, are now covered with buildings or shut up by enclosures; so that, if it were not for skittles, and the like pastimes, they would have no amusements connected with the exercise of the body; and such amusements are only to be met with in places belonging to common drinking-houses; for which reason their play is seldom productive of much benefit, but more frequently becomes the prelude to drunkenness and debauchery. Honest Stow, in his Survey of London, laments the retrenchments of the grounds appropriated for martial pastimes, which had begun to take place even in his day." — Sir John Sinclair's *Code of Health and Longevity*, p. 292.

[*Power of Music to inspire Devotion.*]

"That there is a tendency in music," says Sir John Hawkins, "to excite grave and even devout as well as lively and mirthful affections, no one can doubt who is not an absolute stranger to its efficacy: and though it may perhaps be said that the effects of music are mechanical, and that there can be nothing pleasing to God in that devotion which follows the involuntary operation of sound on the human mind; this is more than can be proved, and the scripture seems to indicate the contrary." — *History of Music*, vol. 4, p. 42.

[*Intelligible versus Obscure Philosophy.*]

Writing to Mersennus concerning his controversy with Fludd, Gassendi says, "He will have one great advantage over you; namely, that whereas your philosophy is of a plain, open, intelligible kind; his, on the contrary, is so very obscure and mysterious, that he can at any time conceal himself, and by diffusing a darkness round him, hinder you from discerning him so far as to lay hold of him, much less to drag him forth to conviction."—Sir John Hawkins, *History of Music*, vol. 4, p. 167.

[*Organ Music.*]

Sir John Hawkins says, Frescobaldi may be deemed "the father of that organ-style which has prevailed not less in England than in other countries for more than a hundred years past; and which consists in a prompt and ready discussion of some premeditated subject, in a quicker succession of notes than is required in the accompaniment of choral harmony. Exercises of this kind on the organ are usually called *Toccatas*, from the Italian *toccare*, to touch; and for want of a better word to express them, they are here in England called Voluntaries."—*History of Music*, vol. 4, p. 175.

[*Metrical Hair-dressing.*]

"Gaudent complures membrorum frictione et pectinatione capillorum; verùm hæc ipsa multò magis juvant si balnearii et tonsores adeo in arte suâ fuerint periti, ut quosvis etiam numeros suis possint explicare

digitis. Non semel recordor me in ejusmodi incidisse manus, qui quorumvis etiam canticorum motus suis imitarentur pectinibus, ita ut nonnunquam iambos vel trochæos, alias dactylos vel anapæstos, nonnunquam amphibraches aut pæonas quàm scitissimè exprimerent, unde haud modica oriebatur delectatio."—*Isaac Vossius, De Poematum Cantu et Viribus Rhythmi,—quoted by* Sir John Hawkins, *History of Music*, vol. 4, p. 275.

[*Use of Self-Knowledge.*]

"Study in particular your own heart," says Mr. Freeman of New England, in one of his Ordination Charges: "for as the essential principles of human nature are probably the same in all, by knowing yourself well, you will become intimately acquainted with other men. When you observe your own defects in knowledge and virtue, you will learn at the same time humility and candour. But you will in particular, from the consciousness that you are not yourself inclined to every thing which is evil, acquire a sobriety and moderation in your thoughts and representations of mankind, which will for ever prevent you from introducing those exaggerated descriptions of the vicious, which deserve to be considered only as theological romances, as they are derived not from real life, but from an excited imagination, ever fond of leaping over the bounds of truth and nature, and of penetrating into the land of gorgons and demons."—Freeman's *Sermons*, p. 262.

[*Idleness generating Melancholy.*]

"Amongst us the badge of gentry is idleness; to be of no calling, not to labour, for that's derogatory to their birth; to be a mere spectator, a drone, *fruges consumere natus;* to have no necessary employment to busy himself about in Church and Commonwealth (some few governors exempted), but to rise to eat, &c.; to spend his days in hawking, hunting, &c. and such like disports and recreations (which our casuists tax); are the sole exercise almost, and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to pass, that in city and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones."—Burton's *Anatomy of Melancholy*, p. 263.

[*Temptations of Clergymen.*]

"Though your profession exempts you from many temptations," says an American Unitarian, in an Ordination Charge, "yet there are some to which it is peculiarly exposed. Know your danger, and carefully guard your heart. The vices and follies to which clergymen are most prone, are indolence, vanity, haughtiness, the love of popularity and the love of dominion, envy, flattery of the rich and great, dishonest compliances with the prejudices of men, and a bitter and uncharitable zeal. It will demand the most heroic exertions, and the most ardent prayers, to keep yourself entirely free from the contagion of these sins."—Freeman's *Sermons*, p. 250.

[*Ruinous Luxury in Dress.*]

"There are some of you,
Whom I forbear to name, whose coining heads
Are the mints of all new fashions, that have done
More hurt to the kingdom by superfluous bravery,
Which the foolish gentry imitate, than a war
Or a long famine. All the treasure, by
This foul excess, is got into the merchant,
Embroiderer, silkman, jeweller, tailor's hand;
And the third part of the land too, the nobility
Engrossing titles only."

Massinger, *The Picture*, p. 148.

[*Uncertainties in Warfare.*]

"In nessun' altra cosa l' uom più erra,
Piglia più granchj, e fa maggior marroni,
Certo, che ne le cose de la guerra:
Quivi perdon la scrima le ragioni;
E questo perchè Dio getta per terra
I discorsi e l' umane opinioni;
E vuol che sol da lui riconosciamo
Tutto quel che da noi far ci pensiamo."

BERNI, *Orlando Innamorato*, canto 15, stan. 3,—tom. 2, p. 29.

[*Fallibility of Human Judgements.*]

"In questa mortal vita fastidiosa,
Fra l' altre cose che ci accade fare,
Una non solamente faticosa,
E di difficultà piena mi pare,
Ma bene spesso ancor pericolosa,
E piena d' odio; e questa è 'l giudicare;
Che se fatto non è discretamente,
Del suo giudicio l' uom spesso si pente.

Vuol' esser la sentenzia ben matura,
E da lungo discorso esaminata;
Nè la bisogna far per conjettura,
Che quasi sempre inganna la brigata:
E però in molti luoghi la scrittura
Con gran solennità ce l' ha vietata.
E certo io son di quel parere anch' io,
Che 'l far giudicio appartien solo a Dio."

BERNI, *Orlando Innamorato*, canto 3, stan. 1-2.

[*Happiness of the Poor in escaping the Physician.*]

"HAPPY are poor men!
If sick with the excess of heat or cold,
Caused by necessitous labour, not loose surfeits,—
They, when spare diet, or kind nature, fail
To perfect their recovery, soon arrive at
Their rest in death: but, on the contrary,
The great and noble are exposed as preys
To the rapine of physicians; and they,
In lingering out what is remediless,
Aim at their profit, not the patient's health."

MASSINGER, *Emperor of the East*,—vol. 3, p. 316.

[*Soul and Body.*]

"THE body is *domicilium animæ*, her house, abode, and stay; and as a torch gives a better light, a sweeter smell, according to the matter it is made of, so doth our soul perform all her actions better or worse, as her organs are disposed: or as wine savours of the cask wherein it is kept, the soul receives a tincture from the body through which it works."—BURTON'S *Anatomy of Melancholy*, p. 173.

[*A Suicidal Maniac through Religious Melancholy.*]

"PLEASE it your most noble Grace to be advertised, that upon Friday last passed, one called John Millis of Chevenyng, opened a book in the church, wherein he found this schedule which I send now unto your Grace herein enclosed, in the which is written 'Rex tanquam tyrannus opprimit populum suum.' Then the said John Milles called two or three of his neighbours unto him, and consulted whose hand the said writing should be of, but they could not divine who did write it; howbeit they suspect one Sir Thomas Baschurche, priest, sometime secretary unto the Bishop of Canterbury my predecessor, whom I suppose your Grace doth know. This same day in the morning, the said Sir Thomas of his own mind came unto the foresaid John Myles, and confessed the same schedule to be of his making and writing.

"Here I have showed unto your Grace the said Sir Thomas' fact and his confession, according as by mine allegiance and oath I am bounden. If it please the same to hear also some of his qualities, I shall inform your Grace, partly as I know, and partly as I am informed.

"At April next coming it shall be three years since the said Sir Thomas fell into despair, and thereby into a sickness so that he was in peril of death. Of his sickness, within a quarter of a year after, he recovered; but of his despair he never yet recovered, but saith he is assured that he shall be perpetually damned. My chaplains, and divers other learned men, have reasoned with him, but no man can bring him in other opinion, but that he, like unto Esau, was created unto damnation; and hath divers times and sundry ways attempted to kill himself, but by diligent looking unto he hath hitherto been preserved. A little before Christmas last, as I am credibly informed by honest men of the same parish, a priest deceived him of twenty nobles, and ever since he hath been much worse than ever he was before; so that upon St. Thomas' Day in Christmas he had almost hanged himself with his own tippet, and said to certain persons the same day, as soon as high mass was done he would proclaim your Grace a traitor, which nevertheless he did not. And within this ten or twelve days he had almost slain himself with a penknife. And this same day in the morning, when he confessed the foresaid schedule to be made and written by him, John Mylles said unto him, that he supposed your Grace would pardon his offence, considering what case he was in. Then he in a rage said, 'If I cannot be rid this way, I shall be rid another way.'"—CRANMER'S *Works*, vol. 1, p. 159.

[*A Letter of Recommendation from Cranmer to Cromwell.*]

"MY very singular good Lord, after most hearty recommendations to your Lordship, I desire you to be good lord to this bearer, an old acquaintance of mine in Cambridge, a man of good learning in divers kinds of letters, but specially in the Latin tongue, in the which he hath obtained excellent knowledge by long exercise of reading eloquent authors, and also of teaching, both in the University, and now in Ludlow where he was born. His purpose is, for causes moving his conscience (which he hath opened to me and will also to your Lordship), to renounce his priesthood; whereby he feareth (the rawness and ignorance of the people is such in those parts) that he should lose his salary whereof he should live, except he have your Lordship's help. Wherefore, I beseech your Lordship to write for him your letters to the Warden of the Guild there and his brethren, who hath the collation of the said school, that he may continue in his room and be schoolmaster still, notwithstanding that he left the office of priesthood, which was no furtherance, but rather an impediment to him in the applying of his scholars. There is no foundation nor ordinance, as he showeth me, that the schoolmaster thereof should be a priest. And I beseech you to be good lord unto him in any farther suit which he shall have unto your Lordship. Thus Almighty God long preserve your Lordship. At Lambeth, the XXV th day of August.

"Your own ever assured,

"T. Cantuarien."

CRANMER'S *Works*, vol. 1, p. 265.

[*A curious Effect of Electricity on the Compass.*]

"MR. HAWARD, a very credible person, tells me, that being once master of a ship in a voyage to Barbadoes, in company with another commanded by one Grofton, of New-England, in the latitude of Bermudas they were suddenly alarmed with a terrible clap of thunder, which broke Mr. Grofton's foremast, tore his sails and damaged his rigging. But that after the noise and confusion were past, Mr. Haward, to whom the thunder had been more favourable, was, however, no less surprised to see his companion's ship steer directly homeward again. At first he thought that they had mistook their course, and that they would soon perceive their error; but seeing them persist in it, and being by this time almost out of call, he

tacked and stood after them; and as soon as he got near enough to be well understood, asked where they were going: but by their answer, which imported that they had no other design than the prosecution of their former intended voyage, and by the sequel of their discourse, it at last appeared that Mr. Grofton did indeed steer by the right point of his compass, but that the card was turned round, the north and south points having changed positions; and though with his finger he brought the fleur-de-lys to point directly north, it would immediately, as soon as at liberty, return to this new unusual posture; and on examination he found every compass in the ship altered in the same manner: which strange and sudden accident he could impute to nothing else but the operation of the lightning or thunder just-mentioned. He adds, that those compasses never, to his knowledge, recovered their right positions again." — *Philosophical Transactions*, vol. 2, p. 309.

[*Watts on Everlasting Punishment.*]

"Were I to pursue my enquiries into this doctrine, only by the lights of nature and reason, I fear my natural tenderness might warp me aside from the rules and the demands of strict justice, and the wise and holy government of the great God. But as I confine myself almost entirely to the revelation of Scripture in all my searches into things of revealed religion and christianity, I am constrained to forget, or to lay aside, that softness and tenderness of animal nature which might lead me astray, and to follow the unerring dictates of the Word of God.—

"I must confess here, if it were possible for the great and blessed God any other way to vindicate his own eternal and unchangeable hatred of sin, the inflexible justice of his government, the wisdom of his severe threatenings, and the veracity of his predictions; if it were also possible for him, without this terrible execution, to vindicate the veracity, sincerity, and wisdom of the prophets and apostles, and Jesus Christ his son, the greatest and chiefest of his divine messengers; and then if the blessed God should at any time, in a consistence with his glorious and incomprehensible perfections, release those wretched creatures from their acute pains and long imprisonment in hell, either with a design of the utter destruction of their beings by annihilation, or to put them into some unknown world, upon a new foot of trial; I think I ought cheerfully and joyfully to accept this appointment of God, for the good of millions of my fellow-creatures, and add my joys and praises to all the songs and triumphs of the heavenly world, in the day of such a divine and glorious release of these prisoners.

"But I feel myself under a necessity of confessing, that I am utterly unable to solve these difficulties according to the discoveries of the New Testament, which must be my constant rule of faith, and hope, and expectation, with regard to myself and others. I have read the strongest and best writers on the other side; yet after all my studies, I have not been able to find any way how these difficulties may be removed, and how the divine perfections, and the conduct of God in his Word, may be fairly vindicated without the establishment of this doctrine, as aweful and formidable as it is.

"The ways, indeed, of the great God, and 'his thoughts, are above our thoughts and our ways, as the heavens are above the earth:' yet I must rest and acquiesce where our Lord Jesus Christ, the Father's chief minister, both of his will and his love, has left me, in the divine revelations of scripture. And I am constrained, therefore, to leave these unhappy creatures under the *chains of everlasting darkness* into which they have cast themselves by their wilful iniquities, till the blessed God shall see fit to release them.

"This would be indeed such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill

heaven, earth, and hell, with hallelujahs and joy. In the mean time, it is my ardent wish that this aweful scene of the terrors of the Almighty and his everlasting anger, which the word of the great God denounces, may awaken some souls timely to bethink themselves of the dreadful danger into which they are running, before these terrors seize them at death, and begin to be executed upon them without release and without hope."—Watts, *Preface to the Second Volume of his Discourses on the World to Come.*

[*Grafting of Fruit-trees.*]

"To make fruits of very different natures be nourished prosperously by the same stock, is so difficult a thing," says Boyle, "that we can at most but reckon it among contingent experiments. For though Pliny and Baptista Porta relate their having seen, each of them, an example of the possibility of producing on one tree great variety of differing fruits; and though such a person as the deservedly-famous astronomer, Dr. Ward, assures me that he has particularly taken notice of pears growing upon an apple-tree,—yet certainly this experiment has been for the most part but very unprosperously attempted; nor have I yet ever seen it succeed above once, though tried with very much care and industry."—Vol. 1, p. 216.

[*Advantages of Archery over Musquetry.*]

"We are told by most writers, that in this fight the English arrows fell so thick among the French, and did so sting, torment, and fright them, that many men, rather than endure them, leapt desperately into the sea: to which the words of this jester no doubt alluded. And without all question, the guns which are used now-a-days, are neither so terrible in battle, nor do such execution, nor work such confusion, as arrows can do: for bullets, being not seen, only hurt where they hit; but arrows enrage the horse, and break the array, and terrify all that behold them in the bodies of their neighbours: not to say, that every archer can shoot thrice to a gunner's once, and that whole squadrons of bows may let fly at one time, when only one or two files of musqueteers can discharge at once; also, that whereas guns are useless when your pikes join, because they only do execution point-blank, the arrows, which will kill at random, may do good service even behind your men-at-arms: And it is notorious, that at the famous Battle of Lepanto, the Turkish bows did more mischief than the Christian artillery. Besides, it is not the least observable, that whereas the weakest may use guns as well as the strongest,—in those days your lusty and tall yeomen were chosen for the bow; whose hose being fastened with one point, and their jackets long and easy to shoot in, they had their limbs at full liberty, so that they might easily draw bows of great strength, and shoot arrows of a yard long beside the head."—Joshua Barnes, p. 185.

[*Defective Identification in Parish Registers.*]

"There is no difficulty in Mr. Smith, or Mr. Brown, or Mr. Jones, of Parliament-Street or Charing-Cross, making himself descended from almost any Smith, Brown or Jones in the kingdom; because the name is so common, that as far as parish registers are concerned, parties of such names can find in nearly every parish entries which will answer for their parents; and in consequence of the before-named deficiency of identity, the great efforts which have been made for the Angel estate, and for the estates of the late Mr. Jones (which latter case was tried at Shrewsbury within the last three or four years), have had great encouragement; because the parties, in one case by industry, and in the other case

from the name of Jones being so common, had no difficulty to prove a descent by means of parochial registers: but had the parochial registers contained an identification (which is most simply to be done), none of those attempts which have failed for the Jones estates, or for the Angel estate, would have been brought into court; and much perjury, much wickedness, and great expense, would have been avoided: the Jones case was attended with ruin to a great many poor families, who, believing in the representation of the claimant, mortgaged and sold their property, and handed it over to the claimant to go to the Shrewsbury assizes to prove his case; and I know it was a mistaken case (not to use a stronger term); they brought the papers into my office, and it was evident they were under an erroneous impression." — *Report on Parochial Registration*, p. 114.

[*Confused History of the Wars between the Anglo-Saxons and the Danes.*]

"As soon as the Saxons had ended their travails with the Brittains, and drew to settling of a monarchy, the Danes, as if ordained to revenge their slaughters, began to assault them with the like afflictions. The long, the many, and horrible encounters between these two fierce nations, with the bloodshed and infinite spoils committed in every part of the land, are of so disordered and troublous memory, that what with their asperous names, together with the confusion of places, times, and persons, intricately delivered, is yet a war to the reader to overlook them."—DANIEL, p. 12.

[*Dangers to Agriculture from War.*]

EVEN in the most peaceful age of the world, MAXIMUS TYRIUS expatiates upon the dangers to which the cultivator was exposed: Ποῖ τις τράπηται, ποῦ τις εὕρῃ γεωργίαν ἀσφαλεῖ;—Μὴ γεώργει, ἄνθρωπε, ἕα τὴν γῆν ἀκαλλώπιστον, αὐχμῶσαν· σάσιν κινεῖς, πόλεμον κινεῖς. (Dissert. XIII.) 'Whither may any one turn where he can find agriculture safe?—O man! cultivate not the ground; let it lie neglected and waste, unless you would stir up contention, unless you would stir up war.' —This, indeed, occurs in a declamation; but it is not disputed in the counter-declamation which follows it.

[*Book-Coverings for Henry the Fifth.*]

1416.

"Pro Cooperturis Librorum Regis.

"Eidem Domino Regi, in Cameram suam, ad cooperturas diversorum librorum Domini nostri Regis, et cum bagges cooperiend. in pann. velvet. adaurat. seric. plan. et motle, pann. baldek adaurat. et linand. cum satyn, diversor. color. de mandato Domini Regis.

1 pec. 6 uln. velvet. plan.
1 uln. velvet motle.
2 pec. 3½ uln. velvet adaurat.
1 pann. 2½ uln. baldek. adaurat.
9 pec. 4½ uln. satyn."

RYMER, vol. 9, p. 335.

[*Royal Physicians and Surgeons in the Fifteenth Century.*]

1454.

De ministrando medicinas circa personam Regis.

"Rex, dilectis sibi, Magistris, Johanni Arundell, Johanni Faceby, et Willielmo Hatclyff, Medicis, Magistro Roberto Wareyn, et Johanni Marchall, Chirurgicis, salutem.

"Sciatis quòd,

"Cùm Nos adversâ valetudine, ex visitatione divinâ, corporaliter laboremus, à quâ Nos, cùm Ei placuerit, qui est omnium vera Salus, liberari posse speramus; propterea, juxta consilium ecclesiastici consultoris,

quia nolumus abhorrere Medicinam quam pro subveniendis humanis languoribus creavit Altissimus de ejus salutari subsidio; ac de fidelitate, scientiâ et circumspectione vestris pleniùs confidentes:

"De avisamento et assensu Concilii nostri, assignavimus vos conjunctim et divisim ad liberè ministrandum et exequendum in et circa Personam nostram;

"Imprimis (videlicet) quòd licitè valeatis moderare Nobis dietam juxta discretiones vestras, et casûs exigentiam;

"Et quòd, in regimine medicinalium, liberè Nobis possitis ministrare Electuaria, Potiones, Aquas, Sirupos, confectiones, Laxativas Medicinas in quâcumque formâ Nobis gratiore, et ut videbitur plus expedire, Clisturia Suppositoria, Caput purgia Gargarismata, Balnea, vel universalia vel particularia, Epithimata, Fomentationes, Embrocationes, Capitis rasuram, Unctiones, Emplastra, Cerota, Ventosas cum scarificatione vel sine, Emeroidarum provocationes, modis quibus meliùs ingetuare poteritis, et juxta consilia peritorum Medicorum, qui in hoc casu scripserunt, vel imposterùm scribent;

"Et ideò vobis, et cuilibet vestrûm mandamus quòd circa præmissa diligenter intendatis, et ea faciatis et exequamini in formâ prædictâ:

"Damus autem universis et singulis fidelibus et ligeis nostris, quorum interest, in hac parte, firmiter in mandatis, quòd vobis, in executione præmissorum, pareant et intendant, ut est justum.

"In cujus, &c.

"Teste Rege, apud Westmonasterium, sexto die Aprilis."—RYMER, vol. 11, p. 347.

[*Grammarians.*]

"MAY Priscian himself be my enemy," says ERASMUS, "if what I am now going to say be not exactly true. I knew an old Sophister that was a Grecian, a Latinist, a Mathematician, a Philosopher, a Musician, and all to the utmost perfection, who after threescore years' experience in the world, had spent the last twenty of them only in drudging to conquer the criticisms of grammar; and made it the chief part of his prayers, that his life might be so long spared till he had learned how rightly to distinguish betwixt the eight parts of speech, which no grammarian, whether Greek or Latin, had yet accurately done."—*Praise of Folly*, p. 92.

"IF any chance to have placed that as a conjunction which ought to have been used as an adverb, it is a sufficient alarm to raise a war for the doing justice to the injured word. And since there have been as many several grammars as particular grammarians (nay more, for Aldus alone wrote five distinct grammars for his own share), the schoolmaster must be obliged to consult them all, sparing for no time nor trouble, though never so great, lest he should be otherwise posed on any unobserved criticism, and so by an irreparable disgrace lose the reward of all his toil."—ERASMUS, *Praise of Folly*, p. 92.

MORIA, in ERASMUS's Praise of Folly, calls the Grammarians "a sort of men who would be the most miserable, the most slavish, and the most hateful of all persons, if she did not some way alleviate the pressures and miseries of their profession, by blessing them with a bewitching kind of madness. For they are not only liable to those five curses which they so oft recite from the first five verses of Homer, but to five hundred more of a worse nature; as always damned to thirst and hunger, to be choaked with dust in their unswept schools (schools shall I term them, or rather elaboratories, nay Bridewells and Houses of Correction?), to wear out themselves in fret and drudgery, to be deafened with the noise of gaping boys, and, in short, to be stifled with heat and stench: and yet they cheerfully dispense with all these inconveniences, and by the help of a fond conceit, think themselves as happy as any then living; taking a great pride and delight in

frowning and looking big upon the trembling urchins, in boxing, slashing, striking with the ferule, and in the exercise of all their other methods of tyranny. Elevated with this conceit, they can hold filth and nastiness to be an ornament, can reconcile their nose to the most intolerable smells, and finally think their wretched slavery the most arbitrary kingdom."—P. 90.

[*Archery in Henry the Fifth's time—its great importance.*]

When Henry V. was preparing to lead an army into France in 1417, he ordered the Lord-Lieutenants (Vicecomites) of Wilts, Surrey, Sussex, Middlesex, Lincoln, Cambridge, Huntingdon, Essex, Hertford, Southampton, Bedford, Bucks, Oxford, Berks, Norfolk, Suffolk, Somerset, Dorset, Northampton, and Rutlandshire, to collect and send him six feathers from the wings of every goose in their respective counties, except of such geese as were commonly called *brodoges*. The order bears the strongest testimony to the good service which the archers had performed. It says:

"Nos considerantes qualiter, inter gratiarum donationes, nobis à Deo, dum in partibus illis ex hac causâ eramus, variè collatas, idem Deus nobis, non nostris meritis, sed suâ ineffabili bonitate, inter cæteras, per sagittarios nostros suis sagittis, gratiam atque victoriam inimicorum nostrorum multipliciter impedit,

"Ac proinde de sufficienti stuffuzâ hujusmodi sagittarum, cum eâ celeritate quâ commodè fieri poterit, et pro meliori expeditione præsentis viagii nostri, provideri volentes,

"Tibi præcipimus, firmiter injungentes, quòd statim, visis præsentibus, per Ballivos tuos ac alios, quos ad hoc nomine tuo dux eris ordinandos et deputandos in singulis villis et aliis locis Comitatûs tui, de quacumque aucâ (præter aucas Brodoges vulgariter nuncupatas) sex pennas alarum suarum, pro sagittis ad opus nostrum de novo faciendis, magis congruas et competentes, pro denariis nostris, de exitibus Comitatûs tui prædicti provenientibus, in hac parte rationabiliter solvendis, cum omni festinatione possibili capi et provideri, ac pennas illas usque Londoniam, citra quartumdecimum diem Martii proximò futurum, duci et cariari facias."—Rymer, vol. 9, p. 436.

In the following year, 40,000 feathers are required from Southampton, 30,000 from Surrey and Sussex, 100,000 from Somerset and Dorset, 40,000 from Wilts, 40,000 from Gloucester, 30,000 from Worcester, 60,000 from Warwick and Leicester, 60,000 from Oxford and Berks, 60,000 from Northumberland, 30,000 from Rutland, 30,000 from Stafford, 30,000 from Notts and Derby, 60,000 from York, 100,000 from Lincoln, 100,000 from Norfolk and Suffolk, 100,000 from Essex and Herts, 80,000 from Bedford and Bucks, 100,000 from Kent, 100,000 from Cambridge and Huntingdon.—Ibid. p. 653.

"Have you
Dismiss'd your eating household, sold your hangings
Of Nebuchadnezzar, for such they were,
As I remember, with the furnitures
Belonging to your beds and chambers?—
Have you most carefully ta'en off the lead
From your roof, weak with age, and so prevented
The ruin of your house, and clapt him on
A summer suit of thatch to keep him cool?"

Beaumont *and* Fletcher, *Noble Gentleman*, p. 426.

Indian Relics.

The Indians of Virginia lodge in their wiochisan houses, *i. e.* their temples, certain kinds of reliques, such as men's skulls, some certain grains or pulse, and several herbs,

which are dedicated to their gods; viz. the skulls in memory of their fights and conquests; the pulse by way of thanks-offering for their provisions; and the herbs on the same account, for some special cure performed by them. For when any one is cured by any herb, he brings part of it, and offers it to his god; by which the remembrance of this herb and its virtue are not only preserved, but the priest also thus becomes best instructed and skilled in the art of medicine. For otherwise, they are reserved of their knowledge, even among themselves. Often when they are abroad hunting in the woods, and fall sick, or receive any hurt, they are then forced to make use of any herbs nearest at hand, which they are not timorous in venturing on, though they know not their virtue or qualities. And thus, by making many trials and experiments, they find out the virtues of herbs; and by using simple remedies, they certainly know what it is that effects the cure. — *Abridged from Philosophical Transactions*, vol. 8, p. 329.

[*What is true Wisdom.*]

"Sed quæ sit cultura animi fortasse requiris.
Est sophia, est inquam sophia; hanc, intellige, mores
Quæ docet, atque probos homines facit, et vivendi
Rectè monstrat iter mortalibus, ut pietatem
Justitiamque colant suadens, et crimina vitent.
Sola hæc nimirum sophia et sapientia vera est:
Non ea cui passim medici vafrique cuculli
Temporibus nostris incumbunt nocte dieque,
Quærentes rerum abstrusas evolvere causas,
Naturæque intus latitantis pandere claustra,
Materiem primam, vacuumque, ac mille chimæras
Inflatis buccis ructantes, ut videantur
Docti, et rugosas distendant ære crumenas.
O bellam sophiam, cujus studiosa juventus
Aut inhiat lucro, aut sterili ambitione tumescit,
Sed nil candidior, sed nil moratior exit!
Non hæc est cultrix animi, et sapientia dici
Jure nequit; potiusque vocanda scientia, si non
Ambiguos veri calles decepta relinquit.
Ergo hanc qui didicit, scit, non sapit, atque scientis
Nomen habere potest forsan, sed non sapientis."

Palingenius, pp. 265-6.

[*Criminal Population of the Isles of Sark and Herm in Rabelais's time.*]

"— J'ay veu les Isles de Cerq et Herm, entre Bretagne et Angleterre; telle que la Ponerople de Philippe en Thrace; Isles des forfants, des larrons, des brigants, des meurtriers et assassineurs; touts extraits du propre original des basses fosses de la Conciergerie."—Rabelais, tom. 7, p. 302.

[*The Devil attacks the Spirit through the Flesh.*]

"The powers of darkness," says Dr. Watts, in one of his Sermons, "chiefly attack our spirits by means of our flesh. I cannot believe they would have so much advantage over our souls as they have, if our souls were released from flesh and blood. Satan has a chamber in the imagination; fancy is his shop wherein to forge sinful thoughts; and he is very busy at this mischievous work, especially when the powers of nature labour under any disease, and such as affects the head and the nerves. He seizes the unhappy opportunity, and gives greater disturbances to the mind by combining the images of the brain in an irregular manner, and stimulating and urging onwards the too unruly passions. The crafty adversary is ever ready

to fish, as we say, in troubled waters, where the humours of the body are out of order." —Vol. 1, p. 49. (Leeds edition.)

[*Mischiefs attributed to the introduction of Spanish Wines.*]

"Though I am not old in comparison of other ancient men," says Sir Richard Hawkins, "I can remember Spanish wine rarely to be found in this kingdom. Then hot burning fevers were not known in England, and men lived many more years. But since the Spanish sacks have been common in our taverns, which (for conservation) is mingled with lime in its making, our nation complaineth of calenturas, of the stone, the dropsy, and infinite other diseases, not heard of before this wine came in frequent use, or but very seldom. To confirm which my belief, I have heard one of our learnedest physicians affirm, that he thought there died more persons in England of drinking wine, and using hot spices in their meats and drinks, than of all other diseases. Besides there is no year in which it wasteth not two millions of crowns of our substance by conveyance into foreign countries; which, in so well a governed commonwealth as ours is acknowledged to be through the whole world, in all other constitutions, in this only remaineth to be looked into and remedied. Doubtless, whosoever should be the author of this reformation, would gain with God an everlasting reward, and of his country a statue of gold, for a perpetual memory of so meritorious a work."—*Observations*, p. 103.

[*More Employments for Women much needed.*]

"I must confess, when I have seen so many of this sex who have lived well in the time of their childhood, grievously exposed to many hardships and poverty upon the death of their parents, I have often wished there were more of the callings or employments of life appropriated to women, and that they were regularly educated in them, that there might be a better provision made for their support. What if all the garments which are worn by women, were so limited and restrained in the manufacture of them, that they should all be made only by their own sex? This would go a great way towards relief in this case. And what if some of the easier labours of life were reserved for them only?"—Watts, vol. 7, p. 362.

[*Multiplication of Books.*]

"*What a company of poets hath this year brought out*, as *Pliny* complains to *Sossius Sinesius; This April every day some or other have recited.* What a catalogue of new books all this year, all this age (I say) have our *Franc-furt* marts, our domestic marts, brought out! Twice a year, *Proferunt se nova ingenia et ostentant*, we stretch our wits out, and set them to sale, *magno conatu nihil agimus.* So that which *Gesner* much desires, if a speedy reformation be not had, by some Princes' edicts and grave supervisors to restrain this liberty, it will run on *in infinitum, Quis tam avidus librorum helluo*, Who can read them? As already, we shall have a vast *Chaos* and confusion of Books, we are oppressed with them, our eyes ache with reading, our fingers with turning."—Burton's *Anatomy of Melancholy*, p. 7-8.

[*Demand for new Latin works decreasing, and for English ones increasing, in Burton's time.*]

"It was not mine intent to prostitute my muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in *Latin*, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenary stationers in *English*, they print all,

——— *cuduntque libellos*
In quorum foliis vix simia nuda cacaret.

But in *Latin* they will not deal; which is one of the reasons *Nicholas Car*, in his Oration of the paucity of *English* writers, gives, that so many flourishing wits are smothered in oblivion, lie dead and buried in this our nation."—BURTON'S *Anatomy of Melancholy*, p. 11.

[*Burton, of his own Style.*]

"I NEGLECT phrases, and labour wholly to inform my reader's understanding, not to please his ear; 'tis not my study or intent to compose neatly, which an orator requires, but to express myself readily and plainly as it happens. So that as a river runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages;* now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satirical; now more elaborate, then remiss; as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller; sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee, *per ardua montium, et lubrica vallium, et roscida cespitum, et glebosa camporum*, through variety of objects, that which thou shalt like, and surely dislike."—BURTON'S *Anatomy of Melancholy*, p. 12.

[*Physicians turning Divines, and Divines turning Physicians.*]

"IF any physician in the mean time shall infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken Orders, in hope of a benefice: 'tis a common transition; and why may not a melancholy divine, that can get nothing but by simony, profess physic? *Drusianus* an *Italian* (*Crusianus*, but corruptly, *Trithemius* calls him), *because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity. Marcilius Ficinus* was, *semel et simul*, a priest and a physician at once; and *J. Linacer* in his old age took Orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, chirurgeons, panders, bawds, and midwives, &c. Many poor country vicars, for want of other means, are driven to their shifts, to turn mountebanks, quacksalvers, empiricks; and if our greedy patrons hold us to such hard conditions as commonly they do, they will make most of us work at some trade, as *Paul* did,—at last turn taskers, malsters, costermongers, graziers, sell ale as some have done, or worse."—BURTON'S *Anatomy of Melancholy*, p. 15.

[*Backwardness of English Manufactures and Fisheries, in Burton's time.*]

"WE have the same means, able bodies, pliant wits, matter of all sorts, wool, flax, iron, tin, lead, wood, &c.—many excellent subjects to work upon,—only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a-work about, and severally improve, sending the same to us back at dear rates, or else make toys and baubles of the tails of them, which they sell to us again, at as great a reckoning as they bought the whole. In most of our cities, some few excepted, like *Spanish* loiterers, we live wholly by tippling inns and ale-houses; malting are their best ploughs; their greatest traffic, to sell ale. *Meteran* and some other object to us, that we are no whit so industrious as the *Hollanders: Manual trades* (saith he) *which are more curious or troublesome are wholly exercised by strangers: they dwell in a sea full of fish, but they are so idle, they will not catch so*

much as shall serve their own turns, but buy it of their neighbours. Just *Mare liberum*, they fish under our noses, and sell it to us when they have done at their own prices." —BURTON'S *Anatomy of Melancholy*, p. 55.

[*Surplus Population, how disposed of among the Ancients.*]

"WHEN a country is over-stored with people, as a pasture is oft over-laid with cattle, they had wont in former times to disburden themselves by sending out colonies or by wars, as those old Romans, or by employing them at home about some public buildings, as bridges, road-ways, for which those Romans were famous in this island: As *Augustus Cæsar* did in Rome, the *Spaniards* in their *Indian* mines. Aqueducts, bridges, havens; those stupendous works of *Trajan*, *Claudius* at *Ostium*, *Fucinus Laceis*; that *Piræum* in *Athens*, made by Themistocles; *Amphitheatrum* of curious marbles, as at *Verona*, *Civitas Philippi*, and *Heraclea* in Thrace; those *Appian* and *Flaminian* Ways, prodigious works all may witness: And rather than they should be idle as those Ægyptian Pharaohs, *Mœris* and *Sesostris* did, to task their subjects to build unnecessary pyramids, obelisks, labyrinths, channels, lakes, gigantian works all, to divert them from rebellion, riot, drunkenness, *Quo scilicet alantur, et ne vagando laborare desuescant.*"—BURTON'S *Anatomy of Melancholy*, p. 57.

[*Luxurious Selfishness.*]

"HE sits at table in a soft chair at ease, but he doth not remember in the mean time that a tired waiter stands behind him, *an hungry fellow ministers to him full; he is athirst that gives him drink* (saith *Epictetus*); *and is silent whiles he speaks his pleasure; pensive, sad, when he laughs. Pleno se proluit auro*; he feasts, revels, and profusely spends, hath variety of robes, sweet music, ease, and all the pleasure the world can afford; whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from sun to sun; sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scorns his inferior, hates or emulates his equal, envies his superior; insults over all such as are under him, as if he were of another *species*, a demi-god, not subject to any fall, or human infirmities. Generally they love not, are not beloved again: they tire out others' bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature bound to relieve and help, as much as in them lies; they will let them caterwaul, starve, beg, and hang, before they will any ways (though it be in their power) assist, or ease: so unnatural are they for the most part, so unregardful, so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible but that we should be discontent of all sides, full of cares, woes, and miseries?"—BURTON'S *Anatomy of Melancholy*, p. 110.

[*Discouragement of Theological Studies.*]

"To come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publicly preached at *Paul's Cross*, by a grave Minister then, and now a Reverend Bishop of this land. *We are bred up in learning, and destinated by our parents to this end; we suffer our childhood in the grammar school, which* Austin *calls* magnam tyrannidem et grave malum, *and compares it to the torments*

of martyrdom; when we come to the University, if we live of the College allowance, as Phalaris *objected to the* Leontines πάντων ἐνδεῖς πλὴν λιμοῦ καὶ φόβου, *needy of all things but hunger and fear; or if we be maintained but partly by our parents' cost, do expend in unnecessary maintenance, books, and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price, of the expense of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor parsonage, or a vicarage of* £50 per annum, *but we must pay to the Patron for the lease of a life (a spent and out-worn life) either in annual pension, or above the rate of a copyhold, and that with the hazard and loss of our souls, by simony and perjury, and the forfeiture of all our spiritual preferments,* in esse et posse, *both present and to come, — What father after a while will be so improvident, to bring up his son, to his great charge, to this necessary beggary? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity* cogit ad turpia, *enforcing to sin, will entangle him in simony and perjury, when, as the poet saith,* Invitatus ad hæc aliquis de ponte negabit, *a beggar's brat taken from the bridge where he sits a-begging, if he knew the inconvenience, had cause to refuse it.*"—BURTON'S Anatomy of Melancholy, p. 135.

[*Manners of the Gentry in Burton's time.*]

"LET me not be malitious, and lie against my *Genius;* I may not deny, but that we have a sprinkling of our Gentry, here and there one, excellently well learned, like those *Fuggeri* in *Germany, Du Bartas, Du Plessis, Sadael* in *France, Picus Mirandula, Schottus, Barotius* in *Italy;*

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude; the major part (and some again excepted, that are indifferent) are wholly bent for hawks and hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a book at any time *(si quid est interim otii à venatu, poculis, aleâ, scortis)*, 'tis an English Chronicle, *St. Huon of Bordeaux, Amadis de Gaule,* &c., a play-book, or some pamphlet of news; and that at such seasons only when they cannot stir abroad, to drive away time; their sole discourse is dogs, hawks, horses, and what news? If some one have been a traveller in *Italy*, or as far as the Emperor's court wintered in Orleance, and can court his mistress in broken French, wear his clothes neatly in the newest fashion, sing some choice out-landish tunes, discourse of lords and ladies, towns, palaces, and cities, he is complete and to be admired: otherwise he and they are much at one: no difference betwixt the master and the man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the trencher behind him: yet these men must be our patrons, our governours too sometimes, statesmen, magistrates, noble, great, and wise, by inheritance."—BURTON'S *Anatomy of Melancholy*, p. 141.

[*Employments of Women.*]

"Now for women,—instead of laborious studies, they have curious needle-works cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses; cushions, carpets, chairs, stools, *(for she eats not the bread of idleness.* Prov. xxxi. 27, *quæsivit lanam et linum)*, confections, conserves, distillations, &c., which they shew to strangers,—

Ipsa comes præsesque operis venientibus ultro
Hospitibus monstrare solet, non segniter horas
Contestata suas, sed nec sibi deperiisse.

Which to her guests she shows, with all her pelf;
Thus far my maids, but this I did myself.

This they have to busy themselves about; household offices, &c.; neat gardens full of

exotic, versicolour, diversly varied; sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of." — BURTON's *Anatomy of Melancholy*, p. 282.

[*Prerogative of Personal Beauty.*]

" WHITENESS in the lily, red in the rose, purple in the violet, a lustre in all things without life, the clear light of the moon, the bright beams of the sun, splendor of gold, purple sparkling in the diamond, the excellent feature of the horse, the majesty of the lion, the colour of the birds, peacocks' tails, the silver scales of fish, we behold with singular delight and admiration. *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men*, doth make us affect and earnestly desire it, —as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or aught that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them gods and goddesses, divine, serene, happy, &c. And of all mortal men they alone (*Caleagninus* holds) are free from calumny; *qui divitiis, magistratu et gloriâ florent, injuriâ lacessimus;* we backbite, wrong, hate, renowned, rich, and happy men; we repine at their felicity; they are undeserving, we think; fortune is a stepmother to us, a parent to them. *We envy* (saith *Isocrates*) *wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight.*"— BURTON's *Anatomy of Melancholy*, p. 449.

[*Arts of Temptation adapted to Individual Character and Circumstances.*]

" To these advantages of *hope* and *fear*, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to men's several inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupify, besot them; sometimes again, by oppositions, factions, to set all at odds and in an uproar; sometimes he infects one man, and makes him a principal agent; sometimes whole cities, countries, — if of meaner sort, by stupidity, canonical obedience, blind zeal, &c., — if of better note, by pride, ambition, popularity, vain-glory. If of the clergy and more eminent, of better parts than the rest, more learned, eloquent, — he puffs them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn heretics, schismatics, broach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad; or out of curiosity, they will search into God's secrets and eat of the forbidden fruit; or out of presumption of their holyness and good gifts, inspirations, become prophets, enthusiasts, and what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. *Donatus*, when he saw *Cecilianus* preferred before him in the bishoprick of Carthage, turned heretic; and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments, of such persons." — BURTON's *Anatomy of Melancholy*, p. 654.

[*Blind Credulity of the Multitude.*]

" THE meaner sort are too credulous, and led with blind zeal, blind obedience, to pro-

secute and maintain whatsoever their sottish leaders shall propose; what they in pride and singularity, revenge, vainglory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not; and will rather forsake wives, children, house and home, lands, goods, fortunes, life itself, than omit or abjure the least tittle of it; and to advance the common cause, undergo any miseries, turn traitors, assassinates, pseudo-martyrs, with full assurance of reward in that other world,—that they shall certainly merit by it, win heaven, be canonized for saints."—BURTON's *Anatomy of Melancholy*, p. 655.

[*Fowling—its various kinds.*]

"FOWLING is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogs, coy-ducks, &c., or otherwise. Some much delight to take larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snite, &c. *Henry the Third*, King of *Castile*, (as *Marcana* the Jesuit reports of him, *lib.* 3, *cap.* 7,) was much affected with *catching of quails:* and many gentlemen take a singular pleasure at morning and evening to go abroad with their quail-pipes, and will take any pains to satisfy their delight in that kind. The *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe*, that great astronomer, in the Corography of his Isle of *Huena*, and Castle of *Uraniburge*, puts down his nets, and manner of catching small birds, as an ornament, and a recreation, wherein he himself was sometimes employed."—BURTON's *Anatomy of Melancholy*, p. 265.

[*Fishing.—Its advantage over other Field Sports.*]

"FISHING is a kind of hunting by water, be it with nets, weeles, baits, angling, or otherwise, and yields all out as much pleasure to some men, as dogs or hawks; *When they draw their fish upon the bank*, saith *Nic. Henselius*, *Silesiographiæ cap.* 3, speaking of that extraordinary delight his countrymen took in fishing, and in making of pools. *James Dubravius*, that *Moravian*, in his book *De Pisc.* telleth, how, travelling by the way side in *Silesia*, he found a nobleman *booted up to the groins*, wading himself, pulling the nets, and labouring as much as any fisherman of them all; and when some belike objected to him the baseness of his office, he excused himself, *that if other men might hunt hares, why should not he hunt carps?* Many gentlemen in like sort with us will wade up to the armholes upon such occasions, and voluntarily undertake that to satisfy their pleasure, which a poor man for a good stipend would scarce be hired to undergo. *Plutarch* in his book *De Soler. Animal.* speaks against all fishing, *as a filthy, base, illiberal employment, having neither wit nor perspicacity in it, nor worth the labour.* But he that shall consider the variety of baits, for all seasons, and pretty devices which our anglers have invented, peculiar lines, false flies, several sleights, &c., will say, that it deserves like commendation, requires as much study and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious; much riding and many dangers accompany them; but this is still and quiet: and if so be the angler catch no fish, yet he hath a wholesome walk to the brook-side, pleasant shade by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers; he hears the melodious harmony of birds; he sees the swans, herons, ducks, water-hens, coots, &c. and many other fowl, with their brood; which he thinketh better than the noise of hounds, or blast of horns, and all

the sport that they can make."—Burton's *Anatomy of Melancholy*, p. 266.

[*Winter Amusements.*]

"The ordinary recreations which we have in winter, and in most solitary times busy our minds with, are Cards, Tables and Dice, Shovel-board, Chess-play, the Philosopher's Game, Small Trunks, Shuttlecock, Billiards, Music, Masks, Singing, Dancing, Ulegames, Frolicks, Jests, Riddles, Catches, Purposes, Questions and Commands,—Merry Tales of Errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfs, Thieves, Cheaters, Witches, Fairies, Goblins, Friars, &c., such as the old woman told *Psyche* in *Apuleius*, *Bocace*, Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell, all are well pleased with."—Burton's *Anatomy of Melancholy*, p. 271.

[*Standing Waters unwholesome.*]

"Standing Waters, thick and ill coloured, such as come forth of pools and moats, where hemp hath been steeped, or slimy fishes live, are most unwholesome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the sun's heat, and still standing; they cause foul distempers in the body and mind of man, are unfit to make drink of, to dress meat with, or to be used about men inwardly or outwardly. They are good for many domestic uses, to wash horses, water cattle, &c., or in time of necessity, but not otherwise. Some are of opinion that such fat standing waters make the best beer, and that seething doth defecate it, as *Cardan* holds, *lib.* 13, *Subtil.—It mends the substance and savour of it.* But it is a paradox: such beer may be stronger, but not so wholesome as the other."—Burton's *Anatomy of Melancholy*, p. 71.

[*Miseries of Idleness.*]

"In a commonwealth where is no public enemy, there is likely civil wars, and they rage upon themselves; this body of ours, when it is idle, and knows not how to bestow itself, macerates and vexeth itself with cares, grief, false-fears, discontents, and suspicions; it tortures and preys upon its own bowels, and is never at rest. Thus much I dare boldly say; he or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity that heart can wish and desire, all contentment,—so long as he, or she, or they are idle, they shall never be pleased, never well in body and mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasy or other. And this is the true cause that so many great men, ladies, and gentlewomen, labour of this disease in country and city: for idleness is an appendix to nobility; they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains, be of no vocation; they feed liberally, fare well, want exercise, action, employment (for to work I say they may not abide), and company to their desires; and thence their bodies become full of gross humours, wind, crudities; their minds disquieted, dull, heavy, &c.; care, jealousy, fear of some diseases, sullen fits, weeping fits, seize too familiarly on them. For what will not fear and phantasy work in an idle body?"—Burton's *Anatomy of Melancholy*, p. 86.

[*Occupation the best Cure for Discontent.*]

"When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fears, suspicions, the

best means to redress it, is to set them a-work, so to busy their minds; for the truth is, they are idle.—Well they may build castles in the air for a time, and soothe up themselves with phantastical and pleasant humours; but in the end, they will prove as bitter as gall; they shall be still, I say, discontent, suspicious, fearful, jealous, sad, fretting, and vexing of themselves; so long as they be idle it is impossible to please them; *Otio qui nescit uti, plus habet negotii quàm qui negotium in negotio*, as that *Agellius* could observe; he that knows not how to spend his time, hath more business, care, grief, anguish of mind, than he that is most busy in the midst of all his business."—BURTON's *Anatomy of Melancholy*, pp. 868-9.

[*Evils of Compulsory Solitude.*]

"SUCH as live in prison, or some desert place, and cannot have company, as many of our country gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hosts, or else converse with their servants and hinds, such as are unequal, inferior to them, and of a contrary disposition; or else, as some do to avoid solitariness, spend their time with lewd fellows in taverns and in ale-houses, and thence addict themselves to some unlawful disports or dissolute courses."—BURTON's *Anatomy of Melancholy*, p. 88.

[*Pleasures and Pains of Meditative Melancholy.*]

"VOLUNTARY solitariness is that which is familiar with Melancholy, and gently brings on, like a Siren, a shoeing-horn, or some sphinx, to this irrevocable gulf; a primary cause *Piso* calls it: most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers; to walk alone in some solitary grove, betwixt wood and water, by a brook side; to meditate upon some delightsome and pleasant subject, which shall affect them most; *amabilis insania, et mentis gratissimus error:* a most incomparable delight it is, so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly-imagine they represent, or that they see acted or done: *Blandæ quidem ab initio*, saith *Lemmus*, to conceive and meditate of such pleasant things, sometimes; *present, past, or to come*, as Frasis speaks. So delightsome these toys are at first, they could spend whole days and nights without sleep, even whole years alone, in such contemplations, and phantastical meditations, which are like unto dreams; and they will hardly be drawn from them, or willingly interrupt; so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business; they cannot address themselves to them, or almost any study or employment, these fantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually, set upon, creep in, insinuate, possess, overcome, distract, and detain them; they cannot, I say, go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is led round about an heath with a *Puck* in the night: they run earnestly on this labyrinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off winding and unwinding themselves, as so many clocks, and still pleasing their humours; until at last the scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrusticus pudor*, discontent and cares, weariness of life, surprise them in a moment, and they can think of nothing else; continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them and

terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasions, they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, they cannot resist."—BURTON'S *Anatomy of Melancholy*, p. 88.

[*Total Dissolution of Religious Houses lamented.*]

"METHINKS therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all: they might have taken away those gross abuses crept in amongst them, rectified such inconveniences, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers' devotion, consecrated to pious uses; some monasteries and collegiate cells might have been well spared, and their revenues otherwise employed, here and there one, in good towns or cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous or fit to marry, or otherwise willing to be troubled with common affairs, and knew not well where to bestow themselves, to live apart in, for more conveniency, good education, better company, sake, to follow their studies (I say), to the perfection of arts and sciences, common good, and, as some truly devoted monks of old had done, freely and truly to serve God."—BURTON'S *Anatomy of Melancholy*, p. 89.

[*Duncumb's Account of his Experiment in Irrigation.*]

"IN the month of March I happened to find a mole or wont's nest raised on the brim of a brook in my mead, like a great hillock; and from it there issued a little stream of water (drawn by the working of the mole) down a shelving ground, one pace broad, and some twenty in length. The running of this little stream did at that time wonderfully content me, seeing it pleasing green, and that other land on both sides was full of moss, and hide-bound for want of water.—This was the first cause I undertook the drowning of grounds.

"Now to proceed to the execution of my work, being persuaded of the excellency of the water, I examined how many foot fall the brook yielded from my mill to the uppermost part of my grounds, being in length a measured mile. There lay of meadow land thirty acres overworn with age, and heavily laden with moss, cowslips, and much other imperfect grass, betwixt my mill stream and the main river, which (with two shillings cost) my grandfather and his grandsire, with the rest, might have drowned at their pleasures; but from the beginning never anything was done, that either tradition or record could witness, or any other testimony.

"Having viewed the convenientest place which the uppermost part of my ground would afford for placing a commanding weir or sluice, I espied divers water-falls on my neighbours' grounds higher than mine by seven or eight foot; which gave me greater advantage, of drowning more ground than I was of mine own power able to do.

"I acquainted them with my purpose: the one, being a gentleman of worth and good-nature, gave me leave to plant the one end of my weir on his side the river: the other, my tenant, being very aged and simple, by no persuasion I could use would yield his consent, alledging it would mar his grounds, yea sometimes his apple-trees; and men told him water would raise the rush, and kill his cowslips, which was the chiefest flower his daughters had to trick the May-pole withal. All which, with silence, I past over for a time, knowing his simplicity to exceed his discretion. Yet in the end I reinforced my persuasions, and told him that next unto the King I was to be obeyed in matters reasonable, and that it became him not to provoke his landlord, nor to

stand at the staff's end with his commander. Yet these big words would not move him.

"Then gave I a fresh charge; and to draw him on with a bait, which he would soon bite at, told him I had a meadow plot in his neighbourhood worth ten pounds, which I would part with on reasonable terms; but before I could make him believe he was a fool, he got the fee-simple thereof.

"After I had wrought thus far, I caused my servant, a joiner, to make a level to discover what quantity of ground I might obtain from the entry of the water; allowing his doubling course, compassing hills to carry it plym or even; which fell out to be some three hundred acres.

"After I had plymmed it upon a true level, I betook myself to the favour of my tenants, friends, and neighbours, in running my main trench, which I call my trench-royal. I call it so, because I have within the contents of my work, counter-trenches, defending-trenches, topping-trenches, winter and summer trenches, double and treble trenches, a traversing-trench with a point, and an everlasting-trench, with other troublesome trenches, which in a map I will more lively express. When the inhabitants of the country wherein I inhabit (namely, the Golden Valley) saw I had begun some part of my work, they summoned a consultation against me and my man John, the leveller, saying our wits were in our hands, not in our heads; so we both, for three or four years, lay level to the whole country's censure for such engineers as their forefathers heard not of, nor they well able to endure without merriments."—DUNCUMB's *Hereford Report*, p. 109.

[God *and* Man, *in Anglo-Saxon.*]

"OF their conception of the essence of the Divine Being, the Anglo-Saxon language affords a singular testimony, for the name of *God* signifies *good*. He was goodness itself, and the Author of all goodness. Yet the idea of denoting the Deity by a term equivalent to abstract and absolute perfection, striking as it may appear, is perhaps less remarkable than the fact that the word *Man*, which they used as we do to designate a human being, also signified *wickedness;* showing how well they were aware that our fallen nature had become identified with sin and corruption."—PALGRAVE's *History of England*, vol. 1, p. 55.

[*The Press no sure guarantee for the Continuance of Intellectual Culture.*]

"IT is not unusual for us to overlook the imbecility of human wisdom, and to extol the printing-press as defying time. We sometimes consider that the art of printing not only secures the ever-during possession of our present stock of worldly learning, but that we have the certain power of adding to that store to an unlimited extent. This is a fallacious assumption, grounded upon error. Mankind can only 'darken counsel by words without knowledge;' and the proud empire of intellect and science may be as easily destroyed, as those temporal dominions which were scattered to the winds of Heaven.

"Let it be granted, that no one conflagration could destroy the myriads of volumes which have become the records of the human mind; yet it does not necessarily follow that the inhabitants of Britain, a thousand, or even a hundred years hence, will be able to profit by the lore of their ancestors. Men may be in possession of tools, and at the same time be utterly unable to use them. The cultivation of the vastly diversified field of human acquirement, depends wholly upon the supply of labourers, and the capability which they have of reaping the harvest. Learning and science are wholly sustained by our artificial and perishable state of society. If, in consequence of a total subversion of our laws and institutions, property should be so divided that, instead of that gradation of ranks which is

now established, there should be only a working class, degraded by poverty, debased by infidelity, without wealth to reward learning, or leisure to enjoy enquiry, all the attainments upon which we pride ourselves may ultimately disappear. Those who are now stimulated to study by the hopes of worldly advancement, would fall off; and that class by whom learning is pursued only for its own sake, would cease to exist. With the decline of public prosperity, with the destruction of private capital, all the arts which are directly or indirectly connected with commerce or manufactures would decay. The abstract sciences would be neglected or forgotten. And though some branches might be pursued by a solitary sage, still they would be as null, to a world in which he would find none able and willing to profit by his knowledge." — PALGRAVE'S *History of England*, vol. 1, p. 157.

[*Frailty and Brevity of Human Life.*]

"MAN comes forth, says Job, like a flower, and is cut down; he is sent into the world the fairest and noblest part of God's works,—fashioned after the image of his Creator, with respect to reason and the great faculties of the mind; he cometh forth glorious as the flower of the field; as it surpasses the vegetable world in beauty, so does he the animal world in the glory and excellence of his nature.

"The one, if no untimely accident oppress it, soon arrives at the full period of its perfection,—is suffered to triumph for a few moments, and is plucked up by the roots in the very pride and gayest stage of its being;—or if it happens to escape the hands of violence, in a few days it necessarily sickens of itself, and dies away.

"Man likewise, though his progress is slower, and his duration something longer, yet the periods of his growth and declension are nearly the same, both in the nature and manner of them.

"If he escapes the dangers which threaten his tenderer years, he is soon got into the full maturity and strength of life; and if he is so fortunate as not to be hurried out of it then by accidents, by his own folly and intemperance,—if he escapes these, he naturally decays of himself:—a period comes fast upon him, beyond which he was not made to last.—Like a flower or fruit which may be plucked up by force before the time of their maturity, yet cannot be made to outgrow the period when they are to fade and drop of themselves; when that comes, the hand of nature then plucks them both off, and no art of the botanist can uphold the one, or skill of the physician preserve the other, beyond the periods to which their original frames and constitutions were made to extend. As God has appointed and determined the several growths and decays of the vegetable race, so he seems as evidently to have prescribed the same laws to man, as well as all living creatures, in the first rudiments of which there are contained the specific powers of their growth, duration and extinction; and when the evolutions of those animal powers are exhausted and run down, the creature expires and dies of itself, as ripe fruit falls from the tree, or a flower preserved beyond its bloom, drops and perishes upon the stalk." — STERNE'S *Sermons*, vol. 2, p. 37.

[*The task of the Labourer easier than that of the Employer.*]

"TOIL is the lot of man, and not of the poor man exclusively. We shall find on examination, that the labours of the rich are as irksome as the labours of the indigent. The wealthy merchant, who plans a voyage, and who is perplexed with the intricacy of accounts, and vexed with the blunders, idleness, or unfaithfulness of more than one person employed by him, toils at least as hard as the seaman and porter who receive his wages. There is a pride, perhaps a pleasure, in commanding the services

of others; but there is much more trouble in keeping them at work, than in working ourselves. The task of labourers, who have no other part to perform than to obey the orders given to them, is more simple, less responsible, and less embarrassing; and if there was not a charm in freedom, which fascinates the human heart, most men would find more enjoyment, as they certainly find more ease, in being guided by others in their pursuit of the necessary provisions of life, than in undertaking to guide themselves."—FREEMAN'S *Eighteen Sermons*, p. 121.

[*Prisoners treated as Slaves, by the French in the Sixteenth Century.*]

THE French treated their prisoners as slaves. This appears in the Memoires du Sieur du Villars.

In 1554, he says, "le Mareschal eut nouvelles que le Baron de la Garde s'etant jetté en mer avec les galleres du Roy, avoit esté si combatu de divers orages, qu'il avoit perdu deux galleres, et qu'en se laissant emporter par le vent, il avoit rencontré deux navires venans de Naples, chargées de six cens Espagnols, qu'il avoit combattues et prises. Ce fut un remboursement de perte, et un refraischissement de ciurmes."

The Editor has this note upon these words. "C'est-à-dire de Chiourme, ou de Forçats. Il paroit qu'alors le vainqueur faisoit passer sur ses galères les Forçats des galères qu'il prenoit. Ainsi ces malheureux ne faisoient que changer de maîtres." (Collection des Mémoires, tom. 34, p. 237.) Such very probably, and not unfitly, may have been the custom. But the French Admiral had captured two ships—not gallies; and the men of whom he made galley-slaves were the Spanish prisoners.

If there could be any doubt of this, it would be removed by a subsequent passage in the same Memoirs (tom. 35, p. 252), where the French King informs the Mareschal who commanded in Piedmont, "que le Comte de Fiesque avoit combatu et prises une hourque dans laquelle il y avoit environ huict ou neuf cens Espagnols, qui avoient servy à remplir les Chiormes de l'armée maritime de sa Majesté."

[*What 'The World' is.*]

"WHAT is this World, of which you are so much afraid? Is it composed of the wise and the good? Of men whose advice you would ask, or follow, in any transaction which affected your temporal interest? Does it consist of persons for whom you have the least esteem? No: but it is made up of the idle, the impertinent, and the profligate; men whose understandings are commonly as contemptible as their morals are depraved."—FREEMAN'S *Eighteen Sermons*, p. 112.

[*Evils of Intemperance.*]

"THERE cannot be a doubt that from intemperance proceeds no small part of the wretchedness which is endured among us. It is time to put a more effectual check on the deleterious vice than has hitherto been done,—by combinations of masters to withhold the intoxicating draught from their hired servants,—by suppressing the dens of sin, where the poison is sold in small quantities to the idle and dissolute,—by laws of the government which will increase the price of ardent spirits,—and by continuing the moral and religious exhortations which have already produced salutary effects."—FREEMAN'S *Eighteen Sermons*, p. 211.

[*Discriminating Treatment of Inferiors.*]

"NOR am I of that harsh and rugged temper
As some great men are taxed with, who imagine
They part from the respect due to their honours,
If they use not all such as follow them,
Without distinction of their births, like slaves.

I am not so conditioned: I can make
A fitting difference between my foot-boy
And a gentleman by want compelled to serve me."

MASSINGER, *New Way to pay Old Debts*,—vol. 3, p. 538.

[*Craft liable to be over-reached by Simplicity.*]

"HARD things are compass'd oft by easy means;
And judgement, being a gift derived from Heaven,
Though sometimes lodged in the hearts of worldly men
That ne'er consider from whom they receive it,
Forsakes such as abuse the giver of it.
Which is the reason that the politic
And cunning statesman, that believes he fathoms
The counsels of all kingdoms on the earth,
Is by simplicity oft over-reached."

MASSINGER, *New Way to pay Old Debts*,—vol. 3, p. 583.

"An admirable observation," says Gifford, "and worthy of all praise. It may serve to explain many fancied inconsistencies in the conduct of the Overreachers in all ages."

[*Inferiority of Mercenaries to Citizen Soldiers.*]

"NON si sentiva allor questo romore
De' tamburi, com' oggi, andare in volta,
Invitando la gente de più core,
O forse, per dir meglio, la più stolta,
Che per tre scudi, o per prezzo minore,
Vada ne' luoghi ove la vita è tolta.
Stolta piuttosto la dirò, che ardita,
Ch' a sì vil prezzo venda la sua vita.

"A la vita l' onor s' ha da preporre;
Fuor che l' onor, non altra cosa alcuna.
Prima che mai lasciarti l' onor torre,
Dei mille vite perdere, non ch' una.
Chi va per oro e vil guadagno a porre
La sua vita in arbitrio di fortuna,
Per minor prezzo crederò che dia,
Se troverà chi compri, anco la mia.

"O, come io disci, non sanno che vaglia
La vita quel che sì l' estiman poco;
O ch' an disegna innanzi a la battaglia
Che 'l piè li salvi a più sicuro loco.
La mercenaria mal fida canaglia
Prezzar' gli antichi imperatori poco:
De la lor nazion piuttosto venti
Volean, che cento di diverse genti.

"Non era a quei buon' tempi alcun escluso,
Che non portasse l' arme, e andasse in guerra,
Fuor che fanciul da sedici anni in giuso,
O quel che già l' estrema etade afferra;
Ma tal milizia solo era per uso
Di bisogno, e d' onor de la sua terra;
Sempre sua vita esercitando sotto
Buon' capitani in arme, era ognun dotto."

Continuation of Orlando Furioso, canto 2, stan. 41-4.

[*Happiness of Studious Retirement.*]

WHEN James I. went into the Bodleian, he broke out into that noble speech, "If I were not a King, I would be an University man; *Et si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere.*"

BURTON, to whom I am beholden for this quotation, in his Anatomy of Melancholy (p. 278) quotes also a beautiful passage from an epistle of Heinsius, concerning the library at Leyden, of which he was keeper;—*in quâ*, says the resolute student, *simul ac pedem posui, foribus pessulum abdo, ambitionem autem, amorem, libidinem, &c. excludo, quorum parens est ignavia, imperitia nutrix; et in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui fœlicitatem hanc ignorant.*

[*Spanish Gentlemen serving as Foot-Soldiers.*]

"Je voudrois—que les François fissent en pareille occasion ce que font les Espagnols: c'est que tout aussi-tost qu'il arrive en Italie quelque troupe se pied deschaux,[1] qu'ils appellent bisognes, les vieilles bandes s'assemblent pour deliberer sur la parade de ceux-cy; ausquels l'un contribue les souliers, le chappeau, et les autres de main en main tout ce qui est nécessaire pour les remplumer de preces rapportées, et surtout pour luy apprendre son entregent: à quoy faire ils sont tous si soigneux qu'en moins de rien vous les prendriez pour anciens gouzmanes, que nous appellons lancespezades[2] a l'imitation des Italiens; mais à mon advis, selon nous (appointez en l'infanterie) quant à la morgue, cela ne leur manque jamais."—*Memoires du* Sieur du Villar,—*Collection du Memoires*, tom. 36, p. 107.

[*Variety of Individual Qualifications for the Ministry.*]

"The ministers of the gospel, like other human beings, differ from each other in their several qualifications. One is remarkably gifted in prayer: another reads the scriptures in a solemn and impressing manner. One shines in conversation, and communicates in a familiar way many valuable religious and moral hints: and another, though he is silent or cold when he visits those who are in health, has still the power, like a blessed angel, of imparting light and consolation to the chambers of the sick. Of preaching, as relates both to matter and manner, there are various kinds of merit. One minister excels in the composition; and another in the delivery, of a sermon. One is not known to be a great man till his sermons appear in print: and another, who loses his reputation by publishing his discourses, is animated and eloquent in the pulpit. One displays profound learning and a critical knowledge of the Greek and oriental languages: another is not well acquainted with any language except the English, but that he manages with sufficient dexterity. One is a deep logician, his method is clear, his distinctions accurate, his arguments powerful: another is pathetic, affectionate, interesting. The voice of one preacher is sonorous, alarming; it makes the hearer almost start involuntarily from his seat; and expands his eyes, his ears, his mouth, with terror or with admiration: the voice of another preacher is soft, gentle; it sounds in the ear like the breathings of a flute; it charms the heart, and fills the eyes with tears."—Freeman's *Sermons*, p. 7.

[*Resignation to the Path appointed us in Life.*]

"It pleases heaven to give us no more light in our way, than will leave virtue in possession of its recompense.

"—— Grant me, gracious God! to go cheerfully on the road which thou hast marked out,—I wish it neither more wide or more smooth:—continue the light of this dim taper thou hast put into my hands:—I will kneel upon the ground seven times a day to seek the best track I can with it,—and having done that, I will trust myself and the issue of my journey to thee, who art the fountain of joy,—and will sing songs of comfort as I go along."—Sterne's *Sermons*, vol. 4, p. 10.

[*Disappointment in Marriage.*]

"Listen, I pray you, to the stories of the disappointed in marriage:—collect all their complaints: hear their mutual reproaches; upon what fatal hinge do the greatest part of them turn?—'They were

[1] C'est à dire, des recrues.

[2] Ces lanspressades étoient des places dans l'Infantarie destinées à des nobles trop pauvres pour servir dans la cavalerie.

mistaken in the person.'—Some disguise either of body or mind is seen through in the first domestic scuffle:—some fair ornament—perhaps the very one which won the heart,—*the ornament of a meek and quiet spirit* falls off; *It is not the Rachael for whom I have served,—Why hast thou then beguiled me?*

"Be open—be honest: give yourself for what you are; conceal nothing,—varnish nothing,—and if these fair weapons will not do,—better not conquer at all, than conquer for a day:—when the night is passed, 'twill ever be the same story,—*And it came to pass, behold it was Leah!*

"If the heart beguiles itself in its choice, and imagination will give excellencies which are not the portion of flesh and blood:—when the dream is over, and we awake in the morning, it matters little whether 'tis Rachael or Leah—be the object what it will, as it must be on the earthly side, at least, of perfection,—it will fall short of the work of fancy, whose existence is in the clouds.

"In such cases of deception, let not man exclaim as Jacob does in his,—*What is it thou hast done unto me?*—for 'tis his own doings, and he has nothing to lay his fault on, but the heat and poetic indiscretion of his own passions."—STERNE's *Sermons*, vol. 4, p. 11.

[*Inordinate Presumption of the Church of Rome.*]

"WOULD one think that a church, which thrusts itself under this Apostle's patronage, and claims her power under him, would presume to exceed the degrees of it which he acknowledged to possess himself.—But how ill are your expectations answered, when instead of the humble declarations in the text,—Ye men of Israel marvel not at us, as if our own power and holiness had wrought this;—you hear a language and behaviour from the Romish Church, as opposite to it as insolent words and actions can frame.

"So that instead of, Ye men of Israel, marvel not at us,—Ye men of Israel, *do* marvel at us,—hold us in admiration:—approach our sacred pontiff,—(who is not only holy—but holiness itself)—approach his person with reverence, and deem it the greatest honour and happiness of your lives to fall down before his chair, and be admitted to kiss his feet.—

"Think not, as if it were not our own holiness which merits all the homage you can pay us.—It is our own holiness,—the superabundance of it, of which, having more than we know what to do with ourselves,—from works of supererogation, we have transferred the surplus in ecclesiastic warehouses, and in pure zeal for the good of your souls, have established public banks of merit, ready to be drawn upon at all times.

"Think not, ye men of Israel, or say within yourselves, that we are unprofitable servants;—we have no good works to spare, or that if we had,—we cannot make this use of them;—that we have no power to circulate our indulgences,—and huckster them out, as we do, through all the parts of Christendom.—Know ye by these presents, that it is our own power which does this;—the plenitude of our apostolic power operating with our own holiness, that enables us to bind and loose, as seems meet to us on earth;—to save your souls or deliver them up to Satan, and as they please or displease to indulge whole kingdoms at once, or excommunicate them all;—binding kings in chains and your nobles in links of iron."—STERNE's *Sermons*, vol. 5, p. 56.

Why the Catholic Powers did not subjugate England.

THE Jesuit WALLIUS, in one of his Paraphrases of Horace, addresses the Catholic Powers thus:

"Prô pudor! intactam cur non his fregimus armis
Albionem, et Tusco Tamesim subjecimus anni?

Cur non hunc nostris vinctum post terga catenis,
Cur non et puppes, et rostra Britannica sacrâ
Vidimus ire viâ?"

To which Lander has replied in a note at the bottom of the page,

Cur non? quia non potuistis.

[*Storey's Character of True and False Ministers.*]

"We had a meeting in the meeting-house at *Hampton*, which was not large, by reason of the shortness of the notice; and I was hindered and kept out of the public service, though under the weight of it, great part of the time, by one *Thomas Chase*, an old self-conceited, self-preferring, dead, dry, and confused preacher, of that place, and an enemy to the discipline of the Church; whom, after I stood up, I reproved in an occult and yet intelligible manner; so that at last the divine life of truth came over all and we had a good and comfortable meeting, all the living being well satisfied.

"The great hindrance, disservice, and mischief, which the Adversary doth in the Church by such dry and dead preachers among us, (who being full of themselves only, can and will speak in their own time, without any regard to the life of truth, or to any minister of truth, though a stranger in the place) is, that their time being always, and what and when they will, and the true ministers waiting only upon the Lord, as having no ministry at any time but immediately from him; when the Lord's time is and the real concern comes from him upon the true minister, the false one is in the way, hindering the true work and service of the ministry and meetings many times, as one who would ravish and defile the Spouse of Christ, to the invisible, yet unspeakable hurt, loading and grieving of the true ministry, and their work and service in the Lord, and all the living and sensible members in an assembly; and such oppressing persons and things are suffered, to prevent confusion and other hurtful consequences which might ensue upon the open forbidding or reproving of such persons in an assembly: for I have never yet seen any one so much out of the way of truth, or any thing so unworthy or absurd in itself, but *this* would have a party and supporters, and *that* votaries and espousers, to vindicate them, and contend to further evil and mischief."—*Life of* Thomas Storey, p. 319.

[*Storey's Account of his Recovery from Illness.*]

"Before we got thither, my cold increased upon me to that degree, that my body was sore all over with an aking in my bones, so that it was with some difficulty I reached the place; and that night, taking some sage tea, (having first felt a secret work of Truth to overcome the root and power of the distemper, to which alone I have great reason to ascribe my recovery) I fell into a very great sweat; which took off much of the load of the fever and cold out of my flesh, but left great pains in my bones, and reduced me in so short a time to so great a weakness, that I could not go next day to meeting, though within a little way of the place, but continued sweating for several days, which, with some cordial things administered by my good friend *Joseph Gamble*, who practised physic, gradually carried off the distemper, but was not able to attend any meeting for some time; and finding the air at *Spikes*, and the noise in town hurtful, I removed thence, on the second day, back to *Francis Gamble's*, three miles; where I staid till the fourth day following, being there taken with a fainting fit, which I never had known before, but was much comforted after it in the blessed truth; which I have ever found to be the richest and best cordial."—*Life of* Thomas Storey, p. 434.

[*Storey's Moralisation upon the Earthquake in Jamaica.*]

JAMAICA, 1709.—"Viewed the town and forts; where I saw great effects of the dreadful earthquake still remaining, though the people were gradually filling up divers deep places with stones, in order to raise new buildings; most of the ground being already built upon what was left by the earthquake in that point. The earthquake here was such as has scarce been paralleled in any age or country; and was followed by a dreadful fire, which scarce left a house in all the town unconsumed; but left the stocks, pillory, and ducking-stool entire, as if the destroyer had been ordered to leave them, as instruments of justice, for the future punishment of the miserable inhabitants, which the Orderer of all things foresaw they would deserve, notwithstanding his judgments, for such are their wicked expressions, their oaths, blasphemies, profanations of the holy name of Almighty God, their cursings, damnings, sinkings, and rude expressions in all their conversation, even amongst both sexes, that sober men who never heard them, would hardly believe, if it were told them, that human nature were capable of so great degeneracy; insomuch that it looks as if, when sunk into the earth, they had been baptized in hell, into the very nature and language of it; whose expressions I will not defile my pen to repeat, though dipped in bitter gall: and yet I believe the day of God's mercy is not quite over to some among them.—*Life of* THOMAS STOREY, p. 444.

[*Storey's Visit to William Penn.*]

1714.—"I WENT to *Ruscomb*, to visit *William Penn* and his family. He was then under the lamentable effects of an apoplectic fit, which he had had some time before: for his memory was almost quite lost, and the use of his understanding suspended; so that he was not so conversible as formerly: and yet as near the truth, in the love of it, as before. Wherein appeared the great mercy and favour of God, who looks not as man looks; for though, to some this accident might look like judgment, and no doubt his enemies so accounted it; yet it will bear quite another interpretation, if it be considered how little time of rest he ever had from the importunities of the affairs of others, to the great hurt of his own, and suspension of all his enjoyments, till this happened to him; by which he was rendered incapable of all business, and yet sensible of the enjoyment of truth, as at any time in all his life.

"When I went to the house, I thought myself strong enough to see him in that condition; but when I entered the room, and perceived the great defect of his expressions for want of memory, it greatly bowed my spirit, under a consideration of the uncertainty of all human qualifications; and what the finest of men are soon reduced to by a disorder of the organs of that body with which the soul is connected, and acts during this present mode of being. When these are but a little obstructed in their various functions, a man of the clearest parts, and finest expression, becomes scarce intelligible. Nevertheless, no insanity or lunacy at all appeared in his actions; and his mind was in an innocent state, as appeared by his very loving deportment to all that came near him: and that he had still a good sense of truth was plain, by some very clear sentences he spoke in the life and power of truth, in an evening meeting we had together there; wherein we were greatly comforted: so that I was ready to think this was a sort of sequestration of him from all the concerns of this life which so much oppressed him; not in judgment, but in mercy, that he might have rest, and not be oppressed thereby to the end."—*Life of* THOMAS STOREY, p. 463.

[*Peter the Great's Deportment to his Subjects.*]

"FREDERICKSTADT.—Here they confirmed to us what I have written above of the *Czar;* and related many other things of him of a good tendency; one of which was this, That he used quite another way with his officers, and others, than what had been reported of him when in his own country; for he was so familiar, that he would have them call him sometimes by his name, and seemed better pleased with that way than his former distance; only in times of their worship, which they sometimes held in the market-place, he would then, as is usual at home, resume great dignity on him; and one time, being rainy weather when they were at it, he, wearing his own hair, pulled off the great wig from one of his Dukes, and put it on himself, to cover him from the rain, making the owner stand bareheaded the while; for it seems he is so absolute, that there must be no grumbling at what he does, life and estate being wholly at his discretion."—*Life of* THOMAS STOREY, p. 495.

[*Decline of the Quaker Ministry.*]

"I ENQUIRED more particularly into the state of the Menists in these parts, and found, that all along their ministers had preached freely, till of late some here and there had begun to receive hire, but were moderate therein; and though they still keep up their whole testimony against fighting and swearing, yet they are not so lively in their worship, nor so near the truth as they were in their first appearance: and I was informed that their ministers are, for the most, but weak and dry in their ministry; and sometimes their hearers had rather some of them would be silent than preach, though *gratis.* If thus it be, it hath fared with them as with many other, who, having had a day of visitation from the Lord, and obtained a reputation through his goodness among them, and by that holy and innocent conversation they have had through his grace; yet some becoming more loose, and not keeping in the grace of God, and the virtue and power of it, have ended in mere Formalists: and then in a generation or two, little has appeared but the outside and form of godliness, which the power of grace brought forth in those who went before; and so, in a great measure, it is with them: and yet, in the main, they are preserved from the gross evils of the world; and I hope the Lord hath a visitation of life and power yet in store for them. Among other things I obtained the Form of Words used by them instead of an oath; which is thus: *In the Words of Truth, instead of a solemn oath, I declare,* &c.

"If we in *Britain* had waited the Lord's time for such a Form as this, we had been more happy in a fuller testimony than they in some other things; and, in the Lord's time, might have had the like testimony from the Ruler, and Rulers in *Britain* and her dependencies, as this people have of late had from the states-general of the United Provinces."—*Life of* THOMAS STOREY, p. 520.

[*Storey and his Church of England Relatives.*]

"HAVING had letters of invitation from my brother *George Storey,* then Dean of *Limerick,* and also from my sister, his wife, to lodge there at their house, I accepted of it, and was with them during the time I staid in town. They were very kind, and invited my company one day to dinner, and entertained us freely and plentifully: but in a short time I found my spirit under a very great load, which rendered my stay there very uncomfortable, though things, to outward view, were all agreeable; till at length, I perceived they were under a very deep prejudice against the truth, being poisoned by the invidious and wicked writings of *Lesley,* that implacable and venemous rattlesnake; and this occasioned some ungrateful

rubs: for I found a disposition in them to take advantage (if they could have any) of every word they could at any time wrest to a sense never intended in the speaking of it. As, for instance, one of them, in some serious and private discourse, commending the satisfaction to be reaped in prayer; and I, in the mean time, having an eye upon the result and end of all prayer in a state of Paradise, happening to say, 'It was true in all them, who addressed themselves to God in the spirit of prayer; but that 'tis much better to be in a state where there is no need of prayer; that which was once needful to be prayed for being now obtained, and become the enjoyment of him that prayed for the same before he obtained it.' This was wrested, as if I had said, We (the Friends) were in such a high state in this life as that we had no need of prayer at all. Again, I happened to say in discourse, 'that as the Apostles, living long after the days of the Prophets, and having the same spirit, saw some things clearer than the Prophets themselves did, relating to their own prophecies, as saith the Apostle *Peter;* so we in our days, having the advantage of near 1700 years time and experience of all those ages, might see some things writ (obscurely) by some of the Apostles, clearer than they themselves did.' This was immediately wrested to intend, 'That we were wiser, and had more knowledge than the Apostles, &c.' And thus perceiving what kind of snares were all around me, I from thenceforth conversed as little with them as I could during the rest of that tedious and burthensome week I staid there; though in every thing else they made me very welcome. As they had mentioned these books, I procured the *Switch*, wrote by *Joseph Wyeth*, and left it with them, if, peradventure, it might be instrumental to expel some of that poison but too willingly drunk in from the other; whose wrestling and uncharitable spirit so plainly appeared in the above mentioned, and some other like passages that happened: but, after all, I parted with them under a great burden and load, being much troubled to see them under these prejudices, and in a state when 'tis next to impossible they should ever have any reconciling thoughts of truth, but take measures of truth, of me, and friends in general, by that false rule they have thus espoused.

"During my stay at *Limerick*, finding things thus with my relations, I was as much as well I could in the conversation of friends, and much more easy and comfortable, my nearest relation being to those who dwell in the truth, though not otherwise related."—*Life of* THOMAS STOREY, p. 547.

[*Storey's Account of an Ignis Fatuus.*]

"ONE thing very particular I observed in the way as we went in the night-time: going toward a valley, not above two or three miles from *Northampton*, we saw several lights, which I took to be candles from the windows of houses in some small village before us; and in a short time they all seemed to vanish, which I took to be by the interposition of some higher ground or hedges; till, coming forward in a lane, near a brook in the valley, we espied a single light a little before us on the way-side, not moving, but fixed as in a window of some house there: but as we approached the place, it began to move, and crossed the lane at some distance from us, and went through a hedge, and a little way along another hedge in a close, mending its pace, so that I took it to be some person in haste, carrying a lanthorn from a house whence it seemed to issue, though there was no house there: then it took a short turn, as if it had some self-direction, and passing along about breast-high from the earth, went side-way in the wind, which was considerably high; and going a little on our right-hand, went northward near the way we had come. It was very bright, though it seemed sometimes to intermit a little, and twinkle in its motion; and so went on as far as we could see it. It put me in mind of some flying

beetles I had seen in *Hispaniola*, and some other parts of the *West Indies;* which shine as they fly in the night, giving light, in appearance not much short of stars of the first magnitude. I have often heard, and somewhere read, of an *Ignis fatuus*, or *Jack* with a lanthorn; of which I suppose this was one sort (for I have heard of several), but have not found the phenomenon solved any where to my satisfaction." — *Life of* THOMAS STOREY, p. 730.

[*Pulpit Eloquence.*]

"THE settled ministers of the gospel, who are constantly preaching to the same people, and who in the course of a year deliver a hundred sermons in the same pulpit, it is vain to demand of them the same style of eloquence which distinguishes the celebrated preachers, who have appeared only on particular occasions. The sermon which is filled with tropes and figures, with glowing language, with pathetic addresses, in a word, with the graces and energies of the superior kinds of oratory, is loudly called for by many. Why do not our ministers, it is asked, preach like the divines of the French nation, or deliver their sermons with the life and pathos of Whitefield? The answer is, that the French divines, who have gained so much renown, preached only in Lent and Advent; and that Whitefield, (I.) who, it must be confessed, possessed astonishing powers of oratory — and great knowledge of human nature — never remained long in one place, but as soon as he perceived that the attention of his auditors was beginning to droop, he flew to another part of the country. In truth, the animated style of eloquence is not designed for common use; it is a mere luxury, a dish to be served up on holydays. The figures which enrich this species of style, do not grow on every tree: correct and elegant similies and metaphors (II.) are rare productions. The settled ministers of the gospel must be content to supply their flocks with the plain and substantial food of religion. If they are constantly aiming at something more exquisite, they will ere long become declaimers and enthusiasts; they will soon get to the end of their stock of images and glowing expressions, and will go over them again and again; (III.) they will grow affected and artificial; and though there will be still an appearance of heat, yet it will still be a mere appearance; for their language will be colder than the rays of a December moon. As the truth of these observations is established by experience, you, my brethren, will be satisfied with that moderate warmth, which will last through life; and you will consider him as a useful preacher, who wins you to virtue and piety, or confirms you in them, by little and little, though he seldom makes a deep impression in any particular discourse."—FREEMAN'S *Sermons*, p. 9.

['*The Indian Summer*' *of New England.*]

"THE southwest is the pleasantest wind which blows in New England. In the month of October, in particular, after the frosts, which commonly take place at the end of September, it frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds, which float in the sky, of the purest azure, are adorned with brilliant colours. If at this season a man of an affectionate heart and ardent imagination should visit the tombs of his friends, the southwestern breezes, as they breathe through the glowing trees, would seem to him almost articulate. Though he might not be so wrapt in enthusiasm, as to fancy that the spirits of his ancestors were whispering in his ear; yet he would at least imagine that he heard the small voice of God. This charming season is called the Indian Summer, a name which is derived from the natives, who believe that it is caused by a wind, which comes immediately from the court of their great and benevolent God Cautantowwit,

or the southwestern God, the God who is superiour to all other beings, who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease." — FREEMAN'S *Sermons*, p. 192; Note to Sermon VIII.

[*Affected Humility.*]

"No grace of the mind is so often affected as humility. There are men, who, under the name of foibles, accuse themselves of feelings, which they secretly hope every one will regard as amiable weaknesses. There are others, who, that they may enjoy the satisfaction of speaking of themselves, even acknowledge their vices. There are others, who humble themselves with so much stateliness, and condescend with so much dignity, that it is manifest that they think themselves superior to those who are in their presence. In fine, there are others, who write long journals of humility, to be read after their death, and which, though they are dictated by vanity and egotism, are designed to possess the minds of all, who peruse them, with an exalted idea of sanctity; for they confess in general terms, that they are the vilest of men; whilst they are careful not to specify the particular acts of folly, meanness, and insincerity which are known to their contemporaries." —FREEMAN'S *Sermons*, p. 227.

[*Marriage versus Poverty.*]

"MANY laymen," says BURTON, "repine still at Priests' marriages, and not at Clergymen only, but all of the meaner sort and condition; they would have none marry but such as are rich and able to maintain wives, because the parish belike shall be pestered with orphans, and the world full of beggars: but these are hard hearted, unnatural monsters of men, — shallow politicians." — *Anatomy of Melancholy*, p. 582.

[*Hacket against Reformation by means of Rebellion.*]

WHEN the people in Charles the First's time used to assemble in tumultuous concourses, "seeking to manage all affairs by the whirlwind of their own ignorant clamours, and to remedy grievances without consulting religion or justice." Hacket (afterwards Bishop) "much wondered any men could think it possible that the God of Order would ever mend any thing by their means, who (take them one by one) were most ignorant and illiterate; take them all together, were most bloody and violent." — If the administration of a kingdom were out of frame, our Bishop maintained it were better to leave the redress to God than to a seditious multitude: and that the way to continue purity of religion was, not by rebellion, but by martyrdom."—*Life of Bishop Hacket*, p. xvii.

[*Ill-paid Labour of Women — its demoralizing Effect.*]

"VIAME el dia y la noche
en mi labor ocupada.
Dia y noche, dixe? si;
que es tan corta la ganancia
de una labor, que à un sustento
aun dos tareas no bastan
en continuadas fatigas.
Mal aya la ley, mal aya
del mal uso introducido
de darle tan corta paga
por el afan de sus manos
à una muger desdichada!
que à valer mas las labores
no huviera mugeres flacas."
El Letrado del Cielo.

[*Utility of Literary Revision.*]

"— As in schools they have a care
To call for repetitions, and are there
Busied as well in seeking to retain
What they have learnt already, as to gain

Further degrees of knowledge, and lay by
Invention while they practise memory;
So must I likewise take some time to view
What I have done, ere I proceed anew.
Perhaps I may have cause to interline,
To alter, or to add; the work is mine,
And I may manage it as I see best."

QUARLES; *Conclusion to the School of the Heart.*

[*Will usurping the Place of Reason.*]

"THE crooked will that seemingly inclines
To follow Reason's dictates, twines
Another way in secret, leaves its guide
And lags behind, or swerves aside;
Crab-like creeps backwards, when it should have made
Progress in good, is retrograde.
Whilst it pretends a privilege above
Reason's prerogative, to move
As of itself, unmoved, rude Passions learn
To leave the oar, and take in hand the stern."

QUARLES; *School of the Heart*, p. 72.

"TU sois la bien venuë, ô bien-heureuse
Tresve,
Tresve, que le Chrestien ne peult assez
chanter,
Puis que seuls tu as la vertu d'enchanter
De nos travaulx passez la souvenance gresve.
Tu dois durer cinq ans; et que l'envie en
créve
Car si le ciel bening te fiermet enfanter
Ce qu'on attend de toy, tu te pourras
vanter
D'avoir fait une paix, qui ne sera si bréve.
Mais si le favory en ce commun repos
Doit avoir desormais la temps plus à propos
D'accuser l'innocent, pour luy ravir sa
terre;
Si le fruict de la paix du peuple tant requis
A l'avare advocat est seulement acquis,
Tresve, va t'en paix, et retourne la
guerre."

DU BELLAY.

[*Naval and Military Service of France in the Sixteenth Century—their relative advantages.*]

WHEN upon the death of the French Admiral D'Annebaud, in 1552, the King offered M. de Saint André his choice either to succeed him, or be made a Marshal; he told Marechal de Vieilleville "qu'il choisiroit l'estat d'Admiral, car il n'y en a que ung en France, et qu'il y a quatre Mareschaux; et quand il n'y en a que trois, le Connestable facit toujours le quatriesme qui ordinairement les précede tous. Mais à l'Admiral personne ne commande; et en une armée de mer, le Roy y estant en personne, tous les estats de France, quels qu'ils soyant, luy cedent et obiissent, jusques à donner le mot en toute l'armée, et en la merms maison du Roy; usurpant cette prerogative en vertu de son estat d'Admiral, sur le Grand-Maistre de France, auquel seul appertient ceste authorité à causa du sien."

M. de Vieilleville replied, "*Oüy bien sur la mer seulement; car sur terre il n'a nulla sence ny commandement; mais que plus est, il n'y tient aulcun rang.*" He proceeded, after some further observations, to say—"à la verité, ce n'est pas le faict du François que la marine. Si nous estions en Hespaigne, Portugal ou Angleterre, vous auriez grandissime raison de poursuyore l'estat d'Admiral, car il y est le premier de tous, d'aultant que leurs principales forces sont au navigaige: mais estant François, je vous prie, *Monsieur, ne changez jamais vostre lance, vostre cheval de bataille, ny vos esprons dorez, à une voile, boulingue, ou trinquet.*"

The Marechal concluded with a very characteristic appeal to his friend's loyalty: "Encores n'est-ce pas tout; car il y a un seul poinct, que si l'estat d'Admiral valoit une Duché de Bretaigne ou de Normandie, vous ne voudriez pour mourir l'accepter, qui est que vous seriez privé de la presence de vostre maistre, que vous avez plus chere que tous les biens du monde, veoise que vostre propre vye; car vous ne le sçauriez

veoir que huict ou dix jours toute l'année, si vous vouliez exactement exercer vostre estat, et sans reproche y faire vostre devoir." —Vincent Carloix, *Memoires du M. de Vieilleville. Collection Universelle des Memoires*, tom. 30, pp. 236-242.

[*Inns of Court in Fortescue's time.*]

"In the reign of Henry the Sixth the students in each of the inns of court were computed at two hundred, and these bear but a small proportion to their number at this day. The reason given by Fortescue for the smallness of their number in his time is very curious, and is but one of a thousand facts which might be brought to prove the vast increase of wealth in this country. His words are these: In these greater innes there can no student be maintained for less expences by the year than twenty markes; and if he have a servant to wait upon him, as most of them have, then so much the greater will his charges be. Now, by reason of this charges, the children only of noblemen do study the laws in those inns, for the poor and common sort of the people are not able to bear so great charges for the exhibition of their children. And merchant men can seldom find in their hearts to hinder their merchandise with so great yearly expences. And thus it falleth out that there is scant any man found within the realm skillful and cunning in the lawes, except he be a gentleman born and come of a noble stock. Wherefore they, more than any other kind of men, have a special regard to their nobility, and to the preservation of their honor and fame. And to speak uprightly, there is in these greater innes, yea and in the lesser too, beside the study of the laws, as it were an university or school of all commendable qualities requisite for noblemen. There they learn to sing, and to exercise themselves in all kinds of harmony. There also they practise dancing, and other noblemens pastimes, as they use to do, which are brought up in the king's house. In the working days most of them apply themselves to the study of the law; and on the holy days to the study of holy scripture; and out of the time of divine service to the reading of chronicles. For there indeed are virtues studied, and vices exiled; so that, for the endowment of virtue, and abandoning of vice, knights and barons, with other states, and noblemen of the realm, place their children in those innes, though they desire not to have them learned in the laws, nor to live by the practise thereof, but only upon their father's allowance." — Sir John Hawkins's *History of Music*, vol. 2, p. 109.

[*Use of* Points, *in ancient costume.*]

"Points were anciently a necessary article in the dress, at least of men; in the ancient comedies and other old books we meet with frequent mention of them: to describe them exactly, they were bits of string about eight inches in length, consisting of three strands of cotton yarn, of various colours, twisted together, and tagged at both ends with bits of tin plate; their use was to tie together the garments worn on different parts of the body, particularly the breeches or hose, as they were called, hence the phrase 'to untruss a point.' With the leathern doublet, or jerkin, buttons were introduced, and these in process of time rendered points useless; nevertheless they continued to be made till of very late years, and that for a particular purpose. On Ascension-day it is the custom of the inhabitants of parishes with their officers to perambulate, in order to perpetuate the memory of their boundaries, and to impress the remembrance thereof on the minds of young persons, especially boys; to invite boys therefore to attend this business, some little gratuities were found necessary, accordingly it was the custom at the commencement of the procession to distribute to each a willow wand, and at the end thereof a handful of the points above spoken of; which were looked on by them as honorary rewards

long after they ceased to be useful, and were called tags." — Sir John Hawkins's *History of Music*, vol. 2, p. 112.

[*Matrimony figured by Dancing.*]

"Sir Thomas Elyot, in his book called the Governor, says in general, that dancing by persons of both sexes is a mystical representation of matrimony, these are his words: 'It is diligently to be noted that the company of man and woman in dancing, they both observing one number and time in their movings, was not begun without a special consideration, as well for the conjunction of those two persons, as for the imitation of sundry vertues which be by them represented.

"'And forasmuch as by the joining of a man and woman in dancing may be signified matrimony, I could in declaring the dignitie and commoditie of that sacrament make entire volumes, if it were not so commonly known to all men, that almost every frier Eymitoun caryeth it written in his bosom.'

"And elsewhere he says, 'In every dance of a most ancient custom there danced together a man and woman, holding each other by the hand or by the arm, which betokeneth concord. Now it behoveth the dancers, and also the beholders of them, to know all qualities incident to a man, and also all qualities to a woman likewise appertaining.'" — Sir John Hawkins's *History of Music*, vol. 2, p. 133.

[*Old English Military March revised by Charles the First.*]

"Notwithstanding the many late alterations in the discipline and exercise of our troops, and the introduction of fifes and other instruments into our martial music, it is said that the old English march is still in use with the foot. Mr. Walpole has been very happy in discovering a manuscript on parchment, purporting to be a warrant of Charles I. directing the revival of the march agreeable to the form thereto subjoined in musical notes signed by his Majesty, and countersigned by the Earl of Arundel and Surrey, the then Earl Marshal. This curious manuscript was found by the present earl of Huntingdon in an old chest, and as the parchment has at one corner the arms of his lordship's predecessor, then living, Mr. Walpole thinks it probable that the Order was sent to all lords lieutenants of counties.

"The following is a copy of the warrant and of the musical notes of the march, taken from the Catalogue of Royal and Noble Authors, vol. 1, p. 201.

"'Charles Rex.

"'Whereas the ancient custome of nations hath ever bene to use one certaine and constant forme of march in the warres, whereby to be distinguished one from another. And the march of this our English nation, so famous in all the honorable atchievements and glorious warres of this our kingdome in forraigne parts (being by the approbation of strangers themselves confest and acknowledged the best of all marches) was through the negligence and carelessness of drummers, and by long discontinuance, so altered and changed from the ancient gravitie and majestie thereof, as it was in danger utterly to have been lost and forgotten. It pleased our late deare brother Prince Henry to revive and rectifie the same by ordayning an establishment of one certaine measure, which was beaten in his presence at Greenwich, anno 1610. In confirmation whereof wee are graciously pleased, at the instance and humble sute of our right trusty and right well beloved cousin and counsellor Edward Viscount Wimbledon, to set down and ordaine this present establishment hereunder expressed. Willing and commanding all drummers within our kingdome of England and principalitie of Wales exactly and precisely to observe the same, as well in this our kingdom, as abroad in the service of any forraigne prince or state, without any addition or alteration whatsoever. To

the end that so ancient, famous, and commendable a custome may be preserved as a pattern and precedent to all posteritie. Given at our palace of Westminster the seventh day of February, in the seventh year of our raigne, of England, Scotland, France, and Ireland." — Sir John Hawkins's *History of Music*, vol. 2, p. 171.

[*Children of the Chapel-Royal.*]

"Children of the Chappelle viii, founden by the king's privie cofferes for all that longethe to their apperelle by the hands and oversyghte of the deane, or by the Master of Songe assigned to teache them, which mastere is appointed by the deane, chosen one of the nomber of the felowshipe of chappelle after rehearsed, and to drawe them to other schooles after the form of Sacotte, as well as in Songe in Orgaines and other. Thes childrene eate in the hall dayly at the chappell boarde, nexte the yeomane of vestery; taking amongeste them for livenge daylye for brekefaste and all nighte, two loves, one messe of great meate, ii. galones of ale; and for wintere seasone iiii. candles piche, iii. talsheids, and lyttere for their pallets of the serjante, usher, and carryadge of the king's coste for the competente beddynge by the oversyght of the comptrollere. And amongeste them all to have one servante into the court to trusse and bear their harnesse and lyverey in court. And that day the king's chapelle removeth every of thes children then present receaveth iiii. d. at the green clothe of the comptyng-house for horshire dayly, as long as they be jurneinge. And when any of these children comene to xviii. yeares of age, and their voyces change, he cannot be preferred in this chapelle, the nombere being full, then yf they will assente, 'the king assynethe them to a colledge of Oxford or Cambridge of his foundatione, there to be at fynding and studye bothe suffytyently, tylle the kinge may otherwise advaunse them.'"— Sir John Hawkins's *History of Music*, vol. 2, p. 293; —*from an Account of the Household Establishment of Edward IV.*

[*School-master of the Chapel-Royal.*]

"'Master of the gramere schole, *quem necessarium est in poeta, atque in regulis positive gramatice expeditum fore, quibus audiencium animos cum diligentia instruit ac infermet.* The king's heuxemene the children of the chappelle aftere they came their descante, the clarks of the Armorye with other mene and childrene of the courte, disposed to learn in this syence, which master amonge yf he be preeste, muste synge our Lady Masse in the king's chappelle, or else amonge to reade the gospell, and to be at the greate processyone; this to be by the deane's assygnacion; takinge his meate in the halle, and lyvereye at nighte a galone of ale; and for wintere lyvereye one candle pich, a talesheid, or one faggote; and for his dayly wages allowed in the cheque role, whilest he is presente in courte, iiij. d. ob. and clothinge with the householde for winter and somere, or else xx. s. cariage for his competente beddynge and bokes with the childrene of the chappelle, by comptrolemente, not partynge with noe giftes of householde, but abydinge the king's avauncement after his demerits; and lyvereye for his horses by the king's herbengere; and to have in his courte one honeste servante.'" — Sir John Hawkins's *History of Music*, vol. 2, p. 295;—*from an Account of the Household Establishment of Edward IV.*

[*Against Loudness in Church Singing.*]

"Let a singer take heed least he begin too loud, braying like an asse; or when he hath begun with an uneven height, disgrace the song. For God is not pleased with loud cryes, but with lovely sounds; it is not, saith our Erasmus, the noyse of the lips, but the ardent desire of the heart, which like the loudest voyce doth pierce

God's eares. Moses spake not, yet heard these words, 'Why dost thou cry unto me?' But why the Saxons, and those that dwell upon the Balticke coast, should so delight in such clamouring, there is no reason, but either because they have a deafe God, or because they thinke he is gone to the south side of heaven, and therefore cannot so easily heare both the easterlings and the southerlings."—Sir John Hawkins's *History of Music*, vol. 2, p. 407.

[*Old English Breakfast Fare in a Baronial Family.*]

"The regimen of diet prescribed by the book from which the above extracts are made, was, with a few variations extended to the whole family: the following regulations respect the breakfasts of the earl and the countess and their children during Lent.

'Breakfast for my lord and my lady.

'First, a loaf of bread in trenchers, 2 manchets, a quart of beer, a quart of wine, 2 pieces of salt-fish, 6 baconn'd herring, 4 white herring, or a dish of sprats.—

'Breakfast for my Lord Percy and master Thomas Percy.

'Item, half a loaf of household bread, a manchet, a bottle of beer, a dish of butter, and a piece of salt fish, a dish of sprats, or three white herring.—

'Breakfast for the nursery, for my lady Margaret and master Ingeram Percy.

'Item, a manchet, a quart of beer, a dish of butter, a piece of salt-fish, a dish of sprats or 3 white herring.'—

"And except the season of Lent and fish-days, the ordinary allowance for this part of the family throughout the year was as follows.

'Breakfasts of flesh days daily throughout the year.

'Breakfasts for my Lord and my Lady.

'First, a loaf of breade in trenchers, 2 manchets, 1 quart of beer, a quart of wine, half a chine of mutton, or else a chine of beef boiled.—

'Breakfasts for my Lord Percy and Master Thomas Percy.

'Item, half a loaf of household bread, a manchet, 1 bottle of beer, a cheeking, or else 3 mutton bones boiled.—

'Breakfasts for the nursery for my Lady Margaret and Mr. Ingeram Percy.

'Item, a manchet, 1 quart of beer, and 3 mutton bones boiled.'

"The system of household economy established in this family must be supposed to correspond with the practice of the whole kingdom, and enables us to trace the progress of refinement, and, in short, to form an estimate of national manners at two remote periods."—Sir John Hawkins's *History of Music*, vol. 3, p. 70;—*from an ancient Manuscript of the Percy Family.*

[*Sensibility to Music in Mice and Spiders.*]

"Monsieur de ———, captain of the regiment of Navarre, was confined six months in prison for having spoken too freely to Monsieur de Louvois, he begged leave of the governor to grant him permission to send for his lute to soften his confinement. He was greatly astonished after four days to see at the time of his playing the mice come out of their holes, and the spiders descend from their webs, who came and formed a circle round him to hear him with attention. This at first so much surprised him, that he stood still without motion, when having ceased to play, all those insects retired quietly into their lodgings: such an assembly made the officer fall into reflections upon what the ancients have told us of Orpheus, Arion, and Amphion. He assured me that he remained six days without playing, having with difficulty recovered from his astonishment, not to mention a natural aversion he had for these sorts of insects; nevertheless he began

afresh to give a concert to these animals, who seemed to come every day in greater numbers, as if they had invited others, so that in process of time he found a hundred of them about him. In order to rid himself of them, he desired one of the jailors to give him a cat, which he shut up sometimes in a cage when he chose to have this company, and let her loose when he had a mind to dismiss them, making it thus a kind of comedy that alleviated his imprisonment. I long doubted the truth of this story, but it was confirmed to me six months ago by M. P.——, intendant of the Duchess of V——, a man of merit and probity, who played upon several instruments to the utmost excellence. He told me that being at ——, he went up into his chamber to refresh himself after a walk, and took up a violin to amuse himself till supper-time, setting a light upon the table before him; he had not played a quarter of an hour before he saw several spiders descend from the ceiling, who came and ranged themselves round about the table to hear him play, at which he was greatly surprised, but this did not interrupt him, being willing to see the end of so singular an occurrence. They remained upon the table very attentively until somebody came to tell him supper was ready, when having ceased to play, he told me these insects remounted to their webs, to which he would suffer no injury to be done. It was a diversion with which he often entertained himself out of curiosity.'" —Sir John Hawkins's *History of Music*, vol. 3, p. 117;—*from the "Histoire de la Musique, et de ses Effets.*"

[*Geometrical Verse.*]

"'Your last proportion is that of figure, so called for that it yields an ocular representation, your metres being by good symmetrie reduced into certain geometrical figures, whereby the maker is restrained to keep him within his bounds, and sheweth not only more art, but serveth also much better for briefness and subtlety of device, and for the same respect are also fittest for the pretty amourets in court to entertain their servants and the time withal; their delicate wits requiring some commendable exercise to keep them from idleness. I find not of this proportion used by any of the Greek or Latin Poets, or in any vulgar writer, saving of that one from which they call Anacreon's egg. But being in Italy conversant with a certain gentleman who had long travelled the oriental parts of the world, and seen the courts of the great princes of China and Tartary, I being very inquisitive to know of the subtleties of those countries, and especially in matter of learning, and of their vulgar poesie; he told me that they are in all their intentions most witty, and have the use of poesy or rhyming, but do not delight so much as we do in long tedious descriptions, and therefore when they will utter any pretty conceit, they reduce it into metrical feet, and put it in form of a lozenge or square, or such other figure, and so engraven in gold, silver, or ivory, and sometimes with letters of amethyst, ruby, emerald, or topaz, curiously cemented and pierced together, they send them in chains, bracelets, collars, and girdles to their mistresses to wear, for remembrance; some few measures composed in this sort this gentleman gave me, which I translated word for word, and as near as I could following both the phrase and the figure, which is somewhat hard to perform, because of the restraint of the figure, from which ye may not digress. At the beginning they will seem nothing pleasant to an English ear, but time and usage will make them acceptable enough, as it doth in all other new guises, be it for wearing of apparel or otherwise.'" —Sir John Hawkins's *History of Music*, vol. 3, p. 416;—*from "The Art of English Poetry.*"

[*Ringing.*]

"Ringing is an art which seems to be peculiar to England, which for this reason is termed the ringing island.

" The ringing of bells is a curious exercise of the invention and memory, and though a recreation chiefly of the lower sort of people, is worthy of notice. The tolling a bell is nothing more than the producing a sound by a stroke of the clapper against the side of the bell, the bell itself being in a pendant position and at rest. In ringing, the bell, by means of a wheel and rope, is elevated to a perpendicular; in its motion to this situation the clapper strikes forcibly on one side, and in its return downwards, on the other side of the bell, producing at each stroke a sound. The music of bells is altogether melody, but the pleasure arising from it consists in the variety of interchanges and the various succession and general predominance of the consonance in the sounds produced."—Sir John Hawkins's *History of Music*, vol. 4, p. 152.

[*Union of Vocal and Instrumental Music considered.*]

" Whether vocal music gains more than it loses by being associated with such instruments as it is usually joined with, may admit of a question. It is universally agreed that of all music that of the human voice is the sweetest; and it may be remarked, that in a chorus of voices and instruments the sounds never coalesce or blend together in such a manner, as not to be distinguishable by the ear into two species; while in a chorus of voices alone, well sorted, and perfectly in tune, the aggregate of the whole is that full and complete union and consent, which we understand by the word Harmony, as applied to music. On the other hand it may be said, that what is wanting in harmony is made up by the additional force and energy which is given to vocal music by its union with that of instruments; but it is worthy of consideration whether music, the end whereof is to inspire devotion, stands in need of such aids, or rather, indeed, whether such aids have not a tendency to defeat its ends."—Sir John Hawkins's *History of Music*, vol. 4, p. 346.

[*Against Confusion in Church Singing.*]

" Above all things keep the equality of measure, for to sing without law and measure is an offence to God himselfe, who hath made all things well in number, weight, and measure. Wherefore I would have the Easterly Franci (my countrymen) to follow the best manner, and not as before they have done, sometime long, sometime to make short the notes in plain-song, but take example of the noble church of Herbipolis, their head, wherein they sing excellently. Which would also much profit and honour the church of Prage, because in it also they make the notes sometimes longer sometimes shorter than they should. Neither must this be omitted, which that love which we owe to the dead doth require, whose vigils (for so are they commonly called) are performed with such confusion, haste, and mockery (I know not what fury possesseth the mindes of those to whom this charge is put over) that neither one voice can be distinguished from another, nor one syllable from another, nor one verse sometimes throughout a whole Psalme from another; an impious fashion, to be punished with the severest correction. Think you that God is pleased with such howling, such noise, such mumbling, in which is no devotion, no expressing of words, no articulating o syllables?"—Sir John Hawkins's *History of Music*, vol. 2, p. 406.

[*Country Church Singing-masters.*]

" In country parishes, where the people have not the aid of an instrument to guide them, such young men and women as nature has endowed with an ear and a tolerable voice, are induced to learn to sing by book, as they call it; and in this they are generally assisted by some poor ignorant man, whom the poring over Ravenscroft and Playford has made to believe that he is as able a proficient in psalmody as either of those authors. Such men as these assume

the title of singing-masters and lovers of divine music, and are the authors of those collections which are extant in the world, and are distinguished by the titles of 'David's Harp new strung and tuned,' 'The Harmony of Sion,' 'The Psalm-Singer's Companion,' and others of the like kind to an incredible number."—Sir John Hawkins's *History of Music*, vol. 4, p. 363.

[*Musical Incompetence of Parish-Clerks.*]

"In and about this great city, in above one hundred parishes, there is but few parish-clerks to be found that have either ear or understanding to set one of these tunes musically as it ought to be; it having been a custom during the late war, and since, to chuse men into such places more for their poverty than skill and ability, wherby this part of God's service hath been so ridiculously performed in most places, that it is now brought into scorn and derision by many people."—Sir John Hawkins's *History of Music*, vol. 4, p. 362.

[*Combing the Peruke.*]

"Combing the peruke at the time when men of fashion wore large wigs, was even at public places an act of gallantry. The combs for this purpose were of a very large size, of ivory or tortoise-shell, curiously chased and ornamented, and were carried in the pocket as constantly as the snuff-box. At court, on the mall, and in the boxes, gentlemen conversed and combed their perukes. There is now in being a fine picture by the elder Laroon, of John Duke of Marlborough at his levee, in which his Grace is represented dressed in a scarlet suit, with large white satin cuffs, and a very long white peruke, which he combs, while his valet, who stands behind him, adjusts the curls after the comb has passed through them."—Sir John Hawkins's *History of Music*, vol. 4, p. 447.

[*Lord Peterborough and the Canary-bird.*]

"Lord Peterborough, when a young man, and about the time of the Revolution, had a passion for a lady who was fond of birds; she had seen and heard a fine canary bird at a coffee-house near Charing-cross, and entreated him to get it for her; the owner of it was a widow, and Lord Peterborough offered to buy it at a great price, which she refused: Finding there was no other way of coming at the bird, he determined to change it; and getting one of the same colour, with nearly the same marks, but which happened to be a hen, went to the house; the mistress of it usually sat in a room behind the bar, to which he had easy access; contriving to send her out of the way, he effected his purpose; and upon her return took his leave. He continued to frequent the house to avoid suspicion, but forbore saying anything of the bird till about two years after; when taking occasion to speak of it, he said to the woman, 'I would have bought that bird of you, and you refused my money for it, I dare say you are by this time sorry for it.' 'Indeed, Sir,' answered the woman, 'I am not, nor would I now take any sum for him, for, would you believe it? from the time that our good king was forced to go abroad and leave us, the dear creature has not sung a note.'"—Sir John Hawkins's *History of Music*, vol. 5, p. 304.

[*Character of Abyssinian Women and Children.*]

"The Abyssinian children have always a great respect for all persons, especially for strangers. They are in general better than those of all other countries that I have travelled in. The boys do not begin to be wicked, till they are led to believe that they are men grown; nor the young females and women, till they find themselves neglected, or ill-treated by their husbands."—Gobat's *Journal in Abyssinia*, p. 60.

[*St. Sunday in Abyssinia.*]

"To-day a young man, not among the most ignorant, asked me if Sunday (Sanbat) was a great Saint, as his feast is celebrated every week, while those of other great Saints, as St. Michael and St. George, are only celebrated once a month. All the beggars personify Sunday, asking alms for love of Sunday, as for the love of a Saint, and they add, 'May Sunday keep you.' 'May Sunday justify you.'" — Gobat's *Journal in Abyssinia*, p. 252.

[*Erasmus against Church Singing.*]

"We have brought," says Erasmus, "a tedious and capricious kind of music into the house of God, a tumultuous noise of different voices, such as, I think, was never heard in the theatres either of the Greeks or Romans; for the keeping up whereof whole flocks of boys are maintained at a great expence, whose time is spent in learning such gibble-gabble, while they are taught nothing that is either good or useful. Whole troops of lazy lubbers are also maintained solely for the same purpose, at such an expence is the Church for a thing that is pestiferous." Whereupon he expresses a wish that it were exactly calculated how many poor men might be relieved and maintained out of the salaries of these singers; and concludes with a reflection on the English for their fondness of this kind of service.—*Commentary on 1 Corinth. xiv.* 19,—Sir John Hawkins's *History of Music*, vol. 3, p. 60.

[*Elementary Music-books of the Sixteenth Century.*]

"It seems by the numerous publications during the latter half of the 16th century of little tracts, with such titles as these, Erotamata, Musicæ, Musicæ Isagoge, Compendium Musicæ, that the Protestants were desirous of emulating the Roman Catholics in their musical service, and that to that end these books were written and circulated throughout Germany. They were in general printed in a small portable size, and a book of this sort is to be considered as a kind of musical accidence. That of Wilphlingrederus and that of Lossius are excellent in their way. The merit of them consists in their brevity and perspicuity: and surely a better method of instruction cannot be conceived of than this, whereby a child is taught a learned language, and the rudiments of a liberal science at the same time."—Sir John Hawkins's *History of Music*, vol. 3, p. 103.

"*Cranmer.* Go, bear this youngster to the chapel straight,
And bid the master of the children whip him well.
The Prince will not learn, Sir, and you shall smart for it.
"*Broom.* O good, my Lord, I'll make him ply his book to-morrow.
"*Cranmer.* That shall not serve your turn. Away, I say!
So, Sir, this policy was well devised;
Since he was whipt thus for the Prince's faults,
The Prince hath got more knowledge in a month
Than he attained in a year before;
For still the fearful boy, to save his breech,
Doth hourly haunt him, wheresoe'er he goes.
"*Tye.* 'Tis true, my Lord; and now the Prince perceives it,
And loath to see him punished for his faults,
Plies it of purpose to redeem the boy."

Rowley's 'When you see me you know me,'—quoted by Sir John Hawkins, *History of Music*, vol. 3, p. 252.

[*Altered Standard of Old Age.*]

"Our ancestors in their estimate of old age," says Malone, "appear to have reckoned

somewhat differently from us, and to have considered men as old whom we should not esteem middle-aged. With them every man that had past fifty seems to have been accounted an old man. I believe this arose from its being customary to enter into life in former times earlier than we do now. Those who were married at fifteen had at fifty been masters of a house and family for thirty-five years."—*Boswell's Edition of Malone's Shakspeare*, vol. 16, p. 7.

[*The Singing-man and the Dean.*]

"Mace tells a story, to which he says he was both ear and eye witness, of 'a singing-man, a kind of pot-wit, very little skilled in music, who had undertaken in his choir to sing a solo anthem, but was not able to go through with it. As the Dean was going out, and the Clerk was putting off his surplice, the Dean rebuked him sharply for his inability: upon which, with a most stern, angry countenance, and a vehement rattling voice, such as made the church ring, shaking his head at him, he answered, Sir, I'd have you know that I sing after the rate of so much a year, (naming his wages,) and except ye mend my wages, I am resolved never to sing better whilst I live."—Sir John Hawkins's *History of Music*, vol. 4, p. 456.

[*Musical Expression.*]

"In proof that the Italians are more susceptible of the passions than the French, and by consequence express them more strongly in their music, the French author of a 'Paralele des Italiens et des François, en ce qui regarde la Musique,' refers to a symphony in a performance at the Oratory of St. Jerome at Rome, on St. Martin's day, in 1697, upon these two words *mille saette*. The air, he says, consisted of disjointed notes, like those in a jig, which gave the soul a lively impression of an arrow, and that wrought so effectually upon the imagination, that every violin appeared to be a bow, and their bows were like so many flying arrows darting their pointed heads upon every part of the symphony."—Sir John Hawkins's *History of Music*, vol. 5, p. 51.

[*The Chancellor de l'Hospital's Bequest of his Library.*]

When the Chancellor M. de l'Hospital left his library to his wife and daughter in trust for a grandson, he added a condition, "qu'elle sera ouverte pour la commodité de ceux de sa famille, ensemble les domestiques, et autres qui frequentent la maison."—Brantome, tom. 7, p. 117.

[*What we owe to Men, to Angels, and to God.*]

"Tres sunt quibus reconciliari debemus, hominibus, Angelis, Deo. Hominibus per aperta opera, Angelis per occulta signa, Deo per puritatem cordis. Nam de operibus quæ coram hominibus facienda sunt, scriptum est, 'luceat lux vestra coram hominibus, ut videant vestra opera bona, et glorificent Patrem vestrum qui in cœlis est.' Mat. 5. De Angelis dicit David, 'in conspectu Angelorum psallam tibi.' Ps. 137. Occulta autem signa sunt gemitus, suspiria, usus cilicii, et cætera pœnitentiæ, quæ Angelis placent. Unde est illud, 'gaudium est Angelis Dei super uno peccatore pœnitentiam agente.' Luc. 15. Ut autem Deo reconciliamur, nec operibus, nec signis, sed puritate et simplicitate cordis indigemus. Scriptum enim est, 'Beati mundo corde, quoniam ipsi Deum videbunt.' Mat. 5."—St. Bernard, p. 486.

[*Bodily Penance comparatively light.*]

"Et notandum quod pœnitentia quæ per corpus geritur, brevis est et levis. Brevis, quia corporis morte terminatur. Levis, quia

per societatem corporis fertur facilius. Gravis siquidem esset si jam solus animus portaret. Cum verò et ipsi corpori ejus partitur pondus, quantò magis inde corpus oneratur: tanto amplius animus exoneratur."—St. Bernard, p. 491.

[*Triple Groundwork of Religious Hope.*]

"Spem nostram triplex ratio discutit et roborat; Humilitas collatæ sapientiæ, quod est ovum in aquâ coquere; firmitas constantis patientiæ, quod est ovum igni assare; veritas inspirationis occultæ, quod est ovum in sanguine frigere."—St. Bernard, p. 501.

[*Facility of Concealment in London.*]

"Whoever," says Fielding (1750), "considers the cities of London and Westminster, with the late vast addition of their suburbs, the great irregularity of their buildings, the immense number of lanes, alleys, courts, and bye places, must think that, had they been intended for the very purpose of concealment, they could scarce have been better contrived. Upon such a view the whole appears as a vast wood or forest, in which a thief may harbour with as great security as wild beasts do in the deserts of Africa or Arabia."—*Monthly Review*, Jan. 1751, p. 235.

[*Fray Luis de Granada—his usual Supper.*]

"Fr. Luis de Granada.—

"La cena, quando no la prohibian los ayunos de la Orden, era de ordinario dos huevos, que por su mano asava à la lumbre de una vela, con cierto artificio que tenia por escusar criado, que nunca tuvo. Tal vez el companaro se los hazia passados por agua; el los comia con unas migas de pan, y un poco de vino muy aguado; esta cena si debe llamarse, assi cosa tan parea, tomava a las onze de la nocke."—Vida Luis Munoz, p. 28, Obras. tom. 5.

[*The Flower-garden, the Kitchen-garden, the Orchard, the Wilderness, and the Landscape.*]

"The spot adjoining to the house was appropriated to the cultivation of *Flowers*. —In a variety of handsome compartments, were assembled the choicest beauties of blooming Nature. Here, the *Hyacinth* hung her silken bells, or the Lilies reared their silver pyramids. There, stood the neat *Narcissus*, loosely attired in a mantle of snowy lustre; while the splendid *Ranunculus* wore a full-trimmed suit of radiant scarlet. *Pinks* were rising to enamel the borders; Roses were opening to dress the walls; surrounded on all sides with a profusion of beauteous forms, either latent in the stalk, or bursting the buds, or blown into full expansion.

"This was bounded by a slight partition, a sort of verdant parapet. Through which they descend by an easy flight of steps, and are presented with the elegant simplicity of the *Kitchen-Garden*.—In one place, you might see the Marigold flowering, or the Beans in blossom. In another, the Endive curled her leaves, or the Lettuce thickened her tufts. Cauliflowers sheltered their fair complexion, under a green umbrella; while the Borage dishevelled her locks, and braided them with native jewels, of a finer azure than the finest sapphires. —On the *sunny slopes*, the Cucumber and Melon lay basking in the collected beams. On the *raised beds*, the Artichoke seemed to be erecting a standard, while the Asparagus shot into ranks of spears. The *level ground* produced all manner of cooling Sallets and nourishing Esculents. Which, like the brows of the Olympic Conquerors, were bound with a fillet of unfading Parsley; or, like the pictures of the Mountain-Nymphs, were graced with a chaplet of fragrant Marjoram. — In short, nothing was wanting to furnish out the wholesome luxury of an *Antediluvian* banquet.

"Soon a high wall intervenes. Through which a wicket opens, and transmits them into the regular and equi-distant rows of

an *Orchard.*—This Plantation is so nicely adjusted, that it looks like an arrangement of rural piazzas, or a collection of diversified vistas. The eye is, everywhere, entertained with the exactest uniformity; and darts with unobstructed ease, from one end of the branching files to the other.—On all the boughs, lay a lovely evolution of *Blossoms;* arrayed in milky white, or tinged with the softest red. Crowding into one general cluster, without relinquishing a vacant space for leaves, they formed the fairest, the gayest, the grandest alcove that fancy itself can imagine.—It is really like the *Court* of the *Graces.* None can approach it without finding his ideas brightened, and feeling his temper exhilarated.

"Contiguous to this correct disposition of things, Nature has thrown a *Wilderness;* hoary, grotesque, and magnificently confused. It stretched itself, with a large circular sweep to the north; and secured both the Olitory and the Orchard from incommoding winds.—Copses of Hazel, and flowering Shrubs, filled the lower spaces. While Poplars quivered aloft in air, and Pines pierced the clouds with their leafy spires. Here, grew clumps of Fir, clad in everlasting green. There, stood groves of Oak, which had weathered, for ages, the wintry storm.—This woody theatre was intersected by a *winding walk,* lined with Elms of insuperable height, whose branches, uniting at the top, reared a majestic arch, and projected a solemn shade. It was impossible to enter this lofty labyrinth without being struck with a pleasing dread. As they proceed, every inflection diffuses a deeper gloom, and awakens a more pensive attention.

"Having strolled in this darksome avenue, without a speck of sunshine, without a glimpse of the heavens; on a sudden they step into open day.—Surprising! cries *Aspasio.* What a change is this! What delightful enchantment is *Here!*—One instant, whelmed in *Trophonius's* cave; where Darkness lours, and Horror frowns. Transported, the next, into the romantic scenes of *Arcadia;* where all is lightsome, and all is gay.—Quick as thought, the arches of heaven expand their azure. Turrets and spires shoot into the skies. Towns, with their spacious edifices, spread themselves to the admiring view."—HERVEY'S *Dialogues,* vol. 1, p. 30.

[*The Microscope moralised.*]

"You know the use of that *solar Microscope,* and are able to inform me of its effects.

"*Theron.* I ought to be pretty well acquainted with these experiments, since it has long been my favourite diversion to employ a few spare hours in such agreeable speculations.

"*Aspasio.* You have seen the body of an insect accommodated to the surprising instrument. When in this situation, the animal was pricked by a very fine needle; your eye, your naked eye, just perceived the *puncture;* and discovered, perhaps, a *speck* of moisture oozing from the orifice. But in what manner were they represented by the magnifying instrument?

"*Ther.* The puncture was widened into a frightful *gash.* The speck of moisture swelled into a copious stream; and flowed, like a *torrent,* from the gaping wound. An ox, under the sacrificing knife, scarce looks more bulky, or bleeds more largely.

"*Asp.* Don't you apprehend my design?—If *we,* short-sighted mortals, and almost blinded with self-love; if *we* cannot but be sensible of our faults; how flagrant must they appear, in what enormous magnitude, and with what aggravating circumstances, to an Eye perfectly pure, and infinitely penetrating?"—HERVEY'S *Dialogues,* vol. 1, p. 297.

[*Pleasure Grounds.—Their moral Application.*]

"THEY enter a spacious *Lawn,* which lay opposite to the house, and opened itself in the form of an expanded fan. The mounds, on either side, were dressed in verdure, and

ran out in a slanting direction. The whole, to an eye placed at a distance, bore the resemblance of a magnificent *Vista*, contracting, by slow degrees, its dimensions; and lessening, at last, into a point. Which the regular and graceful seat, with all imaginable dignity, supplied.

"Nature had sunk the Lawn into a gentle *decline*. On whose ample sides were oxen browsing and lambs frisking. The lusty droves lowed as they passed; and the thriving flocks bleated welcome music in their master's ear.—Along the midst of this verdant slope was stretched a spacious and extensive *walk*. Which, coated with gravel, and fenced with pallisadoes, looked like a plain stripe of brown, intersecting a carpet of the brightest green.—At the bottom, two handsome *canals*, copiously stocked with fish, sometimes floated to the breeze; sometimes stood unmoved, 'pure as the expanse of heaven.' The waters, beheld from every room in the house, had a fine effect upon the sight; not without a refreshing influence on the imagination.—At the extremity of one was planted a stately *colonnade*. The roof, elevated on pillows of the *Ionic* order; the area slabbed with stones, neatly ranged in the diamond-fashion. Several forest-chairs accommodated the anglers with a seat, while the bending dome supplied them with a shade.

"Corresponding, and on the margin of the other canal, was erected a *summer-house*, of a very singular kind.—The lower part had an opening towards the north; it was cool; it was gloomy; and had never seen the sun. It carried the romantic air of a *grotto*, or rather the pensive appearance of a *hermit's cell*. The outside was coarse and rugged with protuberant stones. Partly over-spread with ivy, partly covered with moss, it seemed to be the work of ancient years. You descend, by steps of turf; and are obliged to stoop as you pass the door. A scanty iron grate, with certain narrow slits in the wall, transmit a glimmering light, just sufficient to discover the inner structure. Which appears, like one continued piece of rock-work; a cavern cut from the surrounding quarry.—*Above*, hung an irregular arch; with an aspect that seemed to presage a fall, and more than seemed to alarm the stranger. *Below*, lay a paving of homely pebbles; in some places a little furrowed; as though it had been worn by the frequent tread of solitary feet. *All around*, were rusticity and solemnity; solemnity, never more visibly seen than through a gloom. — The furniture, of the same *grotesque* fashion with the apartment. A bench hewed, you would suspect, by Nature's chisel, out of the solid stone. A sort of couch, composed of swelling moss and small fibrous roots.—From one corner trickled a pure spring: which crept, with a bubbling moan, along the channeled floor, till its current was collected into a bason, rudely scooped from the ground. On the edge of this little receptacle, lay chained a rusty bowl; and over it stood an antique worm-eaten table.— On the least obscure part of the wall you discern, *dimly* discern, a parchment scroll, inscribed with that sage, but mortifying admonition, VANITY OF VANITIES! ALL IS VANITY!

"Over this recess, so pleasingly horrid, and adapted to solemn musings, arose an open and airy *belvidere*. You ascend by winding stairs, and coming from the *uncouth* abode below, are sweetly surprised with an *elegant* hexagon.— The cieling lofty, and decorated with the softest, richest, almost flowing fret-work. The wainscot, in large pannels of oak, retained its native auburn: so beautifully plain, that, like an amiable countenance, it would have been disfigured, rather than improved, by the most costly paint. On this were disposed, in gilded frames and to great advantage, a variety of entertaining *landscapes*. But none surpassed, none equalled, all were a foil to the noble lovely views which the windows commanded. — The chimney-piece, of white shining marble, streaked with veins of vivid red. Over it, was carved a fine festoon of artificial, in it, was ranged a choice collection of natural flowers.—On a table of glossy

walnut, lay a portable telescope; attended with *Thompson's Seasons*, and *Vanierii Prædium Rusticum.*

"The whole was fitted up in the highest taste, and furnished with every pleasurable ornament. On purpose to harmonize with that *lavish gaiety*, which seemed to smile over all the face of Nature. On purpose to correspond with that *vernal delight*, which came breathing on the wings of every fragrant gale. I may add, on purpose to remind the beholder of those *immortal mansions*, which are decorated with images infinitely more splendid, with objects unspeakably more glorious. Where Holy Beings will spend, not a few vacant hours in refined amusement, but a boundless eternity in the consummation of joy.—For to a well-turned mind, Nature is a preceptor; and these are her instructive lessons. To the pure in heart, even sense is edifying; and these are its delicate moralities.

"The redundant waters of the canal rolled off in a spreading *cascade*. Which, tumbling from many a little precipice, soothed the air with a symphony of soft and gurgling sounds. Nor ever intermitted the obliging office,

From morn to noon, from noon to dewy eve.

But, when the fanning breezes dropt their wings; when the feathered choir were hushed in sleep; when not so much as a chirping grass-hopper was heard throughout the meads; this liquid instrument still played its *solo:* still pursued its busy way, and warbled, as it flowed, melodious murmurs."—HERVEY'S *Dialogues*, vol. 1, p. 314.

[*An Ornamental Arbour.*]

AN *elegant Arbour.*

"Strong and substantial plants of *Laburnum* formed the shell; while the slender and flexile shoots of *Syringa* filled up the interstices.—Was it to compliment, as well as to accommodate their worthy guests, that the shrubs interwove the luxuriant foliage? Was it to represent those tender but close attachments, which had *united* their affections and *blended* their interests? I will not too positively ascribe such a design to the disposition of the branches. They composed, however, by their twining embraces, no inexpressive emblem of the *endearments* and the *advantages* of friendship. They composed a canopy, of the freshest verdure, and of the thickest texture. So thick, that it entirely excluded the sultry ray; and shed both a cool refreshment and an amusive gloom: while every unsheltered tract glared with light, or fainted with heat.

"You enter by an easy ascent of steps, lined with turf, and fenced with a balustrade of sloping Bay-trees. The roof was a fine *concave*, peculiarly elevated and stately. Not embossed with sculpture; not mantled over with fret-work; but far more delicately adorned with the Syringa's *silver tufts* and the Laburnum's *flowering gold.* Whose large and lovely clusters, gracefully pendent from the leafy dome, disclosing their sweets to the delighted bee, and gently waving to the balmy breath of spring, gave the utmost enrichment to the charming bower.

"Facing the entrance, lay a spacious grassy walk, terminated by an octangular bason, with a curious *jet d'eau* playing in the centre. The waters, spinning from the lower orifices, were attenuated into innumerable little threads, which dispersed themselves in an horizontal direction, and returned to the reservoir in a drizzling shower. Those which issued from the higher tubes and larger apertures, either sprung perpendicularly or spouted obliquely, and formed, as they fell, several lofty arches of liquid crystal; all *glittering* on the eye and *cooling* to the air.

"Parallel to the walk ran a *parterre;* planted with an assemblage of flowers. Which advanced, one above another, in regular gradations of height, of dignity, and of beauty.—First, a row of *Daisies*, gay as the smile of youth, and fair as the virgin snows.—Next, a range of Crocusses, like a

long stripe of yellow satin, quilted with threads, or diversified with sprigs of green. —A superior order of *Ranunculuses*, each resembling the cap of an earl's coronet, replenished the third story with full-blown tufts of glossy scarlet.—Beyond this, a more elevated line of Tulips raised their flourished heads, and opened their enamelled cups; not bedecked with a single tint only, but glowing with an intermingled variety of radiant hues.—Above all, arose that noble ornament of a royal escutcheon, the *Flower-de-Luce*, bright with ethereal blue, and grand with imperial purple. Which formed, by its graceful projections, a cornice or a capital of more than *Corinthian* richness, and imparted the most consummate beauty to the blooming colonnade.

"The whole, viewed from the Arbour, looked like a *rain-bow*, painted upon the ground. And wanted nothing to rival that resplendent arch, only the boldness of its sweep, and the advantage of its ornamental curve."—HERVEY's *Dialogues*, vol. 1, p. 149.

[*Hervey's Opinion of Marshall's Work on Sanctification.*]

"MARSHALL's *Gospel Mystery of Sanctification*, which I shall not recommend in the style of a Critic, nor like a Reader of Taste, but with all the simplicity of the weakest Christian; I mean, from *my own* experience. To me it has been made singularly instructive, comfortable, useful. Though I have often read it, I am never weary of reading it. And every fresh perusal still gives me fresh improvement, consolation, and spiritual strength. Insomuch, that was I to be banished into some desolate island, possessed only of *two* books besides my Bible, this should be *one* of the two; perhaps the first that I would choose.

"Should any person, hitherto a stranger to the work, purchase it on this recommendation, I must desire to suggest one caution. —That he be not surprised, if, in the beginning, he meets with something new, and quite out of the common road Or, if surprised, that he would not be offended, but calmly and attentively proceed. He will find the author's design opening itself by degrees. He will discern more and more the propriety of his method. And what might at the first view appear like a stumbling-block, will prove to be a fair, compendious, ample avenue—to the Palace of *Truth*—to the Temple of *Holiness*—and to the Bowers of *Happiness*."—HERVEY's *Dialogues*, Note,—vol. 2, p. 457.

[*Horace Walpole's Visit to the Magdalen-house.*]

"As you seem amused with my entertainments, I will tell you how I passed yesterday. A party was made to go to the Magdalen-house. We met at Northumberland-house at five, and set out in four coaches. Prince Edward, Colonel Brudenel his groom, Lady Northumberland, Lady Mary Coke, Lady Carlisle, Miss Pelham, Lady Hertford, Lord Beauchamp, Lord Huntingdon, old Bowman, and I. This new Convent is beyond Goodman's-fields, and I assure you would content any Catholic alive. We were received by —— oh! first, a vast mob, for princes are not so common at that end of the town as at this. Lord Hertford, at the head of the governors, with their white staves, met us at the door, and led the Prince directly into the chapel, where, before the altar, was an arm-chair for him, with a blue damask cushion, a *prie-Dieu*, and a footstool of black cloth with gold nails. We sat on forms near him. There were Lord and Lady Dartmouth in the ardour of devotion, and many city ladies. The chapel is small and low, but neat, hung with gothic paper, and tablets of benefactions. At the west end were enclosed the sisterhood, above a hundred and thirty, all in greyish brown stuffs, broad handkerchiefs, and flat straw hats, with a blue ribband, pulled quite over their faces. As soon as we entered the chapel, the organ

played, and the Magdalens sung a hymn in parts; you cannot imagine how well. The chapel was dressed with orange and myrtle, and there wanted nothing but a little incense to drive away the devil—or to invite him. Prayers then began, psalms, and a sermon: the latter by a young clergyman, one Dodd, who contributed to the Popish idea one had imbibed, by haranguing entirely in the French style, and very eloquently and touchingly. He apostrophized the lost sheep, who sobbed and cried from their souls; so did my Lady Hertford and Fanny Pelham, till I believe the city dames took them both for Jane Shores. The Confessor then turned to the audience, and addressed himself to his Royal Highness, whom he called most illustrious Prince, beseeching his protection. In short, it was a very pleasing performance, and I got *the most illustrious* to desire it might be printed. We had another hymn, and then were conducted to the *parloir*, where the governess kissed the Prince's hand, and then the lady Abbess or matron brought us tea. From thence we went to the refectory, where all the nuns, without their hats, were ranged at long tables, ready for supper. A few were handsome, many who seemed to have no title to their profession, and two or three of twelve years old: but all recovered, and looking healthy. I was struck and pleased with the modesty of two of them, who swooned away with the confusion of being stared at. We were then shewn their work, which is making linen, and bead-work; they earn ten pounds a week."—*Private Correspondence of* HORACE WALPOLE, vol. 2, p. 143.

[*Whitfield and Lady Huntingdon's Watch.*]

"THE apostle Whitfield is come to some shame: he went to Lady Huntingdon lately, and asked for forty pounds for some distressed saint or other. She said she had not so much money in the house, but would give it him the first time she had. He was very pressing, but in vain. At last he said, 'There's your watch and trinkets, you don't want such vanities; I will have that.' She would have put him off; but he persisting, she said, 'Well, if you must have it, you must.' About a fortnight afterwards, going to his house, and being carried into his wife's chamber, among the paraphernalia of the latter the Countess found her own offering. This has made a terrible schism: she tells the story herself.—I had not it from Saint Frances,[1] but I hope it is true." —*Private Correspondence of* HORACE WALPOLE, vol. 2, p. 255.

[*Horace Walpole's Description of Wesley, his Chapel, and its Congregation.*]

"I HAVE been at one opera, Mr. Wesley's. They have boys and girls with charming voices, that sing hymns, in parts, to Scotch ballad tunes; but indeed so long, that one would think they were already in eternity, and knew how much time they had before them. The chapel is very neat, with true gothic windows (yet I am not converted); but I was glad to see that luxury is creeping in upon them before persecution: they have very neat mahogany stands for branches, and brackets of the same in taste. At the upper end is a broad *hautpas* of four steps, advancing in the middle; at each end of the broadest part are two of *my* eagles, with red cushions for the parson and clerk. Behind them rise three more steps, in the midst of which is a third eagle for pulpit. Scarlet armed chairs to all three. On either hand a balcony for elect ladies. The rest of the congregation sit on forms. Behind the pit, in a dark niche, is a plain table within rails; so you see the throne is for the apostle. Wesley is a lean elderly man, fresh-coloured, his hair smoothly combed, but with a *soupçon* of curl at the ends. Wondrous clean, but as evidently an actor as Garrick. He spoke his sermon, but so fast, and with so little accent, that I am sure he

[1] Lady Frances Shirley.

has often uttered it, for it was like a lesson. There were parts and eloquence in it; but towards the end he exalted his voice, and acted very vulgar enthusiasm; decried learning, and told stories, like Latimer, of the fool of his college, who said, 'I *thanks* God for every thing.' Except a few from curiosity, and *some honourable women*, the congregation was very mean. There was a Scotch Countess of B——, who is carrying a pure rosy vulgar face to heaven, and who asked Miss Rich, if that was *the author of the Poets*. I believe she meant me and the Noble Authors."—*Private Correspondence of* HORACE WALPOLE, vol. 3, p. 191.

[*Whether Souls are equal.*]

IN his Life of M. de Montpezat, BRANTOME says (tom. 6, p. 404): "*Ainsi despartit cette belle jeune Ame:* jeune Ame *l'appelle-je, à mode que nous autres courtesans, j'ay veu que nous appellions à la Cour, un jeune Gentil-homme qui ne faisoit que venir*, jeune espee. *Aussi jeune Ame sa peut-elle dire pour estre enfermée dans un beau jeune corps; et non pas autrement, selon l'opinion de plusieurs grands philosophes, qui asseurent toutes les ames égales, et autant belles et parfaites l'une que l'autre; et autant celle d'un jeune comme d'un vieux, et autant d'un vieux comme d'un jeune. Toutesfois, avec l'opinion d'autres grands que j'ay ouy parler, je ne sçaurois pas autrement croire, puis que ce n'est un article de nostre foy, que l'ame d'un jeune enfant, d'un sot, d'un fat, d'un beste, d'un meschant, pust estre aussi belle, pure et nette, accomplie et parfaite, comme d'un sage, d'un habile, d'un honneste, d'un vertueux et homme, de-bien; et non plus l'ame d'une dame laide, maussade, sotte et beste, pust se comparer à celle d'une bellee, honneste et agreable dame. De cela il y en a de grands disputes, dont je m'en rapporte aux grandes Docteurs de Philosophes.*"

[*Why the richest Mines were placed in America.*]

THE Jesuit P. Diego Hernandez says, "It is well worthy our serious consideration, that the eternal wisdom of God should have thought fit to enrich the very remote parts of the world (Mexico and Peru), inhabited by the least civilized people; and thus to place the greatest number of mines that ever were known in order that men might be excited to seek out and possess those countries, and at the same time communicate to them the knowledge and religion of the true God."—*Monthly Review*, vol. 13, p. 461.

[*A Party Writer's Encouragement to his Printer.*]

A PARTY writer having finished a piece a little too highly, the cautious printer objected to the danger of ushering it into the world, 'Why, I shall be hanged,' said he, 'if I print it!'—'Aye, aye,' replied the pamphleteer, 'let them, if they dare. I want to bring the rascals to that! If they do hang you, by God, I'll write your case, and see what the mob will say to it."—*Monthly Review*, vol. 13, p. 479.

[*Apostrophe to Patience.*]

THESE stanzas, from an address to Patience, in the St. James's Magazine (vol. 1, p. 108), signed C. J., deserve to be reprieved from oblivion.

" O come, surrounded with thy sober train
Of meekness, piety, and holy hope;
Blest source of peace, blest cure for every pain,
Without whose aid the proudest spirits droop:
" Kindly descend to those whose humbled mind
Knows no relief, but what from Patience springs;
Whose griefs no cure, whose pangs no respite find;
On those descend with healing on thy wings.

" O hover round the melancholy bed,
Where lingering sickness claims thy fostering care,
Thy influence rears the drooping sufferer's head,
And gives a ray of merit to his prayer."

[*Diffusion of Knowledge.*]

" I DO feel strongly," says ALEXANDER KNOX, " and I thank God that I have had the feeling,—that to neglect the mind for the sake of any thing earthly, is high treason against the laws of nature. The great mass, hitherto, could not commit this crime; because, either they had not minds to cultivate, or their minds were never awakened to activity, or even consciousness. But Providence is now clearly putting things on another footing, knowledge is spreading into the dark places of the earth; and to be ignorant will be a disgrace of a far different kind from what it ever was before. A good English scholar has hitherto been a reputable character; because to be so was no common thing. Now, through the aid of Sunday Schools first, and of Dr. Bell and Joseph Lancaster next; and through means at the same time of Reviews, Magazines, and Newspapers innumerable, good English scholars will be, in comparison of what they were, probably as one hundred to one; so that those who were sufficiently distinguished by being good English scholars, must now rise a step higher or forfeit their place in the intellectual scale of society.

" I admire the wisdom of Providence in making such an advance in knowledge so easily attainable."—*Remains*, vol. 1, pp. 239-40.

[*Wilkes and his Rose-trees.*]

WILKES says in a letter to his daughter, " I cut off all the rose-buds of the trees in our little garden (which is a secret) to make them blow at the end of the season, when I hope to enjoy your company there after our trees."—ALMON's *Memoirs*, vol. 4, p. 54.

[*Judaizing Fanatics.*]

" HORRENDUM dictu est, eo abiisse fanaticorum nostri temporis rabiem, ut Judæis etiam palpum obtrudant, dicta prophetica de regno Messiæ spiritualiter intelligenda atque adimpleta esse negent; reditum in terram Canaan, Hierosolymæque et Templi restitutionem illis promittant; nec quidquam magis habeant in votis, quam ut socii fiant itineris, deliciisque terrenis una cum vespis in futuro illo imaginario regno perfruantur. Quid enim, si hoc non est universum Christianismum ejurare, atque Judæis exponere ludibrio."—EDZARDUS, *Præfatio ad Avoda Sara.*

[*Rabbinical Doctrine that the Jewish Religion founded not upon the Written but the Spoken Law.*]

" NOLI existimare, quod Lex scripta sit fundamentum religionis nostræ: nam e contrario, fundamentum ejus est Lex oralis; et super Legem oralem initum fœdus est a Deo cum Israelitis; quemadmodum scriptum est, Exod. xxxiv. 27, 'Nam secundum verba hæc pepigi tecum fœdus.' Atque hæc ipsa verba Legis oralis sunt reconditus thesaurus Dei sancti benedicti. Constabat enim ipsi, quod Israelitæ olim futuri essent exules inter gentes; quodque gentiles libros ipsorum essent in vernaculam suam translaturi; ideoque noluit, ut Lex oralis scripto comprehenderetur. Nam gentes etiam accipiant olim mercedem ob studium Legis, atque Deus sanctus benedictus dicat ad illas, Omnes cui mysteria mea sunt cognita, ferat præmium. Quamvis autem postremis sæculis propter raritatem virorum cordatorum in literas fuerint relatæ sex partes Talmudis, tamen gentes in linguam suam vernaculam transferre eas non poterunt, quia prolixa commentatione opus est ut in-

telligantur."—*R. Isaac filius R. Joseph Corbelensis, in Sapher Ammude Gola.*—EDZARDUS, *Præfatio ad Avoda Sara*, p. 13.

[*Protest against Political Economy, by an Italian of the last Century.*]

"WHAT do these beardless gentry talk about the English, and bring their example to support their ultramontane reasoning? The English, we allow, are a very ingenious and industrious people, as we see by their cloaths, their watches, and their Birmingham-wares. They are a people that hate idleness as much as they hate the French and the devil. But is it positively true, that they are all lords and squires, because they hate idleness and love hard work? Yet, suppose this was true, what would it signify? What business have we to make lords and squires of all our poor? Is it not better for them to live a long life in idleness, than to be for a few years labouring lords, and hard-working squires.

"Alas, gentlemen! let us saddle an additional weight of labour on our poor, and deprive them at the same time of their rejoicing festivals and raree-shows, what will be the consequence? The consequence will be, that they will work their own destruction. It is true, that our stock in trade will certainly grow a little larger, for a while, after the abolition, and bring perhaps some few cartloads of money into our country from foreign parts. But then the cheapness of money will cause dearness of provisions, and encrease much the prices of all the necessaries of life: and then our poor will be poor indeed, as it is certain they have as good backs as any poor in Christendom to undergo labour; but have, on the other hand, no more wit than the other poor in Christendom to make their profit of their labour, and get their share of the aforesaid cart-loads of money. Skilful computers, who are seldom of their class, will get all that money to themselves; and a few will have plums and large estates, while thousands shall be obliged to labour, pine, and starve. Then dearness of provisions and other necessaries will often make them angry, and upon the least ground of complaint they will assemble riotously, and burn and destroy granaries and mills, and throw corn and cheese into ponds and rivers to make them cheap; and seditiously surround the dwellings of our nobility and chief people, whom they shall dream to be the authors of their wants; and create great confusion in all parts of the country; and thus we shall bring upon us such evils and calamities as we are still total strangers to. Let us therefore suffer the good creatures to live on as they have done these many ages; let them gaze with wonted superstition on their wooden saints and pasteboard Madona's; let them enjoy their festivals and raree-shows; and a fig for these outlandish politics imported in French books, that turn the heads of all our reading youth, and never will do Italy any good!"—*Monthly Review*, vol. 39, p. 54,—year 1768.

[*Maribone Gardens.*]

"MARIBONE GARDENS were situated at the end of what are now Harley and Wimpole Streets. The north side of Cavendish Square had but two houses, and there were no buildings between that and the gardens. The entertainment in the Gardens consisted of two acts of music and singing, a man and a woman in the usual way; the third act, when it grew duskish, was an interlude on a pretty little stage, the company generally stood, a very few seats only were near the front of the stage. The first interlude played was the Servant Mistress, the Serva Padrona translated into English. It was observable that Pergolesi's sweet musick was more liked the oftener it was heard; the public at first seemed to listen with indifference, and at last grew extremely fond of it. The next interlude was the Stratagems of Love, translated also from the Italian; the music by Galuppi, extremely pretty

and well adapted by Horace. This piece was longer, and had more plot and variety than the Serva Padrona.

"The principal female performer was an Italian, Signora Dominica Serratina; she was very comely, had fine eyes, but was rather too fat and large, for that small stage —she acted with vivacity; her voice was most pleasing, sweet, full and loud; she was heard all over the garden. What became of her afterwards I never heard: she was not engaged at the Opera House, for in those days they had no comic opera, and she was a buffa. The principal man performer was Monsieur Gaudry, then very young, and sung well, though with not much voice, and acted with spirit. When the weather was fine these gardens afforded a most agreeable elegant amusement, especially to those who had a true taste for music.

"There was no theatre permitted at this time in summer in the Hay-market.

"There were but those two interludes, as well as I can recollect, played through the whole season."—"Written at Mr. Rowley's, Bolton Hill, Bray, 28th April, 1803. A. C."

[*Levity of the last Age.*]

"Never (says he) did greater levity appear than in the present age. All things serious, solemn, and sacred, are wantonly thrown by, or treated only as proper subjects of ridicule, and the religion of Christ, which ought to warm the hearts and influence the practice of its professors, is no more than skin-deep; it is made a plausible pretence to serve a turn, and is put off and on as easily as our cloathes. How thin is the church, how almost desolate is the altar of God? What wonder? since a party of pleasure, the dropping in of a friend, or too luxurious meal, an indolence of disposition, in a word, anything or nothing, is deemed a sufficient excuse for our staying from church, and neglecting the public worship of our Maker.

"The Scriptures, those lively Oracles of God, wherein is contained our title to eternal salvation, which it is every man's duty and happiness to be acquainted with, how shamefully, how foolishly, how impiously, are they neglected? I doubt, though I am afraid it doth not admit of a doubt, whether any book is so little known as that which deserves and demands our strictest attention. The Poor think themselves absolved from consulting it because so much of their time is taken up by their necessary labour; and the Rich no doubt must be excused, some because they never read at all, and others because their meditations are turned another way, and they are better employed in perusing and raising trophies to more modern productions, where indecency passes off for wit, and infidelity for reason.

"Answerable to and worthy of these most excellent private studies, is the polite conversation of the present age, where noise is mirth, obscenity good-humour, and profaneness wit. Decency and good sense, which were formerly deemed necessary to give a grace to and season conversation, to join pleasure and improvement together, are become mere antiquated notions, words without meaning; and all that the pert and polite sinner need to do now to establish his reputation of wit, and be deemed the hero of all polite assemblies, is to get rid of religion as soon as possible, to set conscience at defiance, to deny the Being or Providence of God, to laugh at the Scriptures, deride God's ordinances, profane his Name, and rally his ministry. Thus qualified, the world is his own, he carries all before him, and if he should meet with opposition from some sincere Christian who is truly religious, and cannot brook to hear the name of his Maker treated with contempt, why he despises and derides the poor superstitious fool, and superlatively happy in himself, laughs at the argument which he cannot answer."—Churchill's *Sermons.*—*Monthly Review for* 1765,—vol. 32, p. 105.

[*Vindictiveness and Meekness contrasted.*]

"The man of a revengeful spirit lives in a perpetual storm, he is his own tormentor, and his guilt of course becomes his punishment. Those passions, which prompt him to wreak his vengeance upon his enemies, war against his own soul, and are inconsistent with his peace. Whether he is at home or abroad, alone or in company, they still adhere to him, and engross his thoughts; and Providence hath with the greatest reason ordained, that whosoever meditates against the peace of another, shall, even in the design, lose his own. The thoughts of revenge break in upon his most serious and important business, embitter his most rational entertainments, and forbid him to relish any of those good things which God hath placed within his reach; ever intent on the contrivance of mischief, or engaged in the execution, mortified with disappointments, or, his designs accomplished, tortured with reflection, he lives the life of a devil here on earth, and carries about a hell in his own breast. Whereas the meek man, who lives in a constant course of good-will to all, who gives no man cause to be his enemy, and dares to forgive those who are so without a cause, hath a constant spring of pleasure in himself; let what will happen from without, he is sure of peace within. So far from being afraid to converse with himself, he seeks and is happy in the opportunity of doing it, and meets with nothing in his own breast but what encourages him to keep up and cherish that acquaintance. The passions which he finds there, instead of being tyrants, are servants, he knows the danger of obeying, and the impossibility of rooting them out; and, whilst he forbids them to assume an undue influence, makes them the instruments of promoting his happiness. Happy in himself, he is easy to all; he is a friend to mankind in general, and not an enemy even to those who hate him; doth a momentary thought of revenge arise in his mind, he suppresses it, if on no other considerations, for his own sake; this he knows to be his duty, and this he finds to be his pleasure; blest with those feelings which shall not leave him at the grave, he imitates the Deity in benevolence, and obtains, as far as mortals can obtain, the happiness of the Deity in return."—Churchill's *Sermons.—Monthly Review for* 1765, vol. 32, p. 108.

[*Philanthropic Retirement.*]

"You concur with my remark, that this unfashionable preaching strain must, of course, meet with a cold reception from the public. Those profound sages who affect to regulate the *bon ton* of modern philosophy, are certainly out of the question. The Gallios, it is well known, with whom all religion passes for mere cant and enthusiasm, care for none of these things. As little can they be expected to suit the taste of those, whom extreme gravity or levity of genius (for both operate alike in this respect) will not allow to have the least apprehension of the true dignity of poetry, being equally unable to cast a serious eye upon what they both alike esteem as calculated to serve no higher purpose than mere amusement. All this, you may believe, was beside my sanguine hopes: the most flattering suggestion they have presented to my imagination is this, that perhaps an attempt somewhat new of its kind to confirm the happy impressions, which the heart of every benevolent man is naturally disposed to receive of the Deity, of his fellow-creatures, of his present state and future prospects, may attract the notice and accord with the sensibility of a few persons of that character. And let me tell you, to the man who, in a retirement from the world, though his own fixed and deliberate choice, naturally feels himself '*falling to dumb forgetfulness a prey*," yet a little on this side your lamented Grey's present home, the production of even a distant sympathy with such persons as these affords a soothing satisfaction. For as it is no uncommon thing for men '*to court society and hate mankind*,' so you will readily allow a

man may be somewhat shy in his occasional intercourse with individuals, who yet retains the warmest affection for his species." — DUNCAN'S *Essay on Happiness, — Monthly Review, for* 1773, vol. 48, p. 439.

[*Omai the Sandwich-Islander.*]

"I ONCE was with him at an elegant repast, where stewed morello cherries were offered, which being mistaken by him, he instantly jumped up, and quitted the room. Several followed him; but he gave them to understand that he was no more accustomed to partake of human blood than they were. He continued rather sulky for some time, and at last it was only by partaking of some of them ourselves that he would be convinced of his error, and induced to return again to the table.

"Lord Sandwich one day, at Hinchinbrook, proposed that Omai should dress a shoulder of mutton in his own manner; and he was quite delighted, for he always wished to make himself useful. Having dug a deep hole in the ground, he placed fuel at the bottom of it, and then covered it with clean pebbles; when properly heated, he laid the mutton, neatly enveloped in leaves, at the top, and having closed the hole, walked constantly around it, very deliberately observing the sun. The meat was afterwards brought to table, was much commended, and all the company partook of it. And let not the fastidious gourmand deride this simple method; for are not his own wheat-ears, or his field-fares, now frequently brought to table wrapped in vine leaves? And are not his pheasants or partridges, smothered up in cabbage, almost as well known in St. James's-street as in the purlieus of the Palais-royal?

"But the most memorable circumstance I recollect, relative to Omai, was when he was stung by a wasp. He came in whilst we were at Breakfast at Hinchinbrook, his hand was violently swelled, and he appeared to be in great agony, but could not explain the cause. At last, not being in possession of the word wasp, he made us understand that he had been wounded by a soldier bird. We were all astonished; and Dr. Solander very well remarked, that considering the allusion to the wings and the weapon, he did not know that any of the naturalists could have given a more excellent definition.

"But now the time for his quitting England was fast approaching; for government judged his return to his own country necessary, lest the natives might fancy that we had murdered him; and his stay might have rendered the cause of bringing him abortive. He was loaded with trinkets, but did not seem much to regard them; and after I had arrived in Leicestershire, I was informed that he was not at all concerned at the thoughts of leaving any of us; and indeed I felt rather vexed that we should have wasted so much anxiety about him; but suddenly returning to town, I unfortunately met Omai on the raised pavement in Parliament-street, leading to the Admiralty, and there he strongly convinced me to the contrary. He was miserable, and I was never much more affected." — CRADOCK'S *Literary and Miscellaneous Memoirs*, vol. 1, p. 127.

[*Utility of trifling Occupations.*]

"THERE is something in this strange frippery way of squandering one's hours which, in one view, appears vexatiously trifling and unprofitable, yet taken in the true light, it is certainly upon proper occasions, as much a part of life, as more serious and important-looking employments. One may keep living on to equal purpose, in every variety of external circumstances, provided they be such as naturally arise from one's situation. I believe it is much oftener our pride than our virtue which is hurt, by a submission to what we are apt to deem trifles. We are led to form much too magnificent ideas of our own powers of action, and by this means to overlook, with

a foolish contempt, the proper occasions for exercising them. It is not in the study of sublime speculations, nor amidst the pompous scenery of some imaginary theatre of action, that the heart grows wiser, or the temper more correct. It is in the daily occurrences of mere common life, with all its mixture of folly and impertinence, that the proper exercise of virtue lies. It is here that the temptations to vanity, to selfishness, to discontent, and innumerable other unwarrantable affections arise; and there are opportunities for many a secret conflict with these in the most trifling hours, and it is our own fault if the business of life is ever at a stand." — MRS. ELIZABETH CARTER'S *Letters to Mrs. Montague*, vol. 1, p. 37.

[*Prior's Posthumous Treatises.*]

"AMONG the many curiosities which the Duchess of Portland had collected, there was a volume, which you have no doubt seen, containing some prose-treatises in manuscript of the poet Prior. Her Grace was so good as to permit me to read them, and I read them with great pleasure. One of them, a dialogue between Locke and Montaigne, is an admirable piece of ridicule on the subject of Locke's philosophy; and seemed to me, when I read it, to be in wit and humour, not inferior even to the Alma itself. I took the liberty to say to the Duchess, that it was pity they were not given to the world; but I found her rather averse to the publication. She said she could not bear to see her old friend criticised and censured by such people as the Critical Reviewers, &c. I hope the work will no longer be suppressed." — SIR WILLIAM FORBES'S *Life of Dr. Beattie*, vol. 2, p. 160.

[*Major Gordon's Prussiad.*]

MAJOR ALEXANDER GORDON, a volunteer in the Prussian service, wrote an heroic poem called the Prussiad, which he presented to the King of Prussia, at the Camp of Madlitz, near Frustenwalde, Sept. 7, 1759, and then published at London, with the letter from that King prefixed, thus translated by the poet himself.

"To Major Alexander Gordon.

"Sir,

"I have read your poem with satisfaction: and thank you for the many genteel compliments you have paid me in it. Towards the expense of having it printed, I have ordered my Secretary to pay you two hundred crowns, which I desire you will accept of, not as a reward of your merit, but as a mark of my benevolence.

"FREDERICK."

It is a neat poem, as the following passage may show.

"Upon the precipice of danger, see
The King in person, while his blazing sword
Hangs o'er the verge of death, and rules the fight.
Beneath him, in the dark abyss, appear
Carnage, besmear'd with gore, and red-faced Rout;
Pursuit upon the back of panting Flight
Hacks terrible, and gashes him with wounds."

[*Planetary Influence.*]

"QUAM absurdum est Influentias quibus regimur negare, dubiamque facere operantem Solis virtutem, ipso Sole non minus manifestam! Unde pestes, bella et strages, nisi ex stellarum prædominio? Quæ velut tot basilisci, homines maligno solum aspectu interficiunt. Luna nonnunquam invidiâ pallida morbos spargit et tabes, adeo ut non melius possis futuras hominum ægritudines, quam ex languido pallore Lunæ cognoscere. Vult igitur scire medicus an venturus sit morbus? non ipsius hominis, sed Lunæ faciem aspiciat, ex cujus arbitrio, pariter et exemplo, humanum genus nunc crescere videmus, nunc decrescere. Infestus aliquis Planeta antequam circa terram annuum peregit cursum, quot languentes,

quot morientes relinquit; et quasi crudelis judex quam multos in Circuitu suo occidit! Sic ut unica Stella nobis inferre potest mortem perpetuam. Si è contra spectantur beneficia quæ totis imbribus in nos effundit, sane Astris, non parentibus debes, quod ingeniosus sis; maternus venter nunquam fuit ingenii largitor. Cœlo debetur si quis procreatur fortis, adeoque in Achillis clypeo Luna et Stellæ depictæ Trojam superârunt. Immo siquis nascatur timidus, hunc non tam pericula sua quam ipsæ Stellæ trepidare docuerunt. Nec pulchritudo mortalibus contingit, nisi ex Cœlis rerum omnium pulcherrimus: nec quisquam sine favore Lunæ nascitur Endymion. Denique Syderum efficaciâ humanos videmus animos ad virtutem impelli et ad vitium; adeoque id ab ipsis Cœlis produci quod à cœlo homines excludat."—SOUTH *as Terræ Filius,—Opera Posthuma*, p. 25. 6.

[*Annual Prize Hat to the best Preacher at Cheltenham.*]

SHENSTONE to Mrs. A., about 1762.

"—I AM but just arrived at home, though I left Cheltenham the day after you. I stayed indeed to hear Mr. B. preach a morning sermon; for which I find Mrs. C. has allotted him the Hat, preferably to Mr. C. Perhaps you may not remember, nor did I hear till very lately, that there is a Hat given annually at Cheltenham for the use of the best foreign preacher, of which the disposal is assigned to Mrs. C. to her and her heirs for ever. I remember (though I knew nothing of this whilst I was upon the place) I used to be a little misdeemful that all who preached there had some such premium in their eye. The Hat, 'tis true, is not quite so valuable as that of a Cardinal; but while it is made a retribution for excellence in so (if properly considered) sublime a function, it is an object for a preacher in any degree. I am sorry at the same time to say, that as a *common hat*, merely for its uses, it would be an object to too many country curates, whose situations and slender incomes too often excite our blushes, as well as compassion."—HULL's *Select Letters*, vol. 2, p. 66.

[*An Indictment quashed.*]

"LORD CHIEF JUSTICE WILMOT gave to a party of us one evening a curious account of an inn-keeper at Warwick, whom he had tried for having poisoned some of his customers with his Port Wine: and that the indictment was quashed by the impudence of the fellow, who absolutely proved that there had never been a drop of real Port wine in the hogshead."—CRADOCK's *Memoirs*, vol. 1, p. 93.

[*A Character of Fuller.*]

IN an oration ascribed to South in the character of Terræ-filius, 1657, the privileged buffoon, after much ribaldry against Cambridge, attacks Fuller by name.

"— vestrum Fullerum,— Historicum illum Ecclesiasticum, cujus joci jam servantur Cantabrigiæ in registro et archivis, ubi inter reliqua Antiquitatis monumenta jocos suos ostendunt, tanquam res antiquissimas: tres tantum accipite.

"Imprimis, cum in Doctorum concilio graviter consultum esset, an ad gradum saltantes *Equos* admitterent, respondit ille, hanc esse rem *æquissimam*.

"Secundus, cum accusatus Tonsor, quod nimium ex Doctores barbâ eraseret, respondit ille, hunc tonsorem fecisse *barbarè*.

"Tertius, cum sermo esset de quodam ingenioso, sed tamen de pediculis suspecto (nam pediculus est ibi crimen capitale) respondit author noster, scholarem illum pediculosum habere ingenium valde *nitidum*. O rem divinæ inventionis! cur non aliquis illum pro hoc joco scalpebat? Nam certe fuit pediculosus; solemus enim scalpere ubi sunt pediculi.

"Ego hos tantum recito, nam strenuè

deridere est repetere; denique tres solum nominavi, quia Cantabrigiæ non licet ultra tres jocos procedere.

"Cæterum ob tres jocos Cantabrigienses (ut audio) erecturi sunt illi statuam, eamque puto ex ligno aut lapide, ut sit ei similior; Statuæ vero hos titulos inscribunt:

Doctissimus Thomas, Natione
Scotus, Præbendarius de Sarum
Theologiæ Baccalaureus
Facultatis Jocandi Doctor
Artis Memoriæ et Artis Mendicandi
Professor.

"Quare post erectam illi statuam, mihi opus solum erat illum depingere: vivit Londini; et quid agite semper scribit et tanquam arbor omni anno nova producit *folia.* Prodiit tandem Historia Ecclesiastica, in quâ occurrunt centum sexaginta sex ad Viros nobiles et divites mendicantes epistolæ: tanta scilicet ingenii inopia! Hic ab illustrissimo suo Domino Barone de Kingston rogat decem Minas. Hic ab insignissimâ Dominâ Isabellâ decem Minas. Hic a quodam juvene, inter nobilissimos doctissimo, et doctissimos nobilissimo, decem Minas, ut nomen ejus suis scriptis imponeret: sed quod majus, ab altero non rogavit, sed accepit bis decem Minas, ut libris suis ejus nomen non imponeret. Londini ubique currit in plateis cum pallio suo ecclesiastico, et Historiâ Ecclesiasticâ sub pallio: sub hoc brachio portat ingentem illum librum, sub altero parvam uxorem; et sic instructus, apud patronos venari solet convivia et prandia, ubi illis negotium datur jocari in fercula. Sed nunquam credo jocos suos esse sales, quamvis solet illos cibis inspergere, hoc unum in se habent salis, quod solent ad omnium mensas venire. Sed multum profitetur Artem Memoriæ, quam sane hic præcipue exercet; nam invitatus ad prandium, nunquam obliviscitur cultrum.

"Quod habitum corporis, aiunt similem esse Lanio, et hinc ingenium ejus adeo pinquescit. Unum hoc superest notatu dignum, quod nuper vacante Inferioris Bibliothecarii loco, Academiæ nostræ supplicavit per literas, ut sibi illum conferret: sed negavit Academia, nec illum admisit Bibliothecarium, ob hanc rationem, ne Bibliothecæ scripta sua ingereret."—*Opera Posthuma Latini* Roberti South, pp. 36-8,—*Impensis E. Curll*, 1717.

Jasper Main—[*his Character as a Preacher.*]

"— Ille histrio qui tantum temporis scribendis dramatibus impendit, ut tandem ipsa religio videatur ei Comedia; cujus conciones non sunt tam conciones Christianæ quam Christianissimi libelli, quippe qui tam lascive concionatur, ac si unicus illi esset textus, omnes sensus esse tactus. Ita ut illi comparatus ipse Terræ-Filius videri possit gravis theologus. Et profecto, cum decreto Convocationis è templo B. Mariæ exulent Terræ-Filii, æquum foret ut è templo Ædis Christi exulet hic Doctor; nos ludimus cum Theologiæ Doctoribus, ille vero cum ipsâ Theologiâ; hoc est, nos cum profanis, ille cum sacris."—*Opera Posthuma* Roberti South, p. 141,—*Impensis E. Curll*, 1717.

Pocock—[*a humorous Character of him.*]

"Alium habemus Canonicum, qui perlustrato penè toto Orbe, obscure jam habitat in angulo. Peragravit Arabiam, et habet cerebrum Deserto avidius. Est perpetua linguarum confusio in istius ædibus, sed inæquali Marte pugnatum est: lingua Hebræa, Chaldæa, Syriaca, Samaritana, Arabica, Persica, Æthiopica, magna scilicet turma linguarum, contra unicam uxoris Anglicanam, bellum frustra gerunt. Ad morem insuper Babelis ædificat filios et filias in infinitum; quos cum generavit, credibile est illum de camelis Asiaticis cogitasse, omnes enim liberi habent colla longissima."—*Terræ Filii Oratio,*—*Opera Posthuma* Roberti South, p. 128.

[*Praise of Westminster School.*]

"Encomium Scholæ Regiæ Westmonasteriensis.

"Reginæ fundata manu Regina Scholarum,
Quam Virgo extruxit, Musaque Virgo colit;
Inconfusa Babel linguis; et mole superbâ
Celsior, et famâ quam fuit illa situ;
Gentibus et linguis multum celebrata, tacere
De quâ nulla potest, nec satis ulla loqui;
Opprobria exuperans pariterque Encomia linguis,
Et tot laudari digna, quot ipsa doces.
Hebræus Græcusque uno cernuntur in Anglo,
Qui puer huc Anglus venerat, exit Arabs.
Tercentum hic florent juvenes; mihi mira videtur
Tam numerosa simul, tam quoque docta cohors.
Sic numero bonitas: numerus bonitate relucet,
Et stellas pariter lux numerusque decet,
Arte senes, annis pueros mirabitur hospes,
Et stupet in pueris nil puerile videns.
Consurgit crescitque puer, velut Hydra sub ictu,
Florescitque suis sæpe rigatus aquis.
Stat Regimen triplici fasces moderante Magistro,
Doctaque Musarum regna Triumvir habet.
Scilicet has inter sedes, ubi regnat Apollo,
Optime Apollineus comprobat ille tripos.
Sic super invidiam sese effert æmula, nullis
Invida, sed cunctis invidiosa Scholis.
Inde in septenas se dirigit ordine classes,
Dispositæ septum quæ velut astra nitent.
Discit et auctores propria inter mœnia natos,
Et generosa libros, quos legit, ipsa parit.
Instar araneolæ studiosæ has exhibit artes,
Quas de visceribus texuit illa suis.
Litterulas docet hic idem Præceptor et Auctor,
Idem discipulis Bibliotheca suis.
Accipit hic lumen, non ultra cæcus, Homerus;
Huc venit a Scythicis Naso reversus aquis.
Utraque divitiis nostris Academia crescit;
Hæc Schola ad implendas sufficit una duas.
Sic fons exiguus binos excurrit in amnes;
Parnassi geminus sic quoque surgit apex.
Huic collata igitur quantum ipsa Academia præstat
Dic, precor? hæc doctos accipit, illa facit."
South.

[*Character and Value of a good Servant.*]

"On doit faire beaucoup d'estime des bons et loyaux serviteurs, quand leur fidelité est accompagnée de prudence et de jugement, parce qu'outre le service qu'ils rendent à leurs Maistres, avec beaucoup de soin et de prévoyance, ils évitent plusieurs deffauts, où les hommes tombent bien souvent par negligence et par sottise. L'avertissement d'un bon serviteur n'est pas moins estimable que celuy d'un amy loyal et fidelle. Je m'esloigne maintenant icy de l'avis et du conseil de quelques sages mondains, qui disent, que l'on doit avoir peu de serviteurs, et encore de la plus basse et vile condition qu'on pourra les recouvrer, afin qu'on puisse vivre avec eux, et les traitter plus indignement. Mais il me semble qu'ils parleroient mieux s'ils disorent, plus vicieusement; d'autant que la brutalité et la bassesse du service est agreable au Maistre qui veut vivre avec toute sorte de licence et à l'abandon de tout vice. Quant à ce qui concerne celuy qui desire de bien et vertueusement vivre, qui dira que la honte qu'il a d'un serviteur sage discret et de bon jugement, ne luy serve de bon advis, afin qu'il ne se laisse emporter à quelque action digne de honte et de vergogne. J'en appelle en tesmoignage plusieurs, et ils ne me peuvent nier en conscience, que bien souvent la honte qu'ils ont eue d'un sage et prudent serviteur, n'aye mis à leurs desirs desordonnez, le frain de la raison, ou plustost la crainte de Dieu n'avoit pû leur imposer. Si donc cecy profite au salut de l'ame, et a l'honneur de

l'homme, pour quoy ne refuterons nous pas le contraire? Et pour monstrer qu'on a tort de conseiller autrement, outre le profit et l'utilité que nous avons maintenant alleguée, la prudence et la discretion d'un serviteur sert de beaucoup à la politesse et à la maniere de vivre de son maistre. Elle luy profite en ses actions et en ses rentes; conserve leur honneur et son corps, et bien souvent luy sauve la vie."—*L'Histoire du Chevalier du Soleil*, tom. 1, chap. 71, p. 633.

[*Magical Arms.*]

"C'est en ces affaires que l'on connoist combien les armes sont necessaires pour les bons Chevaliers; mais principalement quand elles sont fabriquées par de bons maistres en l'art magique; car si elles n'estoient telles le meilleur Chevalier n'eust pas esté exempt d'estre fendis jusques à la ceinture, par les horribles coups que ceux-cy se bailloient, aussi bien que le plus flasque et sans forces qui se pourroit trouver. D'autant que bien souvent ou les armes sont couppées, il ne se peut faire qu'aucune fois la main où le bras ne le soient aussi. D'ailleurs on ne trouve pas à tous propos des Chirurgiens pour les penser. Pour cette raison les vaillans Chevaliers de ce temps là qui esperoient de se voir en de grands dangers, ils faisoient plus d'estime d'avoir des armes faictes par l'art magique de quelque sage, que si on leur eût baillé en pur don un fort et puissant royaume."—*Chevalier du Soleil*, tom. 2, p. 591.

[*Lord Mansfield as a Story-teller.*]

"It was asserted by some of Lord Mansfield's intimate friends, that though he was famous for bon-mots, yet he never got clearly through a plain facetious story of any length; for he was always so desirous of expressing himself elegantly, that the essence of a common joke was sure to evaporate. 'Yes,' replied another of the party: 'and it is to his knowing that such a remark has been made, and that you are all upon the watch, that his lordship may truly attribute this embarrassment.'"—Cradock's *Memoirs*, vol. 1, p. 96.

[*Tradition concerning the Life and Death of Rabbi Eleazar.*]

"—Exstat traditio, quâ memoratur de R. Eleazaro filio Durdejæ, quod non reliquerit ullam meretricem in universo mundo, cum quâ non fuerit congressus. Aliquando autem audivit, meretricem aliquam agere in urbibus maritimis, quæ acciperet plenum loculum denariorum pro mercede. Unde sumpto secum loculo pleno denariorum, perrexit ad illam, trajectis ejus gratiâ septem fluviis. Cum vero concumberet cum illâ, emisit illa flatum dixitque. Eleazarum filium Durdejæ nunquam iri Deo per pœnitentiam reconciliatum, quemadmodum emissus a se crepitus ventris nunquam esset in locum suum rediturus, unde exierat. Quapropter Eleazarus abiit tristis, et consedit inter duos montes et colles, petiitque ab illis apud Deum intercessionem: sed illi responderunt se potius pro seipsis quam pro Eleazaro veniam rogaturos, eo quod scriptum de se exstat Isai. liv. 10, Montes recedent, et colles dimovebuntur. Tum conversus ad cœlum et terram, petiit ab ipsis intercessionem; sed simile ab iis responsum obtinuit, se potius pro seipsis veniam rogatura eo quod dicatur Isai. li. 6. Cœli sicut fumus evanescent et terra sicut vestis veterascet. Solis deinde et Lunæ intercessionem petiit; sed in eundem modum ab illis fuit responsum, se potius pro seipsis misericordiam rogaturos, quia dicatur Isai. xxiv. 33, Luna erubescat et Sol pudefiet. Tandem Stellas et Zodiaci Signa compellavit pro intercessione; sed responsum itidem fuit, se potius pro seipsis gratiam rogaturos, eo quod dicatur Esai. xxi. 4, Et contabescet omnis exercitus cœlorum. Ab his omnibus autem repulsam passus, dixit, a me solo dependet, ut misericordiam con-

sequar; positoque inter genua capite mugivit cum ingenti fletu, donec animam efflaret. Quo facto, audita fuit filia vocis, quæ proclamavit R. Eleazarum filium Durdejæ esse destinatum vitæ seculi venturi." —*Avoda Sara*, p. 134-5.

[*Martyrdom of Rabbi Chanina.*]

"The Romans having found Rabbi Chanina reading the book of the Law to a congregation, carried him before the Tribunal, when he was condemned to the flames. Accordingly they bound palm branches round him and the book, but put wet spunges, or woollen cloths about his body, that he might be the longer in dying. When his daughter saw him in this lamentable condition, she said to him, O Father, how can I bear to see you thus! Rabbi Chanina replied, If I were to be burnt alone, my condition might seem to me a hard one, but now, when I am to endure the flames and the Book of the Law with me, certain I am that He who will most certainly take vengeance for the injury offered to the Book, will also take vengeance for me. When he was about to die, his disciples asked him if he saw anything miraculous. He made answer, that he saw the skin indeed on which the Law was written shrivel and consume, but the letters fled upward. Then they advised him to open his mouth, that the flames might go in, and he might die the sooner: but he made answer that He who infused the soul into man, would separate it; it was not lawful for man to expedite his own death. But when the executioner demanded of him whether he would introduce him into the kingdom of heaven, if he increased the flames, and took away the wet cloth from his heart, Rabbi Chanina promised that he would; and confirmed the promise, at his desire, by an oath. The executioner then immediately increased the fire, and removed the wet woollen cloth, and incontinently Rabbi Chanina gave up the ghost. And then the executioner threw himself into the flames: and immediately a voice was heard saying that Rabbi Chanina the son of Tardejon, and his executioner, were both reserved for the life of the world to come." — *Avoda Sara*, p. 143-4.

[*Norris against the Rage for Learning.*]

Norris, in his "Reflections upon the conduct of human Life with reference to the Study of Learning and Knowledge," deduces two corollaries, "first, that the bookish humour which (he says) every where so prevails, is one of the Spiritual Dyscrasies, or Moral Diseases of Mankind; one of the most malignant reliques of Original depravation; it carrying with it the very stamp and signature of Adam's transgression, which owed its birth to curiosity and inordinate desire of knowledge. Secondly, that those who have eyes may in a great measure spare them; and that those who have not, should not, upon the account of learning, much lament the want of them, —which is therefore addressed to the private consideration of all those that labour under that sad misfortune."—P. 176-7.

[*Ariosto's Use of the Marvellous, vindicated by Sir John Harrington.*]

Sir John Harrington, in his Apology of Poetry, says that "Ariosto neither in his enchantments exceedeth credit, (for who knows not how strong the illusions of the Devil are?) neither in the miracles that Astolfo by the power of St. John is feigned to do, since the Church holdeth that Prophets, both alive and dead, have done mighty great miracles."—P. 140.

[*Religious Levities, Romish and Sectarian.*]

After producing extracts from Charles Wesley's Hymns, to justify the censure, the Monthly Reviewer concludes thus, "Seri-

ously (for though it is sometimes difficult to refrain from laughing at the absurdities of fanaticism, it is really shocking to see religious subjects thus exposed to ridicule,) may we not ask these rhyming enthusiasts how they dare to take such liberties, and use such indecent freedom with the holy WORD OF GOD! nay, with the GREAT CREATOR HIMSELF! Are they not apprehensive of the fate of Uzzah, who was so exemplarily punished for rashly presuming to touch the Ark of the Covenant with unhallowed hands?

"Indeed the irreverent treatment which the Bible constantly meets with in this Protestant country, from the swarm of hackney commentators, expositors, and enthusiastic hymn makers, would almost provoke the rational Christian to applaud the Church of Rome for the care she has taken to secure it from vulgar profanation. And much perhaps might it conduce to the honour and credit of *our* religion, could any method be thought of towards attaining so valuable, so important an end, *without infringing the common right of the Christian world.*"—Vol. 38, p. 55.

The author of this review did not know that the particular abuse which called forth his remarks has been carried farther in the Romish Church than even by the early Methodists and Moravians.

[*Boarding-School Reading.*]

TOUCHING upon female education in the year 1774, a reviewer says, "Although boarding-schools are conducted much as they have ever been, yet a preposterous species of literature has been introduced into some of them, by the humble imitators of a wretched orator. It is called *English reading*. These oratorical masters, ignorant for the most part as their scholars, teach them to stamp and tear and mouth out of Shakespeare and Milton. The poor girls are thus rendered worse than ignorant; conceited without knowledge, and supercilious without taste." — *Monthly Review*, vol. 51, p. 389.

[*Pot-pourri of Satirical Verse.*]

LADY LUXBOROUGH says in a letter to Shenstone, "It is the fashion for every body to write a couplet to the same tune (viz. an old country dance) upon whatever subject occurs to them, I should say upon whatever person, with their names to it. Lords, gentlemen, ladies, flirts, scholars, soldiers, divines, masters, and misses are all authors upon this occasion, and also the objects of each other's satire. It makes an offensive medley, and might be called a *pot-pourri*, which is a pot-full of all kinds of flowers that are severally perfumes, and commonly when mixed and rotten smell very ill. This coarse simile is yet too good for about twenty or thirty couplets I have seen, and they are all personal and foolish satires even severally, so I will not send them."—*Monthly Review*, vol. 54, p. 62.

[*Revolutionary Confiscations.*]

A PASSAGE more applicable to the present times can hardly be found, than what a Monthly Reviewer, in January, 1776, quoted from Dean Tucker's Humble Address and Earnest Appeal,—wherein he proposed a separation from the then revolted Colonies.

"The Dean," says the hostile Reviewer, "to promote the success of his proposal, endeavours not only to influence the understandings of those to whom his address is offered, but also to excite jealousies and fears of a seditious nature; and for this purpose he again sounds an alarm of *danger to the Church*, from what he stiles 'the republican party,' to whom he says, 'the estates of the Church will fall the first sacrifice;' and lest a regard for our ecclesiastical establishment should not produce the desired alarms and combinations, he adds, 'But, nevertheless, if any of you, my Lords and Gentlemen, should be so weak as to

imagine that matters will stop there; and that your own large possessions, your splendid titles, your hereditary honours, and ample privileges will escape unhurt, amidst that general wreck of private property, and crush of subordination which will necessarily ensue, you will be woefully mistaken; and I must beg leave to say, that you will have profited but very little, by what has been so well written in the annals of this very country, for your instruction and admonition. For, depend upon it, the use of *Committee men*, and the business of *Sequestration*, are not yet forgot. Depend upon it, I say, that ways and means are still to be found out, for the lowest of the people to get at the possession of the greatest of your estates, as well in these as in former times. Their appetites are equally keen; and if these hungry patriots should succeed, after such an example is set before your eyes, who are you to blame but yourselves?'"

[*Original Scheme for a University and a Universal Liturgy.*]

Dr. Free published, in 1766, "A Plan for founding in England, at the expense of a great Empress, a Free University, for the reception not only of her proper subjects, but also people of all Nations and Religions; particularly the borderers on her own dominions. To which is added, a Sketch of an Universal Liturgy, for the use of the foreign students, in English, Latin, and French."

"Dr. Free having learnt that her Majesty of Russia hath several times sent some of her subjects for education to the University of Oxford, where they can never be admitted as regular scholars, — proposes that the said Empress shall, with the assistance of him, the said Dr. Free, found a free University at Newington Butts, which he thinks the most proper situation, and gives his reasons for so thinking: and certainly no place can be more convenient for the Doctor, because he is already settled there; and the Dover coach passes through the village, and sets down passengers at the sign of the Elephant and Castle. The plan of the proposed seminary is here particularly set down: and then comes the proposed liturgy in three languages, for the use of this royal college; in which all Jews, Turks, Heretics, and Infidels may join without the least scruple of conscience, as there is not a word of Christianity in it. We heartily wish the learned and ingenious Doctor all the success which is due to the extraordinary merit of so extraordinary a project." — *Monthly Review*, vol. 35, p. 472.

[*The Rector, his Parishioners, and the Weather.*]

"I recollect," says Mr. Cradock in his Memoirs (vol. 1, p. 138), "a very worthy rector, possessed of a great living in one of the midland counties, who informed me that on his induction to it, he had met with a particular difficulty; for an enclosure had just taken place, and half of his parish petitioned that he would pray for rain, that their quicksets might grow: and the other half that he would intercede for fair weather, as they were in the midst of their hay-harvest."

[*Hurd's Sermon from Bourdaloue.*]

When Hurd was Rector of Thurcaston, in Leicestershire, Mr. Cradock accompanied him one Sunday to Church, and after the sermon was asked by him what was his opinion of the discourse, saying, "you are to speak freely. "I told him," says Cradock, "that I thought it was good, but I did not consider it as his own; for it rather appeared to me that it was given from a printed book." "You are right," replied he; "it was one of Bourdaloue's, and I had only the French volume before me, with many marks and alterations. This is a good practice to obtain the language, and I conceived this sermon, on the prospect of Death, as par-

ticularly suited to such an audience; and let me recommend to you to make such experiments; for in a retired place it will become your duty to read some instruction, perhaps, on a Sunday evening to your own family."—CRADOCK's *Memoirs*, vol. 1, p. 177.

[*Character of Berkeley.*]

THE Editor of Mrs. Carter's Letters to Mrs. Montagu speaks of Dr. Berkeley, in a note, (vol. 2, p. 52) as "an amiable man, simple, virtuous and primitive. He once dined at the house of a gentleman in East Kent, with a well known eccentric Bishop of the sister island. The Bishop drank a bottle of Madeira with his dinner, and swore like a gentleman; the Prebend talked divinity, and drank nothing but water."

[*Mrs. Trimmer's Father.*]

"MRS. TRIMMER," says MRS. CARTER, "is really a blessing to society. I knew her father, who was a sensible and good man. The daughter inherits his understanding and his piety; may it please God to avert from her that miserable debility of constitution, which for some years before his death, confined him to the exercise of merely passive virtues. Mr. Kirby understood no language except his own; but his mind was stored with the greatest variety of information of any person without learning that I ever knew."—*Letters to Mrs. Montagu*, vol. 3, p. 282.

[*Handel.*]

"I LATELY heard two anecdotes," says Beattie in a letter to Dr. Laing, 1780, "which deserve to be put in writing, and which you will be glad to hear. When Handel's Messiah was first performed, the audience were exceedingly struck and affected by the music in general: but when that chorus struck up 'For the Lord God Omnipotent reigneth,' they were so transported, that they all, together with the king, (who happened to be present) started up, and remained standing till the chorus ended: and hence it became the fashion in England for the audience to stand while that part of the music is performing. Some days after the first exhibition of the same divine oratorio, Mr. Handel came to pay his respects to Lord Kinnoul, with whom he was particularly acquainted. His Lordship, as was natural, paid him some compliments on the noble entertainment which he had lately given the town. 'My Lord,' said Handel, 'I should be sorry if I only entertained them; I wish to make them better.' These two anecdotes I had from Lord Kinnoul himself. You will agree with me, that the first does great honour to Handel, to music, and to the English nation: the second tends to confirm my theory, and Sir John Hawkins's testimony, that Handel, in spite of all that has been said to the contrary, must have been a pious man."—FORBES's *Life of Beattie*, vol. 2, p. 61.

[*Extravagance of Dress in the Families of Farmers.*]

"I PERFECTLY agree with you, my dear friend," says MRS. CARTER (1778) "that the world is run mad; and am often shocked at the instance of it which you mention in the amazing extravagance of dress in the middling and lower classes of people. With regard particularly to the farmers' wives and daughters, perhaps, much is to be charged to the account of the landlords. The wretched indolence and dissipated lives of the gentlemen, which, to save trouble, have led them into consolidating their farms, has been a means of raising the tenants to a very improper degree of opulence, and thus has produced luxury. Those who have not the same advantages will, however foolishly, think they have a right to make the same appearance, because they

happen to be of the same denomination, and conclude that one farmer's daughter is as good as another, and so forth."—*Letters to Mrs. Montagu*, vol. 3, p. 73.

[*Poetical Restrictions among the ancient Welsh.*]

"It were devoutly to be wished," said the Reviewer of Pennant's Tour in Wales, "that some of the following regulations respecting the Welsh poetical graduates could be properly enforced to keep our present poetical Mohawks [1779] in a little order. 'They were prohibited from uttering any scandalous words in speech or whispers; detraction, mocking, scoffing, inventing lies, or repeating them after others, under pain of fine and imprisonment.' Nay, they were absolutely forbid 'to make a song of any person without his consent.'"

[*The Poetical Magazine.*]

"The Poetical Calendar answered so well that at the close of the year (1767) the publishers announced a Poetical Magazine, price only sixpence, to be continued monthly. That poetry, they said, has been too much neglected in the present age, and that such neglect has shed its fatal influences on other sciences is a melancholy truth! And the Poetical Magazine was a periodical work very much wanted; as poetry in most of the monthly productions so entitled, was treated as the most slight and uninteresting article."

[*French Protection of Scotland.*]

Stephen Perkin, an ecclesiastic who wrote a description of England and Scotland in French, published at Paris 1558, speaks thus of Scotland, "This country, although it is in a bad neighbourhood, being near a haughty, treacherous, and proud enemy, has nevertheless sustained itself in a manly sort by the means and assistance of the most noble king of France, who has many times let the English know what were the consequences of the anger of so great a monarch and emperor. But thanks to God, the affairs of this country have been regulated, and every thing goes on well, and for their benefit and that of their kingdom. How happy oughtest thou to esteem thyself, O kingdom of Scotland, to be favoured, fed, and maintained, like an infant, on the breast of the most puissant and magnanimous king of France, the greatest lord in the whole world and future monarch of that round machine, for without him thou wouldest have been laid in ashes, thy country wasted and ruined by the English, utterly accursed of God."—*Monthly Review*, vol. 61, 1779, p. 12,—*Antiquarian Repertory.*

[*The mistakenly Religious.*]

"I would not," says Mr. Miller, "willingly transgress the bounds of charity; but I should think there must be instances, and not a few, in which a single-hearted, sober-minded Clergyman *must* feel at least as much as this;—that many of those who claim to be the most *religious*, after the more modern fashion, are not the *neighbours* whom he either best can *trust*, or most *love;* that many who lay greatest stress upon their own depravity, are yet in their own eyes the most *impeccable;* and they who are the foremost in professing their own ignorance, are nevertheless the most infallible."—*Sermons intended to show a Sober Application of Scripture Principles to the Realities of Life, Preface*, p. xxvi.

[*Violent Preaching.*]

"A little child being at a sermon, and observing the minister very vehement in his words and bodily gesture, cried out, 'Mother, why don't the people let the man out of the box?' Then I entreat thee behave thyself well in preaching, lest men say, truly, this is Jack in a Box."—*Simple Cobler's Boy*, p. 27.

[*Chinese Proselytes to Christianity.*]

A Romish missionary at Pekin after saying that the Chinese are prejudiced against Christianity because it treats as delirious superstition the rites of their forefathers for which their "filial piety excites a boundless veneration," proceeds to say, "but this is nothing when compared with what passes in the tender and filial heart of a Chinese, when he is told positively that all those who have died without adoring Jesus Christ, are condemned to eternal punishment, from which there is no deliverance. What a bitter wound this to a good heart! What! all his ancestors, — that beloved father, that tender mother to whom he is entirely devoted, that brother and sister with whom he has passed his life, are in a place where he cannot revisit them without being consummately miserable! All that we can say here is, that nothing in our ministry has been so painful as the dismal office of supporting and comforting proselytes and neophytes under the agonies of sorrow into which they have been thrown by the first dawn of the truth in their minds!" — *Memoires concernnant l' Histoire, &c. des Chinese.* — *Monthly Review*, vol. 60, p. 549.

[*Anson's Voyage.*]

"One who was on board the Centurion, in Lord Anson's voyage, having got some money in that expedition, purchased a small estate, about three miles from this town. (Aberdeen.) 'I have had,' says Beattie, 'several conversations with him on the subject of the voyage, and once I asked him whether he had ever read the history of it? He told me, he had read all the history, except the description of their sufferings during the run from Cape Horn to Juan Fernandez, which he said were so great that he durst not recollect nor think of them.'" — Forbes's *Life of Beattie*, vol. 1, p. 17.

[*Scott of Amwell, the Quaker Poet.*]

In a letter to the Duchess of Gordon (1779) Beattie says, "by the first convenient opportunity I hope to send your Grace a sort of curiosity; four elegant Pastorals, by a Quaker;—not one of our Quakers of Scotland, but a true English Quaker, who says *thee* and *thou*, and comes into a room and sits down in company, without taking off his hat. For all this he is a very worthy man, an elegant scholar, a cheerful companion, and a particular friend of mine.' His name is John Scott, of Amwell, near Ware, Hertfordshire, where he lives in an elegant retirement, (for his fortune is very good;) and has dug in a chalk hill, near his house, one of the most curious grottos I have ever seen. As it is only twenty miles from London, I would recommend it to your Grace, when you are there, as worth going to visit. Your Grace will be pleased with his Pastorals, not only on account of their morality and sweet versification, but also for their images and descriptions, which are a very exact picture of the groves, woods, waters, and windmills, of that part of England where he resides."—Forbes's *Life of Beattie*, vol. 2, p. 40.

[*Value of a faithful Servant.*]

"I heartily condole with you on the loss of your housekeeper," Mrs. Carter says in a letter to Mrs. Montagu. "You deserved such a treasure as a faithful servant, by knowing how to set the proper value on it. There would be many more probably of the same character as you describe, if their superiors had generosity enough to consider them, as you do, in a proper light. One too often sees people act as if they thought the dependence was wholly on one side; and as if they had no idea that the several relations of life consist in a mutual aid and reciprocation of benefits." — Vol. 1, p. 14.

[*Strained Hypothesis—its Temptations.*]

SPEAKING of Newton on the Prophecies, MRS. CARTER says, "In some parts the proofs seem to be a good deal strained; and there is a great mixture of fancy and hypothesis. Indeed it is very difficult for the soberest head, when engaged in framing the truest and most reasonable system, to rest quite contented with such materials as mere truth and reason can supply. While they think there is any thing wanting to render it quite complete, there will be a strong temptation to deviate into the regions of imagination, where human poverty and weakness find a sure resource, and may be furnished with aids which will never be granted by the obstinate parsimony of common sense."—*Letters to Mrs. Montagu*, vol. 1, p. 71.

[*Emptiness of Party Politics.*]

MRS. CARTER said truly (1767) it was "of no great consequence what particular person goes out or comes in, as there seems to be nothing in the general system of politics likely to produce any great good. Of that only true policy, the aim of which is to make a nation virtuous and happy, there does not appear to be any idea existing, through all the various changes of men and measures that have happened among us. All the rest is mere party and faction, and the opposition of jarring interest among individuals."—*Letters to Mrs. Montagu*, vol. 1, p. 337.

[*Progress of Luxury among the lower Classes.*]

"I PERFECTLY agree with you," says MRS. CARTER (1768), "that the luxury of the lower classes of people is at least equal to that of the higher ranks; but I fear the last have the additional fault to answer for, of setting the example, and giving encouragement to extravagance, by not preventing or opposing it in those over whom they have any influence. The too great carelessness about the behaviour of their servants, and the indulgence of many luxuries very improper, and very hurtful in their situation, has helped greatly to diffuse the evil. The consolidating small farms is another cause of infinite mischief, and probably gave rise to the half-crown ordinary, at which you are so justly scandalized."—*Letters to Mrs. Montagu*, vol. 1, p. 390.

[*Management of Domestics.*]

"WHAT you say of establishing servants on a comfortable *menage* of their own, after they have for a reasonable time discharged their duty in another, is noble and generous and worthy yourself. It is certainly incumbent on their principals, wherever it can be done; and it might be done much oftener, if the money that is lavished on the foolish superfluities by which servants are so greatly hurt, was appropriated to assist them in procuring a comfortable establishment. The rank of the head of a large family is an awful and strictly accountable charge. Wherever it is executed, so far as human weakness will allow, to the full extent of the duty, I should think that the interests of virtue would be more likely to be promoted than hurt by a great number of domestics; though it must be allowed that where no regard is had to the morals and behaviour of a numerous collection of undisciplined human creatures, then will arise all the mischievous consequences which you describe."—MRS. CARTER'S *Letters to Mrs. Montagu*, vol. 1, p. 380.

[*Charm of a familiar Object seen in its happiest Light.*]

MRS. CARTER, speaking of her journey home, in one of her letters to Mrs. Montagu, says, "I need not tell you, for I am sure you feel it, how much I longed for you to share with me in every view that pleased

me; but there was one of such striking beauty, that I was half wild with impatience at your being so many miles distant. To be sure the wise people, and the gay people, and the silly people of this worky-day world, and for the matter of that, all the people but you and I, would laugh to hear that this object which I was so undone at your not seeing, was no other than a single honeysuckle. It grew in a shady lane, and was surrounded by the deepest verdure, while its own figure and colouring, which were quite perfect, were illuminated by a ray of sunshine. There are some common objects, sometimes placed in such a situation, viewed in such a light, and attended by such accompaniments, as to be seen but once in a whole life, and to give one a pleasure entirely new; and this was one of them."—Vol. 1, p. 117.

[*Law's Study of Jacob Behmen.*]

"In a particular interview," says Francis Okely, "that I had with Mr. Law a few months before his decease, in answer to the question, *When* and *how* he first met with Jacob Behmen's Works? he said, that he had often reflected upon it with surprise; that although when a curate in London, he had perhaps rummaged every bookseller's shop and book-stall in that metropolis, yet he never met with a single book, or so much as the title of any books of J. B's. The very first notice he had of him was from a treatise called *Ratio et Fides;* soon after which he lighted upon the best and most complete edition of his works. 'When I first began to read him (says he), he put me into a *perfect sweat.* But as I discovered sound truths, and the glimmerings of a deep ground and sense, even in the passages not then clearly intelligible, and found myself, as it were, strongly prompted in my heart to *dig* in these writings, I followed this impulse with continual aspirations and prayer to God for his help and divine illumination, *if I was called* to understand them. By reading in this manner again and again, and from time to time, I perceived (said he) that my heart felt well, and my understanding opened gradually, till at length I found what a treasure was hid in this field.' What (says the Translator) I here relate, is, as much as I can remember, certainly the sense, and nearly the very words, of this great and chosen man."—*Monthly Review*, vol. 63, 1780,—*Okely's Memoirs of Jacob Behmen*, p. 521.

[*Change of Taste in the Composition of Sermons.*]

"There is a taste in moral and religious as well as other compositions, which varies in different ages, and may very lawfully and innocently be indulged. Thousands received instruction and consolation formerly from sermons, which would not now be endured. The preachers of them served their generation, and are blessed for evermore. But because provision was made for the wants of the last century in one way, there is no reason why it should not be made for the wants of this in another. The next will behold a set of writers of a fashion suited to it, when our discourses shall in their turn be antiquated and forgotten among men; though if any good be wrought by them in this their day, our hope is, with that of faithful Nehemiah, that our God will remember us concerning them."—*Bishop (Rev. Dr.)* Horne, *Preface to his Discourses*, 1779.

[*Rowland Hill's 'Farrago.'*]

"A Nobleman well known on the turf, accidentally fell in company with a gentleman whose heart and head were chiefly occupied with some small controversies that had lately taken place among the two sects of Methodism. The man of zeal very eagerly asked his Lordship, if he had seen Mr. Hill's *Farrago?* His Lordship, whose

ideas ran on Newmarket, whither he was at that time bound, replied, he had not — and begged the gentleman to inform him by whom *Farrago* was made.—'Made?—Why I told you, my Lord—by Mr. Hill himself.' 'The d—l he was,' said my Lord;—'pray, Sir, out of what mare?' 'Mare? my Lord —I don't understand you.'—'Not understand me!' said the noble jockey. 'Why, is it not a horse you are talking about?'—'A horse! my Lord—why you are strangely out.—No, I am not talking about a horse, I am talking about a book.'—'A book?'—'Yes, my Lord, and a most excellent one indeed, against John Wesley and universal redemption, by Mr. Rowland Hill — the Great Mr. Hill, my Lord, whom every body knows to be the first preacher of the age, and the son of the first baronet in the kingdom.'—'I ask his pardon,' said his Lordship, for not having heard either of him or his book. But I really thought you was talking about a horse for Newmarket.' It is indeed of little consequence to 'those persons who now lead the opinions of a great part of Europe,' whether Mr. Rowland Hill's *Farrago* be a horse or a book: whether it is to start for the sweepstakes at Newmarket or the Tabernacle: and it is a matter of perfect indifference to them whether it wins or loses the *odds*. The contention is too trifling, and the success too insignificant, to excite either hope or fear for one moment."—*Monthly Review*, vol. 62, 1780, —*Williams's Lectures on the Duties of Religion and Morality*, p. 98.

[*Whitfield at Deal.*]

"The occasion of Dr. Carter's publishing his volume of Sermons, was an impertinent as well as false insinuation of Whitfield that the inhabitants of Deal had need of his assistance, because their minister did not preach to them the Gospel of Christ. Dr. Carter therefore printed a few sermons, not composed for the press, but of those which he was in the habit of preaching in the Chapel of that town.

Lady Hartford (afterwards Duchess of Somerset) to whom the book was presented by her friend the celebrated Elizabeth Carter, said in reply, it afforded a clear demonstration that there was no reason for Mr. Whitfield to be followed by so much joy at Deal as he intimated in the first part of his Journal."—*Memoirs of Mrs. Carter*, vol. 1, p. 56.

Whitfield spent his first evening at Deal "very comfortably in religious talk and family prayer, at which a poor woman was much affected. *Who know*, he says, *what a fire this little spark may kindle!* Next evening eight or nine poor people came to him at the report of this poor woman: and when after three or four days the ship in which he was embarked, was driven back to Deal, many met together to bewail their own and the sins of the nation. Soon the poor landlady who owned the house where he lodged sent to her tenants, beseeching them to let no more persons come in for fear the floor should break under them, and they actually put a prop under it. The minister of Upper Deal invited him to preach in the church: it was quite crowded, and many went away for want of room. Some stood on the leads of the church on the outside, and looked in at the Top windows, and all seemed eager to hear the Word, *May the Lord make them Doers* of it. In the evening I was obliged to divide my hearers into four companies, and was enabled to expound to them from six till ten. Lord, keep me from being weary of, or in well doing."—*Journal*, pp. 51-60.

[*Jacob Behmen's second Rapture.*]

When Jacob Behmen was in the twenty-sixth year of his age, he was "enraptured a second time with the light of God, and with the astral spirit of the soul, by means of an instantaneous glance of the eye cast upon a bright pewter dish;—being the lovely Jovialist shine or aspect, introduced into the innermost ground of the recondite, or

hidden nature."—*Okely's Memoirs of Jacob Behmen*, — *Monthly Review*, vol. 63, p. 523.

"This," says the Reviewer, "is another instance of that strange mixture of metaphysical and chemical terms to which the ingenuity and learning of Paracelsus, and after him, of our English Fludd, gave some credit. The pewter dish is here represented as the *medium* of the divine influence; and the light reflected from it is called the *Jovialist* shine, because Jupiter, or Jove, was the astrological or chemical representation of tin, of which metal pewter chiefly consists."

[*Daniel on the Decline of English Poetry after Elizabeth's Reign.*]

DANIEL, in the Dedication of his Philotus to Prince Henry, when he complains of his own ill fortune, mourns also over what he thought the decline of his art.

"Though I; the remnant of another time,
Am never like to see that happiness,
Yet for the zeal that I have borne to rhyme
And to the muse, I wish that good success
To others travail, that in better place
And better comfort they may be encheear'd,
Who shall deserve, and who shall have the grace
To have a Muse held worthy to be heard.
And know, sweet Prince, when you shall come to know,
That 'tis not in the power of kings to raise
A spirit for verse, that is not born thereto,
Nor are they born in every Prince's days;
For late Eliza's reign gave birth to more
Than all the Kings of England did before.

"And it may be the Genius of that time
Would leave to her the glory in that kind;
And that the utmost powers of English rhyme
Should be within her peaceful reign confined.
For since that time our songs could never thrive,
But lay as if forlorn; though in the prime,
Of this new raising season, we did strive
To bring the best we could unto the time.

"And I, although among the latter train,
And least of those that sing unto this land
Have borne my part, though in an humble strain,
And pleased the gentler that did understand.
And never was my harmless pen at all
Distained with any loose immodesty;
For ever noted to be touch'd with fall
To aggravate the worst man's infamy;
But still have done the fairest offices
To virtue and the time; yet nought prevails,
And all our labours are without success,
For either favour, or our virtue fails.
And therefore once I have outliv'd the date
Of former grace, acceptance and delight,
I would my lines, late born beyond the fate
Of her spent line, had never come to light;
So had I not been taxed for wishing well
Nor now mistaken by the censuring stage,
Nor on my fame and reputation fell,
Which I esteem more than what all the age
Or the earth can give. But years have done this wrong,
To make me write too much, and live too long."

[*Young as a Poet.*]

"Do not you think," says MRS. CARTER, "that if Dr. Young had lived in the decline of the Roman empire, he would have been Seneca, and that if Seneca had lived in the eighteenth century, he would have been Dr. Young? There seems to me a wonderful resemblance in the turns of their genius. Both are sometimes more sublime than almost any other writers, and both comprise an infinite deal of sense in two or three words. At others they are trifling and diffuse to the most tiresome and contemptible degree. Poor Seneca, indeed, is entitled to excuse and compassion from the general depravity of the public taste. But our friend Dr. Young had no claim to any such indul-

gence. He lived in an age of liberty and unadulterated genius. Perhaps his faults were contracted by an early uncorrected study of the Roman authors."— *Letters to Mrs. Montagu*, vol. 3, p. 79.

"When one begins," says BEATTIE, "to find pleasure in sighing over Young's Night Thoughts in a corner, it is time to shut the book, and return to the company. I grant that while the mind is in a certain state, those gloomy ideas give exquisite delight; but their effect resembles that of intoxication upon the body; they may produce a temporary fit of feverish exultation, but qualms, and weakened nerves, and depression of spirits are the consequence. I have great respect for Dr. Young, both as a man, and as a poet. I used to devour his Night Thoughts with a satisfaction not unlike that which, in my younger years, I have found in walking alone in a church yard, or in a wild mountain, by the light of the moon at midnight.

"When I first read Young my heart was broken to think of the poor man's afflictions. Afterwards I took it in my head, that where there was so much lamentation, there could not be excessive suffering, and I could not help applying to him sometimes those lines of a song,

Believe me, the shepherd but fayns;
He's wretched, to show he has wit.

On talking with some of Dr. Young's friends in England, I have since found that my conjectures were right, for that while he was composing the Night Thoughts, he was really as cheerful as any other man."

[*Beattie and Lord Monboddo.*]

"I AM told," says Beattie, "he, (Lord Monboddo) is angry at my last book, and says I know nothing of the origin of language. If that be the case, it must be in a great measure his fault, as well as my misfortune;— for I have read all that he has published on that subject." — FORBES's *Life of Beattie*, vol. 2, p. 121.

[*A Character of Boswell in his Youth.*]

SOME Mr. D. worthy to have had his name written at full length, wrote to Andrew Erskin a letter filled with encomiums upon Boswell, then in the flower of his youth; which encomiums the said Andrew repeated to the said Boswell, thus, "He says there is a great deal of humility in your vanity, a great deal of tallness in your shortness, and a great deal of whiteness in your black complexion. He says there's a great deal of poetry in your prose, and a great deal of prose in your poetry. He says that as to your last publication, there is a great deal of Ode in your Dedication, and a great deal of Dedication in your Ode. He says there is a great deal of coat in your waistcoat, and a great deal of waistcoat in your coat; that there is a great deal of liveliness in your stupidity, and a great deal of stupidity in your liveliness. But to write upon all, he says, would require rather more fire in my grate than there is at present: and my fingers would undoubtedly be numbed, for there is a great deal of snow in this frost, and a great deal of frost in this snow."—*Letters between The Hon. Andrew Erskin and James Boswell*, p. 68.

[*Human Nature oppositely estimated.*]

"FROM those that have searched into the state of human nature, we have sometimes received very different and incompatible accounts; as though the inquirers had not been so much learning, as fashioning the subject they had in hand; and that as arbitrarily as a heathen carver, that could make either a god or a tressel out of the same piece of wood. For some have cry'd down Nature into such a desperate impotency, as would render the grace of God ineffectual; and others, on the contrary, have invested her with such power and self-sufficiency, as would render the grace of God superfluous. The first of these opinions wrongs Nature in defect, by allowing her no

strength, which in consequence must make men desperate. The second wrongs Nature in excess, by imputing too much strength, which in effect must make men confident; and both of them do equally destroy the reason of our application to God for strength. For neither will the man that is well in conceit, nor yet the desperate, apply himself to a Physician; because the one cries there is no need, the other, there is no help."—DEAN YOUNG'S *Sermons*, vol. 1, p. 4.

[*Moral Idolatry.*]

"THE Soul of man, like common Nature, admits no *vacuum;* if God be not there, Mammon must be; and it is as impossible to serve neither, as it is to serve both. And for this there is an essential reason in our constitution. For man is designed and born an indigent creature, full of wants and appetites, and a restless desire of happiness, which he can by no means find within himself; and this indispensably obliges him to seek for his happiness abroad. Now if he seek his happiness from God, he answers the very intention of his frame, and has made a wise choice of an object that is adequate to all his wants and desires. But then if he does not seek his happiness from God, he must necessarily seek it somewhere else; for his appetites cannot hang long undetermined, they are eager, and must have their quarry: *If he forsake the Fountain of Living Waters, yet he cannot forsake his thirst*, and therefore he lies under the necessity of *hewing out broken cisterns to himself;* he must pursue, and at least promise himself satisfaction in other enjoyments. Thus when our hope, our trust, and our expectations abate towards God, they do not abate in themselves, but are only scattered among undue and inferior objects. And this makes the connection infallible between Indevotion and Moral Idolatry; that is, between the neglect of God's worship, and worshipping the creature; for whatsoever share we abate towards God, we always place upon something else; and whatsoever thing else we prosecute with that share of love, desire, or complacency, which is due unto God, that is in effect our idol."—DEAN YOUNG'S *Sermons*, vol. 1, p. 19.

[*God's Grace, like his Providence, works by natural Means.*]

"'TIS true indeed, and we readily acknowledge, that there is an obscurity sitting upon the face of this Dispensation of Grace: for we cannot *feel* the impressions nor *trace* the *footsteps* of its *distinct* working in us: the measures of our proficiency in goodness seem to depend entirely upon those of our own diligence; and God requires as much diligence as if He gave no grace at all: all this we acknowledge, and that it renders the dispensation obscure: but then, on the other side, it is as plain that there is the same obscurity upon every dispensation of God's temporal providence; and so there is no more reason for doubting of the one than of the other. They that will not allow that God does by any inward efficacy confer a *sound mind*, allow nevertheless that He gives temporal good things; but how, in the mean time, does this dispensation *appear* more than the former? For when God intends to bless a man with riches, He does not *open windows in heaven*, and pour them into his treasures; He does not enrich him with such distinguishable providences as that wherewith He watered *Gideon's* fleece, when the earth about it was dry; but he endows such a man with diligence and frugality, or else adorns him with such acceptable qualifications, as may recommend him to the opportunities of advancement, and thus his rise to fortunes is made purely natural, and the distinct working of God in it does not appear: when God intends to deliver or enlarge a people, he does not thereupon destroy their enemies, as he did once the Assyrians, by an angel, or the Moabites by their own sword; but he inspires such a people with a courageous

virtue, and raises up among them spirits fit to command, and abandons their enemies to luxury and softness; and so the method of their rising becomes absolutely natural, and the distinct work of God in it does not appear: and, in the same manner, when God does by the inward operation of his grace promote a man to spiritual good, and bring him to the state of undefiled religion, he does not thereupon so suddenly change the whole frame of his temper, and chain up all the movements of his natural affections, and infuse into him such a system of virtuous habits as may make him good without application and pains; but he works his spiritual work by a gradual process, and human methods; instilling into such a man, first a considering mind, and then a sober resolution, and then a diligent use of all such moral means as conduce to the forming and perfecting of every particular virtue: and now, while God, in all these instances, does work in a human and ordinary way, and never supersedes the power of Nature, but requires her utmost actings, and only moves and directs, and assists her where she is weak, and incompetent for her work; both his grace and his providence are like a little spring, covered with a great wheel, though they do all, they are not commonly seen to do anything, and man, when he pleases to be vain and ungrateful, may impute all events to his own power and application. Now 'tis certain that God leaves this obscurity upon his dispensations on purpose to administer an advantage and commendation to our faith, not an opportunity or argument to our doubting; but yet if we will doubt, the case is plain, that we may as well doubt of any act of his ordinary Providence as of his Sanctifying Grace; and so (by this method of reasoning) God will have no share left him in the management of the world."—DEAN YOUNG'S *Sermons*, vol. 1, p. 155.

[*Grace mysterious in the Mode of its Operations.*]

"WE allow again that there is another obscurity upon the face of this dispensation; we know not the philosophy of sanctifying grace; not unto what class of beings to reduce it, nor under what modes to conceive its operations: and this is a speculation that our Saviour himself argues us ignorant of, as much as we are of the issues and retreats of the wind; and yet he thought fit to leave us so. Whether the knowledge of it were *too excellent* for us; or whether it were *too useless*, as no way conducing to the ends of practical wisdom: for we may observe of our Saviour, that in all his discourses, he never entertained his auditory with any doctrine that was purely speculative; because such kind of knowledge is apt to make us more vain than wise: had he led our understandings through the whole Theory of Grace, we could not have accommodated it better to our uses, than an honest heart now can without any farther insight: no more than if he had stoopt to teach us the philosophy of the wind, any mariner could have gathered it more commodiously into his sheet. It is not then our emulation to determine *how* the work of sanctification is done; our only care is that it be done: we pretend not to *declare*, but thankfully to *admire*, by what ray the Divine Grace opens and shines in upon our understanding, clearing it from worldly prejudices and the impostures of flesh, and rendering it teachable, considerative, and firm; by what motion it inspires good thoughts, excites good purposes, and suggests wholesome counsels and expedients; by what welcome violence it draws our wills, steers our appetites, and checks our passions; by what heat it kindles love and resolution and chearfulness of endeavours; by what discipline it extinguishes sinful imaginations and loose desires; by what power it awes the devil, and foils temptations, and removes impediments, and strengthens and exhilarates amidst all difficulties; and finally, by what patient art it

turns, moulds, and transforms our stubborn nature into new notions, new savours, new powers, new acts, new aims, new joys; as if we were entirely new creatures, and descended from another race; all these effects do as well by their wonder as their benefit render grace, as our Apostle calls it, the *unspeakable gift*; a gift surmounting our apprehensions as well as it does our merit. That these *are* all the effects of God's grace we know, because he has declared them to be so; that they are so, we know, because many of them are wrought beside our thinking, many without our seeking, and all beyond the reach of our too well known and experienced infirmity; that they are so, we know, because their being so comports best with the great end of all things (that is), the glory of their Maker; for it tends much more to the glory of the mercy of God, to watch over and lead and assist infirm creatures than to have made them strong."—DEAN YOUNG'S *Sermons*, vol. 1, p. 158.

[*Breach of Charity through Breach of Communion.*]

"I KNOW it is possible some may satisfy themselves that they maintain Charity, notwithstanding they break Communion; but we find by sad experience that this is next to impossible to be done. For when men's differences are about matters of religion, passion slides in under that fair pretext, and lays claim to conscience itself; and it becomes a piece of zeal to be uncharitable. Nay, we may further observe, that when the matter men differ about is very little, their animosities are generally the highest; and the smaller the distance, the wider the breach: insomuch that most can live more friendly with an Infidel that differs in the object of worship, than with another Christian that differs only in the form. The reason whereof must be this, that when the opinions of others are at a great distance from our own, we look upon them as a simple persuasion; but when they come near to ours we are apt to look upon them as a kind of affront; presuming that where the distance is so little, it is not so much the matter of the controversy, as the malice of the party that keeps up the difference. And this is a prejudice that naturally inflames men to revenge, and breeds a canker in religion, that eats up the spirit of it."—DEAN YOUNG'S *Sermons*, vol. 1, p. 237.

[*Christianity versus Sectarianism.*]

"How triumphantly has it sounded of late from one side of the nation to the other, That God is the only Sovereign of Conscience? Alas, that He were so! But he is not: were God once the Sovereign of our Consciences indeed, as we all acknowledge He is in right; farewell separation: our mind and way would then be but one; as our God is but one, and He *not the Author of Confusion*, but of Peace. Could we but once descend from our high pretences of religion, to the humility that only makes men religious; could we but once prefer Christianity itself before the several factions that bear its name, our differences would sink of themselves; and it would appear to us, that there is more religion in not contending, than there is in the matters we contend about."—DEAN YOUNG'S *Sermons*, vol. 1, p. 258.

[*Emulation a Passion.*]

"WITH the Moralist's leave, I call Emulation (which in its own nature is no other than a propension to imitate), I call it a Passion: and it is a very different passion from all that the Moralists are wont to enumerate: for all other passions (they say) are terminated either in *good or evil*; Ex: gr. Love, Joy, Hope, are terminated in *good*; Grief, Hatred, and Fear are terminated in *evil*; but Emulation is terminated in pure action or *imitation*, without respect whether the matter imitated be either *good or evil*. When a man *loves*, he

does not so simply for love's sake, but for the object's sake, because he thinks it fit to be loved; when he *hates*, he does not so for hatred's sake, but for the object's sake, which he thinks fit to be hated: but when he emulates, he does it simply for emulation's sake, without regard to the object, whether it be fit to be imitated or no.

"That such a kind of emulation as this is natural to mankind, and that it has a great influence upon practice, we may learn from children; whom we may observe to be prone with eagerness to do anything which they see another do before them; though they have neither thought nor power to discern either the rectitude or convenience of what they do. But we may learn it more from them that are of mature age; who, though they have power to discern the rectitude and convenience of what they do, yet we find that Emulation is able to hurry them on to do things without the exercise of this their power: for we may observe in the world that many vanities and many vices are supported in daily practice by the pure force of emulation: even after all their intrinsic temptations are over, when men have no apprehension of any either pleasure or advantage to arise from them; yet this is a sufficient reason to continue them in practice, even *this*—That they may imitate and vie with those others that do the same. — — I esteem, therefore, that Emulation is a Passion naturally planted in us; and designed by Providence (as all other passions are) for excellent uses and ends; though the success of this as well as of all the rest, depends wholly upon man's wisdom in applying them, for as I have intimated already that Emulation is of mighty force to lead us to ill; so (let us but change the pattern and) it will be of equal force to lead us to good."—Dean Young's *Sermons*, vol. 2, p. 200.

[*Hypocrisy — its Self-deception.*]

"We read in Scripture of the *Hypocrite's hope* and the *Hypocrite's joy;* implying (as we must interpret it) that the hypocrite, though he put on religion only as a vizor to deceive withal — yet he may sometimes ground a religious hope and joy upon it: for doubtless men taking up an outward form of godliness to deceive others, do very often effectually deceive themselves; and pretending to be holy *when* they are not, in process of time come to think themselves *holy*, though they are not; and so their mischief becomes so much the more desperate. The word *hypocrisy* (we know) is originally borrowed from the stage; and it signifies the acting of a part: and we have heard of a stage-player (*Phædrus* in his Apologues tells us of one) who acted a part so long, that he believed himself to be the very person that he acted. And so I take it to be no extraordinary thing for the religious hypocrite to be given up to the same delusion, to believe his own lie; and having put on religion at first for a formality, to believe at length that that formality is religion; to believe that a little wariness in sinning is the power of godliness; and a pharasaical zeal is the spirit of saintship; and a partial obedience (such as may best suit with his complexion) is such an obedience as God will accept of.

"And that this in fact does often come to pass, we may learn from several instances in Holy-writ. We may learn it from the instances of the Jews in *Isaiah's* time, of whom God says (chap. lviii. 2), *They seek me daily, and delight to know my ways; they ask of me the ordinances of justice, and take delight in approaching unto me;* when yet they were at that time so degenerate and loose in manners, that God even *loathed* their service; He declares himself to have *hated their Feasts* and *Sabbaths*, and *Sacrifices*, and *looked on their solemn meetings as no other than iniquity:* from this instance we may learn, that men may sometimes take delight in the service of God, when yet God takes no delight in the services they do Him."—Dean Young's *Sermons*, vol. 2, p. 256.

[*Horace Walpole upon Whitefield's Popularity.*]

"This nonsensical *new light*," says Horace Walpole (1748), "is extremely in fashion, and I shall not be surprised if we see a revival of all the folly and cant of the last age. Whitefield preaches continually at my Lady Huntingdon's at Chelsea; my Lord Chesterfield, my Lord Bath, my Lady Townshend, my Lady Thanet, and others have been to hear him. What will you lay that next winter, he is not run after instead of Garrick?"—*Letters*, vol. 1, p. 190.

[*Horace Walpole on the Hutchinsonians.*]

"Methodism," says Horace Walpole (1753), "is quite decayed in Oxford, its cradle. In its stead there prevails a delightful fantastic system, called the sect of the Hutchinsonians, of whom one seldom hears any thing in town. After much inquiry, all I can discover is, that their religion consists in driving Hebrew to its fountain-head, till they find some word or other in every text of the Old Testament which may seem figurative of something in the New, or at least of something that may happen, God knows when, in consequence of the New. As their doctrine is novel, and requires much study, or at least much invention, one should think that they could not have settled half the canon of what they are to believe; and yet they go on zealously trying to make, and succeeding in making converts. I could not help smiling at the thoughts of *etymological salvation*."—*Letters*, vol. 1, p. 315.

[*English Repugnance to the Classic School of Poetry.*]

Writing to a Frenchman (1765), Horace Walpole says, "All that Aristotle, or his superior commentators, you authors, have taught us, have not yet subdued us to regularity: we still prefer the extravagant beauties of Shakespeare and Milton to the cold and well disciplined merit of Addison, and even to the sober and correct march of Pope. Nay, it was but t'other day that we were transported to hear Churchill rave in numbers less chastised than Dryden's, but still in numbers like Dryden's."—*Correspondence*, vol. 3, p. 26.

[*Unpoetic Taste of the last Century.*]

"'Tis an age most unpoetical," says Horace Walpole (writing in 1742 to Richard West), "'tis even a test of wit to dislike poetry: and though Pope has half a dozen old friends that he has preserved from the taste of last century, yet I assure you, the generality of readers are more diverted with any paltry prose answer to old Marlborough's Secret History of Queen Mary's robes. I do not think an author would be universally commended for any production in verse, unless it were an Ode to the Secret Committee, with rhymes of liberty and property, nation and administration.

"We may indeed hope a little better now to the declining arts. The reconciliation between the royalties is finished, and £50,000 a year more added to the heir-apparent's revenue. He will have money now to tune up Glover and Thomson and Dodsley again. "'Et spes et ratio studiorum in Cæsare tantum.'"

Correspondence, vol. 1, p. 100.

[*God ever near.*]

"Remember," says Dean Young in one of his Sermons (vol. 1, p. 315), "that God is as near to our mouth when we speak, as that man is that leans his ear to our whispers: He is as near to our actions, when we act in secret, as they are whom we admit into our confederacy; He is as near to our thoughts when we purpose, wish, or design any thing, as is our own soul that conceives them."

[*Influence of the Animal Spirits upon the Mind.*]

"It is hard to free our judgement from those prejudices and extreme mutations which it is subject to receive from the different crasis and state of our animal spirits. Thus sometimes, when the body is vigorous and gay, it shuts out that measure of fear which is necessary to make us wise; and it suffers us not to see that sin we are guilty of, and that lies at our door. And on the other hand, when the spirits are dejected and low, they often let in such an excess of fear as *betrays the succours of reason*, and makes men cruciate themselves with the apprehensions of sin, even where there is really none. And hence we have sometimes seen it come to pass, that a cordial medicine has quieted a mind, and set a grieved conscience at rights."—DEAN YOUNG'S *Sermons*, vol. 2, p. 106.

[*Hervey's Influence upon Primitive Taste.*]

"The celebrated Mr. Hervey succeeded so well in his attempts to unite the flowers of poetry with the thistles of theological controversy in his Dialogues between Theron and Aspasio, as to introduce among the modern Puritans a taste for the gaudy and brilliant in writing, and a fondness for religious books of entertainment, which was unknown to their ancestors."—*Monthly Review*, vol. 61, p. 95.

[*Against rash Judgements.*]

"Alas! how unreasonable as well as unjust a thing it is for any to censure the inwards of another, when we see that even good men are not able to dive through the mystery of their own! Be assured there can be but little honesty, without thinking as well as possible of others; and there can be no safety without thinking humbly and distrustfully of ourselves."—DEAN YOUNG, vol. 1, p. 230.

[*Conscience must be guided, as well as Guide.*]

"If both men's appetites and passions, follies and prejudices, fondnesses and aversions, wishes and dreams may pass into their consciences, and prescribe and govern there, as we see by undeniable experiences they may; I need say no more to prove that, even when separate under that venerable pretext of conscience, they may yet separate for those things which Christ will never own to be his. Let such therefore bring their conscience to its proper light; for, as it is necessary for all to be guided by their conscience, so it is as necessary that conscience itself be guided by the Word of God."—DEAN YOUNG'S *Sermons*, vol. 1, p. 248.

[*Mystical Theology—Ground of its Influence.*]

"The most obscure theology of the German mystics hath a dialect peculiarly suited to it, which makes it intelligible to those whom a plainer system would disgust. There is a certain perversion of intellect which can relish nothing but what is dark and enigmatical; and though many of the speculations of visionary enthusiasts are, when accurately sifted to the bottom, nothing but plain and common truths, yet the moment they are brought out of the obscurity into which a wild and irregular imagination had thrown them, they lose all their efficacy, and that which is thoroughly comprehended ceases to affect."—*Monthly Review*, vol. 64, p. 206.

[*Truth and Opinion.*]

"More than half a century ago a Journalist properly observed, that the question is not whether all Truths are fit to be told? but whether all Opinions are fit to be published? whether it is expedient that every individual should propagate and defend what *he looks upon* as truth? Every *real truth* is fit to

be told; but every *opinion* that is engendered in the fermentation of a superficial head, with an irregular fancy, may not be fit to be told, however plausible it may be rendered by a tinsel clothing of metaphysical sophistry." — *Monthly Review*, vol. 64, p. 499.

[*Religious Joy and Fear.*]

"Gallius (among other examples to the same purpose) tells of a Roman Matron, who seeing her son return from the battle of Cannæ, where she apprehended he had been slain, immediately fell down dead, being overcome with the excess of joy which she conceived at the sight. And thus as natural joy, though it be the very life of our life, may, if ungoverned, be the occasion of natural mischiefs; so religious joy, though it be the very life of religion, may, if let loose from the discipline of fear, become the occasion of many spiritual mischiefs. Indeed joy without fear is only proper for the state of Heaven, and for those blessed souls who are confirmed in grace and can sin no more: but for frailer mortals, who are always either under the power of sin, or at least under the assaults of it, for such to rejoice without the restraint of fear, is pure ignorance of our state, as well as an occasion to betray us into worse." — Dean Young's *Sermons*, vol. 2, p. 263.

"It is observed in naturals that men of a complexional fear, that is, they who have the passion of fear too much abounding in their temper, are not *fit* for action, because their spirits are always clogged with coldness and misgiving and irresolution; and likewise on the contrary, men of a complexional joy, that is, they whose spirits are always simmering and leaping into gayety, are not *wise* in action, because they are apt to act rashly and disorderly; and therefore the truly wise and useful complexion is that where these two passions are properly mixt; where there is a due proportion of joy to set us a-work, and a due proportion of fear to bound us within the limits of discretion. And the same observation holds true in reference to religion; where fear without joy must necessarily hinder us from serving so *willingly* as our duty requires, and joy without fear must necessarily hinder us from serving so *wisely* as our safety requires; and this is the reason why the Psalmist injoins us to mix these affections, and 'rejoice unto God with trembling.[1]'" — Dean Young's *Sermons*, vol. 2, p. 251.

[*Hervey upon Boston's Fourfold State.*]

Hervey says of Boston's 'Fourfold State,' "If another celebrated treatise is styled *The Whole Duty of Man*, I would call this *the Whole of Man*; as it comprises what he *was* by creation, what he *is* by transgression, what he *should be* through grace, and then what he *will be* in glory." — *Note to Theron and Aspasio, Dialogue* 9.

[*Jewish Resurrection.*]

"The Jews commonly express resurrection by regermination, or growing up again like a plant. So they do in that strange tradition of theirs: of the Luz, an immortal little bone in the bottom of the *Spina Dorsi*; which, though our anatomists are bound to deride as a kind of *Terra incognita* in the lesser world, yet theirs (who know the bones too but by tradition), will tell ye that there it is, and that it was created by God in an unalterable state of incorruption; that it is of a slippery condition, and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that; whereas indeed the *Luz* is every ways immortally disposed, and out of whose everliving *power*, fermented by a kind of dew from Heaven, all the dry bones shall be reunited and knit together, and the whole generation of mankind recruit again." — John Gregorie, p. 125.

[1] Psalm ii. 11.

[*Omnipresence of God.*]

"But will God dwell upon the earth? The Heaven of Heavens cannot contain him: how much less this House which we have built?

"All things are full of God. He is therefore called in the Holy tongue *Hammakom*, the place; or that Fulness which filleth all in all. God (as the great Hermes) is a Circle, the centre whereof is every where, and the circumference nowhere. 'If I climb up into Heaven, Thou art there; if I go down to Hell, Thou art there also.'

"Nor is he present only to these real capacities of Earth and Heaven, but even also to those imaginary spaces of incomprehensible receipt, and infinite extension. He is there where nothing else is, and nothing else is there where He is not."—JOHN GREGORIE, p. 136.

[*Palladia.*]

"'Twas a rule the trembling Heathens went by, to undertake nothing (nothing anew especially) *inauspicato*, without some *ominous performances:* we may call it what we please, but they did it upon grounds thoroughly conceived in experience and effect, still attaining their end by what dark and secret ways of co-operation so ever brought to pass, as undiscovered to themselves as to us.

"Thus in building a city, the first business was the propitiation of the place by reconciling the Genius with a respective sacrifice."—JOHN GREGORIE'S *Works*, p. 29.

"The founders of old at the building of their principal cities, castles, or the like, caused their Astrologers to find out a lucky position of the heavens, under which the first stone might be laid. The *Part* of *Fortune* found out in this first figure was made the *Ascendant* of another. The first udged of the livelihood and duration. The second of the outward glory and fortune of the city; under the influence of this latter configuration they erected a statue of brass, into which this Fortune and Genius of the city was to be called by art. Thus spirited with this secret power, it was disposed of in some eminent or recessful place of the city, and looked upon as that thing which was only concerned in the fortune and fatality of all."—JOHN GREGORIE'S *Works*, p. 33.

[*English Eccentricity.*]

HORACE WALPOLE says, the most remarkable thing he had observed abroad was, "that there are no people so obviously mad as the English. The French, the Italians, have great follies, great faults: but then they are so national, that they cease to be striking. In England tempers vary so excessively that almost every one's faults are peculiar to himself. I take this diversity to proceed partly from our climate, partly from our government; the first is changeable, and makes us queer, the latter permits our queernesses to operate as they please."—*Letters*, vol. 1, p. 43.

[*Cooke the Actor—his Mental Intoxications.*]

COOKE the actor says in one of his Journals, "To use a strange expression, I am sometimes in a kind of mental *intoxication.* Some I believe would call it insanity: I believe it is allied to it. I then can imagine myself in strange situations, and in strange places. This humour, or whatever it is, comes uninvited, but is nevertheless easily dispelled; at least generally so. When it *cannot* be dispelled, it must of course become madness."

Upon this curious passage his biographer remarks, "these *mental intoxications*, it is needless to observe, were the consequence of *physical intoxications;* and it was in these humours, when he could 'imagine himself

in strange situations and strange places.' But he used to indulge himself in a species of romancing that might perhaps be termed coherent madness."—DUNLOP's *Memoirs of George Frederick Cooke*, vol. 1, p. 104.

[*Oriental Tradition concerning Adam's Burial.*]

"IT is a most confest tradition among the Eastern men (and St. Ephrem himself is very principal in the authority) that Adam was commanded by God (and left the same in charge to his posterity) that his dead body should be kept above ground till the fulness of time should come to commit it to the *middle of the earth* by a Priest of the Most High God. For Adam prophesied this reason for it, that *there* should be the Redeemer of him and all his posterity.—The Priest who was to officiate at this funeral they say was Melchisedec, and that he buried this body at Salem, which might very well be the middle of the habitable world as then.—Therefore (as they say), this body of Adam was embalmed, and transmitted from father to son by a reverend and religious way of conveyance, till at last it was delivered up by Lamech into the hands of Noah, who being well advised of that fashion of the old world, which was to worship God toward a certain place, and considering with himself that this could not be towards the right (which was the east), under the inconstancy and inconvenience of a ship, appointed the middle of the ark for the *place of prayer*, and made it as holy as he could by the reverend presence of Adam's body. Towards this place therefore the prayer was said, not as terminating any the least moment of divine worship in the body (it were a stupid thing to think so), but where it ought to be, and where all worshippers do, or should do, in God himself, and only him, as the very tradition distinctly cleareth the case."—JOHN GREGORIE, p. 121.

[*Tradition concerning the Separation of Sexes at Prayer in the Ark.*]

"THERE is a tradition that in the Ark 'so soon as ever the day began to break, Noah stood up towards the Body of Adam, and before the Lord, he and his sons Sem, Ham and Japheth; and Noah prayed, and his sons, and the women answered from another part of the Ark, Amen, Lord.' Whence you may note too (if the tradition be sound enough), the antiquity of that fit custom (obtaining still especially in the Eastern parts), of the separation of sexes, or the setting of women apart from the men in the Houses of God. Which sure was a matter of no slight concernment, if it could not be neglected, no, not in the ark, in so great a straightness and distress of congregation."—JOHN GREGORIE, p. 122.

[*Egyptian Doctrine of Resurrection.*]

"IN hieroglyphical learning the Ægyptians set down the *axis* of a *pyramis* for the Soul, and therefore the figures of their sepulchres were pyramidal. The mystery is geometrical: that as by the conversion or turning about of a pyramid upon his axis, the axis remaining still the same, there is a mathematical creation of a new solid or cone, so by the revolution of a certain time of years about the soul, the soul continuing still the same in a constant course of immortality, a new body shall arise and reunite again.—Indeed he that will turn over the books *de perenni Philosophia*, will find that these Heathens did believe not only this, but the greatest part of our divinity more than we ourselves do."—JOHN GREGORIE, p. 124.

[*Proposed Censorship for Circulating Libraries.*]

"'IN my humble opinion,' says Cooke the actor, 'a licenser is as necessary for a circulating library as for dramatic produc-

tions intended for representation; especially when it is considered how young people, especially girls, often procure, and sometimes in a secret manner, books of so evil a tendency, that not only their time is most shamefully wasted, but their morals and manners tainted and warped for the remainder of their lives. I am firmly of opinion that many females owe the loss of reputation to the pernicious publications too often found in those dangerous seminaries."—DUNLOP'S *Memoirs of Cooke*, vol. 1, p. 202.

[*Ged's Invention of Block-Printing.*]

THE Monthly Review for February, 1782, contains a brief article on the 'Biographical Memoirs of William Ged, including a particular account of his progress in the art of block-printing.' "We have here," it says, "some authentic documents of an ingenious though unsuccessful invention, and some fugitive memoirs of the inventor and his family. Mr. Ged's scheme for block-printing, with his execution of the specimen which he produced, were certainly curious; but had his invention been found in all respects superior to the method of printing by single types, we cannot suppose that it would have proved unsuccessful. Sufficient trial was made, and though perhaps some unfair practices were chargeable on certain persons who were interested in opposing or undermining Mr. Ged's undertaking, yet both our Universities and private printers seem to have been nothing loth in consigning not only the artist, but his performances to that oblivion from which these Memoirs are designed to rescue them."

[*Divine Marks originally imprinted upon Man.*]

"ACCORDING to the Cabalists, the first man Adam, and all the rest of mankind in his right, had divine original marks imprinted upon them by the finger of God. These marks they call *Pachad* and *Chesed*. The first was to keep the beasts in awe of men; the latter to keep men in love one with another. The first they otherwise call the left hand and sword, the other the right hand and sceptre of God. These characters at the first were very strong, and of great prevail. But since the prevarication, these Traditioners say, they grew very much defaced and worn, and very hardly to be distinguished either by man or beast; not utterly defaced, but partly remaining, and so much the more or less legible, as the man hath more or less blotted out the Image of God in him."—JOHN GREGORIE, p. 67.

[*Aerial Navigation.*]

"THE air itself," says JOHN GREGORIE, (who died 1646), "is not so unlike to water, but that (as some undertake) it may be demonstrated to be navigable; and that a ship may sail upon the convexity thereof by the same reason that it is carried upon the ocean."—GREGORIE'S *Works*, p. 113.

There are these references in the margin to this passage, *Albert. de Saxon.* lib. 3, *Physic.* q. 6, art. 62, conclus. 3. *Mendoze virid.* lib. 4, problem 47.

[*Resurrection of the Swallows.*]

"IT is true of the swallows," says JOHN GREGORIE, in his Sermon on the Resurrection, "by a certain and confest experience, that when the winter cometh they lie down in the hollow of a tree, and there falling asleep, quietly resolve into their first principles; but at the Spring's approach, they are not so (though thoroughly) dead, but that they hear the still voice of returning Nature, and awakened out of their mass, rise up every one to their life again."—P. 62.

[*The Runic Calendar.*]

"THE Runic Wooden Kalendar useth to distinguish holidays, not as we and other

folk do, but by a pretty kind of hieroglyphical memory. As, instead of St. Gregory's day they set you down in a picture a schoolmaster holding a rod and ferule in his hands. It is because at that time, as being about the beginning of the Spring, they use to send their children first to school. And some are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have any mind to book, or no; and if they say yes, they count it for a very good presage. But if the children answer nothing, or nothing to that purpose, they put them over to the plough."—JOHN GREGORIE, p. 112.

[*Man born to Slavery.*]

"THE pride and folly of our nature discover themselves together in nothing so much as in the pretence to liberty; for man was born to serve, and God has only left it to our discretion what master we will chuse: we may serve Him if we please, and his service certainly brings us to that liberty we long for: but no sooner are we loose from his service, but we necessarily fall into the service of our own lusts and corruption, which is an infamous and fruitless and desperate bondage.

"We find the Pharisees boasting of liberty[1] as their birthright, '*We were born free.*' But our Saviour checks them with this answer, '*Whosoever committeth sin is the servant of sin.*'[2] Alas! we overween, and mistake ourselves. None are born free; Nature itself makes us bonds; and the unruly desires we are born withal, bring us to slavery unavoidable, unless we escape through the protection of our rightful Master: '*If the Son make us free, then are we free indeed.*'[3] It is therefore that Christ is called our Redeemer, that is, he who buys us out of slavery; and his service is our actual redemption;—that is, it instates us in that freedom which he has purchased for us."—DEAN YOUNG'S *Sermons*, vol. 2, p. 311-3.

[1] John viii. [2] Ib. v. 34. [3] Ib. v. 36.

[*On reforming the Articles and Liturgy.*]

IN reviewing the Discourses on the Prophecies of Dr. Bagot, then Dean of Christ Church the [Monthly] Reviewer says, "the preacher, like a true and faithful son of the Church, is a warm advocate for the doctrine of atonement, by a vicarious punishment; but he only repeats what has been often said; and what good purpose can be answered by such repetition we cannot conceive. Such doctrines appear to us to have no foundation in Scripture, and to be utterly repugnant to the principles of common sense. But we must not treat them with too much severity out of tenderness to our grandmothers, as the good old ladies may possibly derive great consolation from them. Perhaps too the Doctor himself was influenced by some such *pious* motives: if so, his *piety* will, no doubt, be properly rewarded.—

— "We have heard of clergymen who were fierce *for* moderation; but Dr. Bagot is fierce, very fierce indeed, *against* it. It may be proper however to acquaint him, that some of the brightest ornaments of the Church, in the highest stations too, for whose learning, abilities and virtues our author professes the greatest regard, make no scruple of declaring that both our articles and liturgy stand much in need of reformation. Dr. Bagot may call the *moderation* of such persons by whatever name he pleases; in our opinion it does them great honour. We have an extensive acquaintance among the clergy, and have the satisfaction to know, that almost all of them, how much so ever they may differ in other matters, agree in this, that a reformation is earnestly to be wished for. There are no doubt several reasons which may be assigned for that indifference to religion, so visible to every eye, and for the wide spread of infidelity; but he must be little acquainted with the

spirit of the present times, who does not see that both the one and the other are, in some considerable degree, owing to the gross absurdity and unintelligible jargon of some of those articles of our Church, to which an unfeigned assent is required by all those who minister in it. As men generally take their notions of Christianity, not from the Scriptures, but from creeds, formularies, and confessions of faith, if the doctrines contained in our articles, taken in their plain and obvious sense, are the genuine doctrines of Christianity, is it to be wondered at that the number of unbelievers is so great."

The arguments which provoked this wolf to throw off his sheep's clothing, are thus represented in the same article: "The Doctor tells us that our established Church maintains, in its creeds and articles, those very doctrines which have been held forth by the mouth of the Prophets since the world began, as the essential doctrines of that faith by which all men should be saved. We should be cautious, he says, of admitting any alterations in an establishment which has for ages secured the Truth to us, amidst the repeated and violent attacks of enemies of different complexions and different denominations. He further observes, that we have of late, been loudly called upon; that the principles of the Reformation are pleaded on behalf of farther changes; and that the moderation of some among us would lead them to attempt to silence clamour by making concessions in points of indifference. But it should be remembered, we are told, that points actually indifferent are never the objects of clamour; whatever its pretensions may be, it always really means something more. Indeed it hath now spoken out, the Doctor says; and it is become evident, that the principles on which the Reformation formerly proceeded, plead now with equal force against the alterations contended for. The great truths of the Gospel were the object then, and are so now. Moderation, pretended with respect to these, should be called by another name.—Such is the spirit that breathes through this performance." — Vol. 64, — June, 1781, pp. 409-16.

[*Lady Huntingdon.*]

Mrs. Montagu says in one of her letters (vol. 4, p. 18), "I have seen very little of Lady Huntingdon, so am not a judge of her merit: if I wanted to paint a fanatic, I should desire her to sit for the picture (1755). I believe and hope she means well; but she makes herself ridiculous to the profane, and dangerous to the good."

[*Wesley and 'The Brethren.'*]

The Monthly Reviewer of Crantz's History of the Brethren says—"What did Mr. Wesley allege against the Brethren? Nothing in particular. He gave his head an emphatic shake, and, like the Ghost in Hamlet, said, that 'he *could* a tale unfold.' And what hindered him from doing this essential service to the Church? Why did he not unfold the hideous mystery, and detect imposture and wickedness in their dark retreats, that others might take warning, and either avoid the society of these atrocious men, or 'come out from amongst them, and be separate, that they might not be partakers of their evil deeds?' Why did he not.—But we forbear to ask him any more questions. We are convinced that his *tale* would have lost all its terrors if it had been unfolded. He hath artfully thrown it into the shade, that imagination might conceive strange ideas of it from not seeing its extent."—Vol. 64, p. 209.

[*The Abbé Raynal.*]

Horace Walpole says of the work to which Cowper refers, "It tells one every thing in the world;—how to make conquests, invasions, blunders, settlements, bankruptcies, fortunes, &c., tells you the

natural and historical history of all nations; talks commerce, navigation, tea, coffee, china, mines, salt, spices; of the Portugueze, English, French, Dutch, Danes, Spaniards, Arabs, Caracans, Persians, Indians; of Louis XIV. and the King of Prussia; of La Bourdonnois Duplex and Admiral Saunders; of vice, and women that dance naked; of camels, gingams and muslins; of millions of millions of livres, pounds, rupees and cowries; of iron, cables, and Circassian women; of Law and the Mississippi; and against all governments and religions: this and every thing else is in the two first volumes. I cannot conceive what is left for the four others. And all is so mixed, that you learn forty new trades and fifty new histories in a single chapter. There is spirit, wit and clearness; — and if there were but less avoirdupoise weight in it, it would be the richest book in the world in materials, — but figures to me are so many cyphers, and only put me in mind of children that say an hundred hundred hundred millions. However it has made us learned enough to talk about Mr. Sykes and the secret committee — (upon East India affairs) — which is all that any body talks of at present."—*Correspondence*, vol. 3, p. 415.

[*The Earthquake at Lisbon.*]

"THERE is a most dreadful account of an earthquake in Lisbon, but several people will not believe it. There have been lately such earthquakes and waterquakes, and rocks rent, and other strange phenomena, that one would think the world exceedingly out of repair." — HORACE WALPOLE, Nov. 25, 1755,—*Letters*, vol. 1, p. 470.

"BETWEEN the French and the earthquakes," says HORACE WALPOLE, writing to Mr. Conway (February 12, 1756), "you have no notion how good we are grown; nobody makes a suit of clothes now but of sackcloth turned up with ashes. The fast was kept so devoutly that Dick Edgecumbe, finding a very lean hazard at White's, said with a sigh, 'Lord, how the times are degenerated! Formerly a fast would have brought every body hither; now it keeps every body away.' A few nights before, two men walking up the Strand, one said to the other, 'Look how red the sky is! Well, thank God! there is to be no masquerade.'"—*Letters*, vol. 1, p. 486.

[*Inconvenience of having a Show House.*]

"I DO know by experience," says HORACE WALPOLE (*Letters*, vol. 4, p. 256), "what a grievance it is to have a house worth being seen; and though I submit in consequence to great inconveniences, they do not save me from many rudenesses. Mr. Southcote was forced to shut up his garden, for the savages who came as connoisseurs, scribbled a thousand brutalities in the buildings, upon his religion. I myself, at Canons, saw a beautiful table of oriental alabaster, that had been split in two by a buck in boots jumping up backwards to sit upon it."

[*Prevalence of Inhumanity.*]

"HUMANITY," says HORACE WALPOLE, "is no match for cruelty. There are now and then such angelic beings as Mr. Hanway and Mr. Howard; but our race in general is pestilently bad and malevolent. I have been these two years wishing to promote my excellent Mr. Porter's plan for alleviating the woes of chimney-sweepers, but never could make impression on three people; on the contrary, have generally caused a smile."

[*Fleet Marriages.*]

"MANY of the Fleet parson-and-tavern keepers in the neighbourhood fitted up a room in the respective lodgings, or houses, as a chapel. The parsons took the fees,

allowing a portion to the plyers, &c.; and the tavern-keepers, besides sharing in the fees, derived a profit from the sale of liquors which the wedding party drank. In some instances the tavern keepers kept a parson on their establishment at a weekly salary of twenty shillings; while others, upon a wedding-party arriving, sent for any clergyman they might please to employ, and divided the fee with him. Most of the taverns within the Fleet kept their own registers, in which (as well as in their own books) the parsons entered the weddings." —BURN's *History of the Fleet Marriages*, p. 7.

[*Legal Tautology.*]

"I HOPE," says the Lawyer in STEELE's Comedy, "to see the day when the indenture shall be the exact measure of the land that passes by it; for it is a discouragement to the gown that every ignorant rogue of an heir should in a word or two understand his father's meaning, and hold ten acres of land by half an acre of parchment. Let others think of logic, rhetoric, and I know not what impertinence, but mind thou Tautology. What's the first excellence in a Lawyer? Tautology. What's the second? Tautology. What's the third? Tautology; as an old pleader said of action."

[*Character of the Portuguese.*]

"April 14, 1763.

"LAST night," says HORACE WALPOLE, "my nephew arrived here from Portugal. He is very soldierly and lively, and diverted us much with his relations of the war and of the country. He confirms all we have heard of the villany, poltroonery and ignorance of the Portuguese, and of their aversion to the English; but I could perceive, even through his relation, that our flippancies and contempt of them must have given a good deal of play to their antipathy."—*Letters*, vol. 2, p. 416.

[*Why Preaching is ineffectual.*]

WRITING from Paris (March 10, 1766), HORACE WALPOLE mentions a tract to laugh at sermons, written livelily by the Abbé Coyer, upon a single idea. "Though I agree," he says, "upon the inutility of the remedy he rejects, I have no better opinion of that he would substitute. Preaching has not failed from the beginning of the world till to day, because inadequate to the disease, but because the disease is incurable. If one preached to lions and tigers, would it cure them of thirsting for blood, and sucking it when they have an opportunity? No. But when they are whelped in the Tower, and both caressed and beaten, do they turn out a jot more tame when they are grown up?"—*Letters*, vol. 3, p. 159.

[*Sentimental—in Irish.*]

LADY COVENTRY.—This is the lady of whom HORACE WALPOLE says, "at a great supper the other night at Lord Hertford's, if she was not the best humoured creature in the world, I should have made her angry. She said in a very vulgar accent, if she drank any more she should be *muckibus;* 'Lord,' said Lady Mary Coke, 'what is that?'—'Oh, it is Irish for *sentimental.*'"—*Letters*, vol. 1, p. 498.

[*The Greendale Oak.*]

HORACE WALPOLE mentions cabinets and glasses at Welbeck "wainscoted with the Greendale Oak, which was so large, that an old steward wisely cut a way through it, to make a triumphal passage for his lord and lady on their wedding, and only killed it." —*Letters*, vol. 2, p. 8.

[*Poisonous Cosmetics.*]

"THAT pretty young woman, Lady Fortrose, Lady Harrington's eldest daughter,

is at the point of death, killed, like Coventry and others, by white lead, of which nothing could break her." — HORACE WALPOLE, *Letters*, vol. 3, p. 209.

[*Pope's Homer — a very pretty Book — but not Homer.*]

" To cultivate the wild heaths, if not to exalt the majestic heights of Homer; to diffuse over them a perpetual bloom; an elysian fragrance, Pope found it necessary to exert all his ethereal spirit, all his luxuriant but well regulated fancy, all his elegant and Attick taste. He applied every touch of the great painter, and with exquisite judgment, only where they were indispensable, and where the respective object would have been disagreeable, or flat, without them. Whatever pertinent and forcible epithet, flowing, harmonious, and golden verse, and spontaneous and happy rhyme could do, to warm the cold narrative, and to adorn the homely and low comparisons of Homer, was effected by the art and the genius of Pope. In translating the old Grecian bard, our powerful and sweet magician well knew that *his* masterly command of rhyme was absolutely necessary to give *relief* to common and tedious rhapsodies, and to complete the poetical fascination." — *Memoirs of Percival Stockdale*, vol. 2, p. 50.

[*Archbishop Sharpe's persuasive power of delivery.*]

" HE had naturally no ear for music; and yet there was something very engaging and harmonious in his elocution, owing to the regularity and justness of his cadences, and the happy accommodation of the tone of his voice to the subject matter of which he was speaking, together with an observance of swift or slow measures of utterance as best suited the *texture* of his expressions, or best served to enliven the sentiments he intended to convey; so that, indeed, those discourses which are published to the world are only, as it were, the dead letter, in comparison of what they appeared under the persuasive power of his delivery, and want that quickening spirit that gave such life and inimitable beauty to them in the mouth of their author."—*Life of Archbishop Sharpe*, vol. 1, p. 35.

[*Provision for the Clergy.*]

" THERE was great reason why this way should be chosen rather than any other; because it was sufficient for the persons to be provided for; it was most equal with respect to the persons who were to find the maintenance; it was the way most anciently and universally practised (there being footsteps of it before the law, it being commanded by the law, it being received by many of the heathen nations); and lastly, it was the way that obtained in almost all Christian countries, when churches (especially when parishes) came to be settled."—*Life of Archbishop Sharpe*, vol. 2, p. 13.

Soul and Body.

" GREAT Nature she doth cloathe the Soul within
A Fleshly Garment which the Fates do spin;
And when these Garments are grown old and bare,
With sickness torn, Death takes them off with care,
And folds them up in Peace and quiet Rest;
So lays them safe within an Earthly Chest,
Then scours them and makes them sweet and clean,
Fit for the Soul to wear those cloaths again."
DUCHESS OF NEWCASTLE, *Poems*, p. 135.

[*London Merchants.*]

" THE merchants and tradesmen of the first rate in London are generally masters

of a larger cash than they have occasion to make use of in the way of trade, whereby they are always provided against accidents, and are enabled to make an advantageous purchase when it offers. And in this they differ from the merchants of other countries, that they know when they have enough; for they retire to their estates, and enjoy the fruits of their labours in the decline of life, reserving only business enough to divert their leisure hours. They become gentlemen and magistrates in the counties where their estates lie; and as they are frequently the younger brothers of good families, it is not uncommon to see them purchase those estates that the eldest branches of their respective families have been obliged to part with." — OSBORNE'S *Collection of Voyages and Travels*, vol. 1, p. 149. — *Voyage of D. Gonzales.*

[*Bristol Shopkeepers.*]

"THE shopkeepers of Bristol, who are in general wholesale men, have so great an inland trade, that they maintain carriers, just as the London tradesmen do, not only to Bath and to Wells and Exeter, but to Frome, and all the principal counties and towns from Southampton even to the banks of the Trent."—*Voyage of D. Gonzales.*— OSBORNE'S *Collection*, vol. 1, p. 100.

[*Necessity of Watchfulness over Words and Actions.*]

"IL y tant de choses qu'on entend mal, tant d'autres qu'on gâte en les ôtant de leur place, ou en les dépouillant de ce qui les environne, il y en a tant qui échappent en certains momens de relâchement et de foiblesse; tant, qui dites avec naïveté peuvent être mal interprétée, qu'on ce peut trop veiller sur ses paroles et sur ses actions, quand ce ne seroit que pour empêcher nos amis de prendre nos saillies pour des sentimens, et ces premières idées que la réflexion détruit pour l'état habituel de notre âme. Et ce n'est point là une hypocrisie; car dans cette circonspection il n'y a nulle ombre de fausseté; et dans l'hypocrite tout est faux. Il ne faut donc rien laisser voir à nos meilleurs amis, dont ils puissent se prévaloir quand ils ne seront plus. Il est bien fâcheux d'avoir à rougir dans un tems de ce que l'on aura fait ou dit par imprudence dans un autre."—MADAME DE MAINTENON, *Mémoires*, tom. 6, p. 150.

[*Dr. James Scott and the Feet-Scrapers of Cambridge.*]

"WHEN a preacher was very obnoxious to the students at Cambridge, it was the custom for them to express disapprobation by scraping their feet. A very eloquent but intriguing preacher, Dr. James Scott, known as a political partizan by the pamphleteer and newspaper signatures of Anti-Sejanus and Old Slyboots, being one day saluted thus, signified his intention of preaching against the practice of scraping; and very shortly afterwards he performed it, taking for his text, '*Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil.*' On its announcement, the galleries became one scene of confusion and uproar; but Dr. Scott called to the Proctors to preserve silence. This being effected, he delivered a discourse so eloquent, as to extort universal approbation."—CRADOCK'S *Memoirs*, vol. 4, p. 229, *note.*

[*French Ignorance of English Character.*]

WHEN a tragedy imitated from the Gamester was brought upon the stage in Paris in 1768, a French poet expressed his indignation in verses which show how little he understood the character of his own countrymen.

"*Laissons à nos voisins leurs excès sanguinaires :*
Malheur aux nations que le sang divertit !

Ces exemples outrés, ces farces mortuaires,
Ne satisfont ni l' âme ni l' esprit.
Les François ne sont point des tigres, des féroces,
Qu'on ne peut amouvoir que par des traits atroces."

BACHAUMONT, *Mem. Sec.* vol. 4, p. 34.

[*Wilkes's Pocket Handkerchief.*]

"2 AOUT. 1768. *Il nous est venu d' Angleterre des mouchoirs à la Wilkes ; ils sont d'une très belle toile. Au lieu de fleurs ils sont imprimés et contiennent la Lettre de ce prisonnier aux habitans du Comté de Middlesex. Il est représenté au milieu, une plume à la main. Le monument, quelque frivole qu'il soit, fait honneur à ce héros patriotique, et est propre à entretenir dans toutes les âmes le noble enthousiasme qui le caractérise.*"—BACHAUMONT, Mem. Sec. vol. 4, p. 80.

[*Instability of Fortune.—Stability of a good Name.*]

"THE most stately monument which our Churchyard boasts is that of a gentleman conspicuous in the history of the wars of Charles I. If we may credit the inscription, he possessed a very ample fortune, which he considerably impaired by his loyalty to his sovereign. When the royal party had been completely defeated, and the unhappy monarch had been led to the block, the gentleman retired to France, where he died in the year 1659. His body, however, was sent for interment to his native town, and two sons performed the last sad office. Of one of these I can find no memorials ; the remains of the other are deposited near those of his father, and a modest stone simply stiles him *miles*. After this I discover no vestiges of the same family till 1749, which is the date of an epitaph informing the reader that the deceased was a tradesman, who had lived in indigence, but was lineally descended from the loyal and brave soldier whose ashes were covered by the monument adjoining. Curious however to learn, whether so celebrated a family had become extinct, I made diligent enquiry throughout the parish, and at length discovered in a mean cottage a labouring man, who claimed the honours of descent from this illustrious stock. He spelt his name somewhat differently from his forefathers, yet observed that his father before him did the same ; but to convince me of the authenticity of his claims, he produced a pair of spurs, which the great general, his ancestor, had worn at Marston-Moor. They had come down regularly from father to son ; 'and they will,' concluded the poor man, 'be all the fortune which my boy will inherit.'" — BISHOP MIDDLETON, *Country Spectator*, p. 208.

[*Religion is Christianity.*]

"YOU know," says DR. DONNE, "I never fettered nor imprisoned the word religion ; not straitening it friarly *ad religiones factitias* (as the Romans call well their Orders of Religion), nor immuring it in a Rome, or a Wittenberg, or a Geneva : they are all virtual beams of one sun, and wheresoever they find clay hearts they harden them and moulder them into dust, and they entender and mollify waxen. They are not so contrary as the North and South Poles, in that they are connatural pieces of one circle. Religion is Christianity, which being too spiritual to be seen by us, doth therefore take an apparent body of good life and works ; so salvation requires an honest Christian. These are the two elements, and he which is elemented from these hath the complexion of a good man and a fit friend. The diseases are, too much intention into indiscreet zeal, and too much remissness and negligence by giving scandal ; for our condition and state in this is as infirm as in our bodies, where physicians consider only two degrees,—sickness and neutrality,—for there is no health in us."—*Letters*, p. 29.

[*The Primitive Monks.*]

"The primitive Monks," says Dr. Donne, "were excusable in their retirings and enclosure of themselves; for even of these every one cultivated his own garden and orchard; that is, his soul and body, by meditation and manufactures; and they ought the world no more, since they consumed none of her sweetness, nor begot others to burthen her."—*Letters*, p. 48.

[*Delusion of Romanism.*]

"I think," says Donne, "that as Copernicism in the mathematics hath carried earth farther up from the stupid centre, and yet not honoured it, nor advantaged it, because for the necessity of appearances, it hath carried heaven so much higher from it; so the Roman profession seems to exhale and refine our wills from earthly dregs and lees, more than the Reformed, and so seems to bring us nearer heaven. But then that carries Heaven farther from us, by making us pass so many courts and offices of Saints in this life, in all our petitions in this life, and lying in a painful prison in the next, during the pleasure, not of Him to whom we go and who must be our Judge, but of them from whom we come, we know not our case."—*Letters*, p. 102.

[*Short Prayers.*]

"I would rather," says Donne, "make short prayers than extend them; though God can neither be surprized nor besieged; for long prayers have more of the man, as ambition of eloquence and a complacency in the work, and more of the Devil by often distractions; for after in the beginning we have well intreated God to hearken, we speak no more to him."—*Letters*, p. 111.

[*Defender of the Faith.*]

"The Divines of these times," says Donne, "are become mere Advocates, as though religion were a temporal inheritance; they plead for it with all sophistications and illusions and forgeries. And herein are they likest advocates, that though they be feed by the way with dignities and other recompenses, yet that for which they plead is none of theirs. They write *for* religion without it."—*Letters*, p. 160.

[*A Question propounded relative to the Supremacy of the Romish Church, and the Prerogative of temporal Kings.*]

"In the main point in question, I think truly there is a perplexity (as far as I see yet); and both sides may be in justice and innocence; and the wounds which they inflict upon the adverse part are all *se defendendo*. For clearly our State cannot be safe without the oath; since they profess that Clergymen, though traders, are no subjects, and that all the rest may be none to-morrow. And as clearly, the supremacy which the Roman Church pretend, were diminished, if it were limited; and will as ill abide that, or disputation, as the prerogative of temporal kings; who being the only judges of their prerogative, why may not Roman Bishops (so enlightened as they are presumed by them) be good witnesses of their own supremacy, which is now so much impugned."—Donne's *Letters*, p. 161.

[*Oil of Gladness.*]

"The *oleum lætitiæ* (or oil of gladness), this balm of our lives, this alacrity which dignifies even our services to God, this gallant enemy of dejection and sadness (for which and wickedness the Italian allows but one word, *triste*; and in full condemnation whereof it was prophesied of our blessed Saviour, *non erit tristis* in his conversation),

must be sought and preserved diligently. And since it grows without us, we must be sure to gather it from the right tree."—DONNE's *Letters*, p. 45.

[*Ourselves are our own Umbrellas, and our own Suns.*]

"TRULY wheresoever we are, if we can but tell ourselves truly what and where we would be, we may make any state and place such: for we are so composed, that if abundance or glory scorch and melt us, we have an earthly cave, our bodies, to go into by consideration, and cool ourselves; and if we be frozen and contracted with lower and dark fortunes, we have within us a torch, a soul, lighter and warmer than any without; we are therefore our own umbrellas, and our own suns."—DONNE's *Letters*, p. 63.

[*One Man's Meat another Man's Poison.*]

"As some bodies are as wholesomely nourished as ours with acorns, and endure nakedness, both which would be dangerous to us, if we for them should leave our former habits, though their's were the primitive diet and custom: so are many souls well fed with such forms and dressings of religion as would distemper and misbecome us, and make us corrupt towards God."—DONNE's *Letters*, p. 101.

[*Idleness to be resisted on Religious Grounds.*]

"ONLY the observation of others upon me," says DONNE, "is my preservation from extreme idleness; else, I profess that I hate business so much, as I am sometimes glad to remember that the Roman Church reads that verse *A negotio perambulante in tenebris*, which we read from the *pestilence* walking by night, so equal to me do the plague and business deserve avoiding."—*Letters*, p. 142.

Style — said of some Paraphrase of Cæsar made by Lorenzo de Medici.

"EST enim oratio non manufacta, non bracteata, non torta, sed suo ingenio erecta, candida et quadrata; nec temere excurrens sed pedem servans, nec luxurians nec jejuna, nec lasciviens nec ingrata, dulciter gravis, graviter amabilis; verba electa et non captata, illustria non fucata, necessaria non quæsita, non explicantia rem, sed ipsis oculis subjicientia." — PICUS MIRANDULA, ff. 61.

[*Love of Sacred Song.*]

"You took me too literally, if you thought I meant in the least to discourage you in your pursuit of poetry; all I intended to say was, that if either vanity (that is a general and undistinguishing desire of applause) or interest, or ambition, has any place in the breast of a poet, he stands a great chance in these our days of being severely disappointed; and yet after all these passions are suppressed, there may remain in the mind of one, *ingenti perculsus amore* (and such I take you to be), incitements of a better sort, strong enough to make him write verse all his life, both for his own pleasure and that of all posterity." — GRAY *to Beattie, Mitford's Ed.* vol 2, p. 459.

[*Political Impostors.*]

"I DESIRE to die," says HORACE WALPOLE to his friend Montagu, "when I have nobody left to laugh with me. I have never yet seen, or heard, any thing serious that was not ridiculous. Jesuits, Methodists, Philosophers, Politicians, the hypocrite Rousseau, the scoffer Voltaire, the Encyclopedists, the Humes, the Lyttletons, the Grenvilles, the atheist tyrant of Prussia, and the mountebank of history, Mr. Pitt, are all to me but impostors in their various ways Fame or interest are their objects; and after all their parade, I think a ploughman who sows,

reads his almanack, and believes the stars but so many farthing candles, created to prevent his falling into a ditch as he goes home at night, a wiser and more rational being; and I am sure an honester than any of them. Oh! I am sick of visions and systems, that shove one another aside, and come over again, like the figures in a moving picture. Rabelais brightens up to me as I see more of the world; he treated it as it deserved, laughed at it all, and as I judge from myself ceased to hate it; for I find hatred an unjust preference."—*Correspondence*, vol. 3, p. 109.

[*Catholic Religion consumptive.*]

"For the Catholic religion," says HORACE WALPOLE (1767), "I think it very consumptive. With a little patience, if Whitefield, Wesley, my Lady Huntingdon, and that rogue Madan live, I do not doubt but we shall have something very like it here. And yet I had rather live at the end of a tawdry religion than at the beginning, which is always more stern and hypocritic."—*Letters*, vol. 3, p. 221.

[*Pope—Self.*]

"Is it true," says HORACE WALPOLE (1768), "that * * * * (?) is turned Methodist? It will be a great acquisition to the sect to have their hymns set by Giardini. Pope Joan Huntingdon will be deposed, if the husband becomes first minister. I doubt too the saints will like to call at Canterbury and Winchester in their way to Heaven. My charity is so small, that I do not think their virtue a jot more obdurate than that of patriots."—*Letters*, vol. 3, p. 250.

[*The Last Infirmity.*]

"I MADE a visit yesterday," says HORACE WALPOLE, "to the Abbess of Panthemont, General Oglethorpe's niece, and no chicken. I inquired after her mother, Madame de Mezieres, and I thought I might to a spiritual votary to immortality venture to say, that her mother must be very old; she interrupted me tartly, and said, 'No, her mother had been married extremely young.' Do but think of its seeming important to a saint to sink a wrinkle of her own through an iron grate! Oh! we are ridiculous animals; and if Angels have any fun in them how we must divert them."—*Letters*, vol. 3, p. 308.

[*Over Readiness of some Anglicans to Fraternize with Rome.*]

"IF the Church of England's satisfied with being reconciled to the Church of Rome, and thinks it a compensation for the loss of America, and all credit in Europe, she is as silly an old woman as any granny in an alms-house. France is very glad we are grown such fools.—She has got over all her prejudices, and made the Protestant Swiss Necker her comptroller-general. It is a little woeful that we are relapsing into the nonsense the rest of Europe is shaking off."—HORACE WALPOLE (1778) *Letters*, vol. 4, p. 103.

[*Weightiness of Antiquarian Reports.*]

HORACE WALPOLE says of the Antiquarian Society, "that for their volumes, no mortal will ever touch them but an Antiquary. Their Saxon and Danish discoveries are not worth more than monuments of the Hottentots; and for Roman remains in Britain, they are upon a foot with what ideas we should get of Inigo Jones, if somebody was to publish views of huts and houses that our officers run up at Senegal and Goree. Bishop Lyttleton used to torment me with barrows and Roman camps; and I would as soon have attended to the turf graves in our churchyards."—*Letters*, vol. 4, p. 130.

[*Truth and Casuistry.*]

"I BEGIN to think that, as litigious men tired with suits admit any arbitrement; and princes travailed with long and wasteful war, descend to such conditions of peace as they are soon after ashamed to have embraced; so philosophers, and so all sects of Christians, after long disputations and controversies, have allowed many things for positive and dogmatical truths which are not worthy of that dignity: and so many doctrines have grown to be the ordinary diet and food of our spirits, and have place in the pap of catechisms, which were admitted but as physic in that present distemper, or accepted in a lazy weariness, when men, so they might have something to rely upon, and to excuse themselves from more painful inquisition, never examined what that was. To which indisposition of ours the Casuists are so indulgent as that they allow a conscience to adhere to any probable opinion against a more probable, and do never bind him to seek out which is the more probable, but give him leave to dissemble it and to depart from it, if by mischance he come to know it."—DONNE's *Letters to several Persons of Honour*, p. 12.

[*Fanaticism. Questionable Advice.*]

"I HOPE the methodist, your neighbour, does not, like his patriarch Whitfield, encourage the people to forge, murder, &c. in order to have the benefit of being converted at the gallows. That arch-rogue preached lately a funeral sermon on one Gibson, hanged for forgery, and told his audience, that he could assure them Gibson was now in heaven, and that another fellow, executed at the same time, had the happiness of touching Gibson's coat as he was turned off. As little as you and I agree about a hundred years ago, I do not desire a reign of fanatics. Oxford has begun with these rascals, and I hope Cambridge will wake. I do not mean that I would have them persecuted, which is what they wish: but I would have the clergy fight them and ridicule them."—*Private Correspondence of* HORACE WALPOLE, vol. 3, p. 239.

[*Fascination of Danger.*]

"AT the siege of Gibraltar Lieutenant Lowe of the 12th regiment, a superintendent of the working parties, lost his leg by a shot, on the slope of the hill under the castle. He saw the shot before the fatal effect, but was fascinated to the spot. This sudden arrest of the faculties was not uncommon. Several instances occurred to my own observation, where men totally free, have had their senses so engaged by a shell in its descent, that though sensible of their danger, even so far as to cry for assistance, they have been immediately fixed to the place. But what is more remarkable, these men have so instantaneously recovered themselves on its fall to the ground, as to remove to a place of safety before the shell burst."—DRINKWATER, p. 156.

[*English Taste and Climate.*]

"OUR poets learnt their trade of the Romans, and so adopted the terms of their masters. They talk of shady groves, purling streams, and cooling breezes, and we get sore throats and agues with attempting to realize these visions. Master Damon writes a song, and invites Miss Chloe to enjoy the cool of the evening, and the deuce a bit have we of any such thing as a cool evening. Zephyr is a north-east wind, that makes Damon button up to the chin, and pinches Chloe's nose till it is red and blue, and then they cry, *this is a bad summer*, as if we ever had any other. The best sun we have, is made of Newcastle coal, and I am determined never to reckon upon any other. We ruin ourselves with inviting over foreign trees, and make our houses clamber up hills to look at prospects. How our ancestors would laugh at us, who knew there was no being comfortable, unless you had a high

hill before your nose, and a thick warm wood at your back! Taste is too freezing a commodity for us, and depend upon it, will go out of fashion again."—*Private Correspondence of* HORACE WALPOLE, vol. 3, p. 244.

[*Trees ought to be educated as much as Men.*]

"As your particular friend, will communicate a rare improvement on nature, which these great philosophers have made, and which would add considerable beauties to those parts which your lordship has already recovered from the waste, and taught to look a little like a Christian country. The secret is very simple, and yet demanded the effort of a mighty genius to strike it out. It is nothing but this: Trees ought to be educated as much as men, and are strange awkward productions when not taught to hold themselves upright, or bow on proper occasions. The academy *de belles lettres* have even offered a prize for the man that shall recover the long-lost art of an ancient Greek, called *le sieur Orphée*, who instituted a dancing-school for plants, and gave a magnificent ball on the birth of the dauphin of Thrace, which was performed entirely by forest trees. In this whole kingdom there is no such thing as seeing a tree that is not well behaved. They are first stripped up and then cut down; and you would as soon meet a man with his hair about his ears as an oak or ash. As the weather is very hot now, and the soil chalk, and the dust white, I assure you it is very difficult, powdered as both are all over, to distinguish a tree from a hair-dresser. Lest this should sound like a travelling hyperbole, I must advertise your lordship that there is little difference in their heights; for a tree of thirty years growth being liable to be marked as royal timber, the proprietors take care not to let their trees live to the age of being enlisted, but burn them, and plant others as often almost as they change their fashions."—*Private Correspondence of* HORACE WALPOLE, vol. 3, p. 309.

[*Walpolian Scepticism.*]

"IN my youth, philosophers were eager to ascribe every uncommon discovery to the deluge; now it is the fashion to solve every appearance by conflagration. If there was such an inundation upon the earth, and such a furnace under it, I am amazed that Noah and company were not boiled to death. Indeed, I am a great sceptic about human reasonings; they predominate only for a time, like other mortal fashions, and are so often exploded after the mode is passed, that I hold them little more serious, though they call themselves wisdom. How many have I lived to see established and confuted! For instance, the necessity of a southern continent as a balance was supposed to be unanswerable—and so it was, till Captain Cook found there was no such thing. We are poor silly animals, we live for an instant upon a particle of a boundless universe, and are much like a butterfly that should argue about the nature of the seasons, and what creates their vicissitudes, and does not exist itself to see one annual revolution of them!"—*Private Correspondence of* HORACE WALPOLE, vol. 4, p. 370.

[*Manual Horn-books.*]

TOWNSEND of Pewsey "was an excellent Hebrew scholar, but he had not possessed himself of the *roots* of this venerable language by solitary fagging; he literally carried them at his *fingers' ends*, marked a certain number of them (as he has himself assured me,) on the broad nails of his large hands every morning; conned and silently repeated these tri-literals, at every vacant moment of his busy hours during the day; and when they were firmly fixed in his mind, obliterated them from his manual *horn-books*, which were thus prepared to receive a new series of roots on the succeeding morning.

"If we reckon the roots at four and twenty hundred, and allow six to each expansive nail, and farther suppose that the sixty thus

borne by the two hands, were fixed in the memory between the morning and evening ablutions; we may attribute to Mr. Townsend the extraordinary industry of having acquired a complete knowledge of the Hebrew, root and branch, in the short space of forty days."—WARNER'S *Literary Recollections*, vol. 2, p. 100.

"DAVIES says 'I well remember performing sums upon my dusty shoes in the fields.'" —*Letter to C. C. S.* 14 Nov. 1836.

CHARLES LLOYD told me that Miss Seward's acquaintance and antagonist Weston, used to indent sonnets with a slate pencil upon his greasy leather breeches.

[*Portraits.*]

"OUR pictures present not us, but a better face and a more exact proportion, and with it the best part of our wardrobe."—FARINDON, vol. 1, p. 8.

[*The Devil's Image upon God's Coin.*]

"WE had not only blemished God's image, but set the Devil's face and superscription upon God's coin."—FARINDON, vol. 1, p. 11.

[*Dangers of Presumption.*]

"IF men were not so soon good, they would not be so often evil; if they were not sure, they would not err; and if they were not so wise, they would not be so much deceived."—FARINDON, *Preface.*

[*The Speech and the Speaker.*]

"WE are naturally carried," says BISHOP ANDREWS, (p. 288) "of a good speech to enquire the Author; partly in an honest inclination (as Solomon saith) to kiss the lips of him that answereth upright words: (Prov. xxiv. 26.) partly because it is a matter of importance not only to weigh *quid dicatur*, but also *quis dicat.* Many times we be more persuaded with the mind of the speaker than with the body of the speech, and their *positions* move not so much as do their *dispositions.* It is very material in all (and is in this) to ask, *quis hic loquitur?* For who can chuse but speak all good of the speech?"

[*The Grave—in Hebrew.*]

"IN the Hebrew tongue the Grave is called a Synagogue, as well as the Church." —BISHOP ANDREWS, p. 151.

[*The Tongue.*]

"OF the Tongue, the Psalmist saith, it is the best member we have, (Ps. cviii. 1.) and St. James, (c. iii. 6.) it is the worst, and marreth all the rest. The nature of the Tongue, thus being both good and bad, maketh that our speech is of the same complexion, good and bad likewise."—BISHOP ANDREWS, p. 287.

[*We should regard our Ends no less than our Acts.*]

"RELIGION and Reason both teach us, in all things to regard both *Quid* and *Utquid*; no less to *what end* we do, than *what* we do: and both of them censure not only what is done to an *evil end*, wickedly; but what is done to *no end*, vainly."—BISHOP ANDREWS, p. 287.

"WASTE words, addle questions."—BISHOP ANDREWS, p. 287.

[*Sowing, not scattering.*]

"Οἰκονομία, a dispensation, not a dissipation; a laying forth, not διασκόρπισμος, a casting away; a wary sowing, not a heedless scattering, and a sowing, χειρὶ, ἐ ϑυλακῇ, by handfulls, not by basketfulls, as the heathen man well said."—BISHOP ANDREWS, p. 287.

[*Motives, real and pretended.*]

"It is one of the mysteries of Iniquity, that, ever there be two *Quia's* belonging to bad purposes, (as St. Mark saith :) ἐν ἑαυτοῖς, within, in heart; the other λέγοντες, without, in speech. Another *quia* they *think in their hearts*, and another they *speak in our ears*, which is the *non quia*. The one a true cause, inwardly intended; the other only a colour, outwardly pretended." — Bishop Andrews, p. 290.

[*Brief Sentences.*]

Remember Lot's wife. Luke xvii. 32. Upon this text Bishop Andrews begins a sermon thus :

"The words are few, and the sentence short; no one in Scripture so short. But it fareth with Sentences as with Coins: in Coins, they that are in smallest compass contain greatest value, are best esteemed; and in Sentences, those that in fewest words comprize most matter, are most praised. Which, as of all sentences it is true, so specially of those that are marked with *memento*. In them the shorter the better; the better and the better carried away; and the better kept; and the better called for when we need it. And such is this here, of rich contents, and withall, exceeding compendious: so that we must needs be without all excuse, it being but three words and but five syllables, if we do not remember it."—P. 299.

[*Good Actions liable to ill Construction.*]

"This consideration offereth itself,—(nothing pleasant, but wholesome and requisite to be called to mind of all that mean to do well,) that things well done shall be evil taken; and often, good actions have no good constructions; and that is received with the left hand, that is reached with the right."—Bishop Andrews, p. 297.

[*Bishop Horne's Sensibility to Music.*]

The father of Bishop Horne "was of so mild and quiet a temper, that he studiously avoided giving trouble on any occasion. When his son was an infant, he used to wake him with playing upon a flute, that the change from sleeping to waking might be gradual and pleasant, and not produce an outcry. What impression this early custom of his father might make upon his temper we cannot say; but certainly he was remarkable as he grew up for a tender feeling of music, especially that of the Church." —Jones *of Nayland*, vol. 6, p. 25.

[*A Useful Life—exemplified in Bishop Horne.*]

"Surely the life of such a man as this ought not to be forgotten. I, who saw and heard so much of it, shall, I trust, never recollect it without being the better for it; and if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service. I have heard it said that he was a person whose life was not productive of events considerable enough to furnish matter for a history. But they who judge thus, have taken but a superficial view of human life, and do not rightly measure the importance of the different events which happen to different sorts of men. The Doctor, I must allow, was no circumnavigator; he neither sailed with Drake, Anson, nor Cook; but he was a man whose mind surveyed the intellectual world, and brought home from thence many excellent observations for the benefit of his native country. The same difference is found between him and some other men who have been the subject of history, as between the life of a bee and that of the wasp or hornet. The latter may boast of their encroachments and depredations, and value themselves on being a plague and a terror to mankind. But let it rather be my amusement to follow and ob-

serve the motions of the bee. Her journeys are always pleasant; the objects of her attention are beautiful to the eye, and she passes none of these over without examining what is to be extracted from them: her workmanship is admirable; her œconomy is a lesson of wisdom to the world; she may be accounted *little among them that fly*, but the fruit of her labour is the chief of sweet things." — JONES *of Nayland, concerning Bishop Horne.*

[*Bishop Andrews — his careful Preaching.*]

IT is said of Bishop Andrews, by the BISHOP of ELY in his Funeral Sermon, "He was always a diligent and painful preacher. Most of his solemn sermons he was most careful of, and exact. I dare say few of them but they passed his hand and were thrice revised before they were preached; and he ever misliked often and loose preaching, without study of antiquity, and he would be bold with himself and say, *when he preached twice a day at St. Giles's, he prated once.*" — P. 21.

[*Rage for Sermons in Bishop Andrews's time.*]

"HEARING of the Word is grown into such request, as it hath got the start of all the rest of the parts of God's service. So as, but that sure we are the world will not like any one thing long, it might justly be feared lest this part *eating out the rest* should grow indeed the sole and only worship of God. This way our age is affected; now is the world of sermons. For proof whereof, (as if all godliness were in hearing of sermons) take this very place, the House of God which now you see meetly well replenished; come at any other parts of the service of God, (parts, I say, of the service of God, no less than this,) you shall find it, in a manner, desolate. And not here only; but go any whither else, ye shall find even the like."—BISHOP ANDREWS, p. 131.

[*Psalms and Proverbs.*]

"IT was Moses the man of God, that by special direction from God Himself, (Deut. xix.) began and brought up this order, first of making men's duty into music, putting it into their mouths, that so with the sweetness of melody it might be conveyed into their minds. And David since continued it, and brought it to perfection, as having a special grace and felicity, he for a song, and his son Solomon for a proverb: by which two, the unhappy adage and a wanton song, Satan hath ever breathed most of his infection and poison into the mind of man. Now in this holy and heavenly use of his harp, he doth by his tunes (as it were,) teach all sorts of men how to tune themselves."—BISHOP ANDREWS, p. 144.

[*Systematical Evasions of the Laws.*]

"THERE be of these same *mali mores* that like *tubera terræ* shoot out daily, no man knows whence or how; never heard of before. These, if they be suffered to grow, will bring all out of course. And grow they do; for even of them, some that have penalties already set (I know not how,) such a head they get, as they outgrow their punishments. Besides, those that should keep all in course, the Laws themselves are in danger too. There be a sort of men, (I may well say of the Synagogue of Satan,) that give their ways and bend their wits to nothing but even to devise how to fret through the Laws, as soon as they be made. These go to the foundations (for so are the Laws) and in a sort, though after another manner, seek to blow up all."—BISHOP ANDREWS, p. 149.

[*What is a true Congregation?*]

"AND in very deed, if we consider it well, it is the virtue (this of concord) that is most *proper*, nay, *essential* to a congregation: without it a *gregation* it may be, but

no *congregation*. The *con* is gone; a *disgregation* rather." — Bishop Andrews, p. 156.

[*The Plague in* 1603.]

"Here (in the text) is mention of a Plague, of a great Plague.—The same axe is laid to the root of our trees. Or, rather, because an axe is long in cutting down of one tree, the razor is hired for us, that sweeps away a great number of hairs at once, as Esai calleth it, (vii. 10.) or a scythe that mowes down grass, a great deal at once."—Bishop Andrews, p. 159.

[*Signification of the term Plague.*]

"The very name of the Plague, *Deber* in Hebrew, sheweth there is a *reason*, there is a *cause* why it cometh. And the English word *Plague*, coming from the Latin word Plaga, which is properly a *stroke*, necessarily inferreth a *cause*."—Bishop Andrews, p. 161.

[*Something serious.*]

"Ce livre n'est pas fait pour ceux qui n'aiment que les lectures frivoles. Et tout homme frivole, ou faible, ou ignorant qui osera le lire et le méditer, sera peut-être étonné d'être changé en un autre homme." —*Preface to the Eloge et Pensées de Pascal*, 1778.

[*A Hint to Reviewers.*]

"J'ai parlé beaucoup de moi dans cette ouvrage, sans recourir, ni au pluriel, ni à la troisième personne. L'usage de supprimer le *moi*, que l'austérité janséniste a introduit, me parait plus propre à embarrasser le style, qu'à montrer la modestie de l'auteur. On ne peut d'ailleurs me soupçonner de vanité. Je ne me nomme point; et en parlant de moi, on ne sait pas de qui je parle." —*Préface de l'Illustre Auteur de l'Eloge de Pascal.*

[*Infant Ambition.*]

"Toute l'ambition des enfans est de devenir hommes. Ils ne voient dans les hommes que la supériorité de leurs forces; et ils ne peuvent savoir combien les préjugés et les passions rendent si souvent les hommes plus faibles et plus malheureux que des enfans."—*Eloge de Pascal.*

[*Pascal and the Jansenists.*]

"*C'est à lui que les Jansénistes ont dû l'usage de ne jamais parler de soi qu' à la troisième personne, et de substituer par tout* l'on *au* moi; *comme s'il n'y avait pas bien plus de véritable modestie à parler de soi avec simplicité, qu' à chercher des tournures pour avoir l'air de n'en point parler. C'était surtout à la vanité des auteurs que Pascal imposait cette loi. Il ne pouvait souffrir qu' on dît* mon discours, mon livre; *et il disait assez plaisamment à ce sujet*, que ne disent-ils notre discours, notre livre, vu que d'ordinaire il y a plus en cela du bien d'autrui que du leur." — *Eloge de Pascal.*

[*No Prophecy of Private Interpretation.*]

"Peter Peterson published Animadversiones in Joannes Craig principia Mathematica, London, 1701, in which he fixed upon 1789 as the year when the Christian religion would cease to be credible. Then too, he inferred the end of the world would take place, especially as the Comet of 1661 was then to return."

[*Fallacy of Conscience.*]

"Jamais on ne fait le mal si plainement et si gaiement, que quand on le fait par un faux principe de conscience."—Pascal.

[*Intuitive Sense of Words.*]

La Geometrie. "Elle ne définit aucune de ces choses, espace, tems, mouvement,

nombre, égalité, ni les semblables, qui sont en grand nombre, parce que ces termes-là désignent si naturellement les choses qu'ils signifient, à ceux qui entendent la langue, que l'éclaircissement qu'on en voudrait faire, apporterait plus d'obscurité que d'instruction.

" On voit assez de-là qu'il y a des mots incapables d'être définis, et si la nature n'avait supplée à ce défaut, par une idée pareille qu'elle a donnée à tous les hommes, toutes nos expressions seraient confuses, au lieu qu'on en use avec la même assurance et la même certitude, que s'ils étaient expliqués d'une manière parfaitement exempte d'équivoques, parce que la nature nous en a elle même donné, sans paroles, une intelligence plus nette que celle que l'art nous acquiert par nos explications."—PASCAL.

[*Every Man for Himself, and the Lord for us All.*]

" LES Stoïques disent; rentrez au dedans de vous-mêmes. C'est là où vous trouverez votre repos. Et cela n'est pas vrai, des autres disent; sortez dehors, et cherchez le bonheur en vous divertissant. Et cela n'est pas vrai. Les maladies viennent; le bonheur n'est ni dans nous, ni hors de nous, il est en Dieu, et en nous."—PASCAL.

[*Science and Ignorance.*]

" LES sciences ont deux extrêmités qui se touchent; la première est la pure ignorance naturelle, où se trouvent tous les hommes en naissant. L'autre extrémité est celle où arrivent les grandes âmes, qui, ayant parcouru tout ce que les hommes peuvent savoir, trouvent qu'ils ne savent rien, et se rencontrent dans cette même ignorance d'où ils étaient partis, mais c'est une ignorance savante qui se connait. Ceux d'entr'eux qui sont sortis de l'ignorance naturelle, et n'ont pu arriver à l'autre, ont quelque teinture de cette science suffisante, et font les entendus. Ceux-là troublent le monde, et jugent plus mal de tout que les autres. Le peuple et les habiles composent pour l'ordinaire le train du monde. Les autres le méprisent et en sont méprisés."—PASCAL.

[*Source of Error.*]

" LES impressions anciennes ne sont pas seules capables de nous abuser. Les charmes de la nouveauté ont le même pouvoir. De là viennent toutes les disputes des hommes qui se reprochent, ou de suivre les fausses impressions de leur enfance, ou de courir témérairement après les nouvelles."—PASCAL.

[*Power of Music.*]

" WHAT shall I speak of that pettie and counterfeit music which carters make with their whips, hemp knockers with their beetles, spinners with their wheels, barbers with their sizzers, smithes with their hammers? where methinkes the master-smith with his treble hammer sings deskant whilest the greater buz upon the plainsong: Who doth not straitwaies imagin upon musick when he hears his maids either at the woolhurdle, or the milking pail? good God, what distinct intention and remission is there of their strokes? what orderly dividing of their straines? what artificial pitching of their stops."[1]—HAWKINS' *History of Music*, vol. 1, p. 65.

[*Capriciousness of Musical Taste stands in need of Regulation by a Master's Hand.*]

" IT may perhaps be said that music owes much of its late improvement to the theatre, and to that emulation which it has a tendency to excite, as well in composers as performers; but who will pretend to say what direction the studies of the most eminent

[1] The Praise of Musick, 8vo. 1586.

musicians of late years would have taken had they been left to themselves; it being most certain that every one of that character has two tastes, the one for himself and the other for the public? Purcell has given a plain indication of his own in a declaration that the gravity and seriousness of the Italian music were by him thought worthy of imitation. The studies of Stradella, Scarlatti, and Bononcini for their own delight were not songs or airs calculated to astonish the hearers with the tricks of the singer, but cantatas and duets, in which the sweetness of the melody, and the just expression of fine poetical sentiments, were their chief praise; or madrigals for four or more voices, wherein the various excellencies of melody and harmony were united, so as to leave a lasting impression on the mind. The same may be said of Mr. Handel, who, to go no farther, has given a specimen of the style he most affected in a volume of lessons for the harpsichord, with which no one will say that any modern compositions of the kind can stand in competition. These, as they were made for the practice of an illustrious personage, as happy in an exquisite taste and correct judgment as a fine hand, may be supposed to be, and were in fact, compositions con amore. In other instances this great musician compounded the matter with the public, alternately pursuing the suggestions of his fancy, and gratifying a taste which he held in contempt.

"Whoever is curious to know what that taste could be, to which so great a master as Mr. Handel was compelled occasionally to conform, in prejudice to his own, will find it to have been no other than that which is common to every promiscuous auditory, with whom it is a notion that the right, and as some may think, the ability to judge, to applaud, and condemn is purchased by the price of admittance; a taste that leads all who possess it to prefer light and trivial airs, and such as are easily retained in memory, to the finest harmony and modulation, and to be better pleased with the licentious excesses of a singer, than the true and just intonation of the sweetest and most pathetic melodies, adorned with all the graces and elegances that art can suggest. Such critics as these, in their judgment of instrumental performance, uniformly determine in favour of whatever is most difficult in the execution, and, like the spectators of a rope-dance, are never more delighted than when the artist is in such a situation as to render it doubtful whether he shall incur or escape disgrace."—Hawkins' *History of Music*, vol. 1, p. 74.

[*Early Church Music.*]

"Cardinal Bona cites Theodoret, lib. iv. to prove that the method of singing introduced by St. Ambrose was alternate; and proceeds to relate that as the vigour of the clerical discipline, and the majesty of the Christian religion eminently shone forth in the ecclesiastical song, the Roman pontiffs and the bishops of other churches took care that the clerks from their tender years should learn the rudiments of singing under proper masters; and that accordingly a music-school was instituted at Rome by Pope Hilary, or as others contend, by Gregory the Great, to whom also we are indebted for restoring the ecclesiastical song to a better form; for though the practice of singing was from the very foundation of the Christian church used at Rome, yet are we ignorant of what kind the ecclesiastical modes were, before the time of Gregory, or what was the discipline of the singers. In fact the whole service seems to have been of a very irregular kind, for we are told that in the primitive church the people sang each as his inclination led him, with hardly any other restriction than that what they sung should be to the praise of God. Indeed some certain offices, such as the Lord's Prayer and the Apostle's Creed, had been used in the church-service almost from the first establishment of Christianity; but these were too few in number to prevent the in-

troduction of hymns and spiritual songs at the pleasure of the heresiarchs, who began to be very numerous about the middle of the sixth century, and that to a degree that called aloud for reformation. The evil increasing, the emperor Theodosius requested the then pope, Damasus, to frame such a service as should consist with the solemnity and decency of divine worship; the pope readily assented, and employed for this purpose a presbyter named Hieronymus, a man of learning, gravity, and discretion, who formed a new ritual, into which he introduced the Epistles, Gospels, and the Psalms, with the Gloria Patri and Alleluiah; and these together with certain hymns which he thought proper to retain, made up the whole of the service."—HAWKINS' *History of Music*, vol. 1, p. 343.

[*Key-notes—Dominant and Final—their Antiquity.*]

"ALTHOUGH the ecclesiastical tones, consisting merely of a varied succession of tones and semitones, in a gradual ascent from the lower notes to its octave, answer exactly to the several keys, as they are called by modern musicians; yet in this respect they differ; for in modern compositions the key-note is the principal, and the whole of the harmony has a relation to it; but the modes of the church suppose another note, to which that of the key seems to be but subordinate, which is termed the Dominant, as prevailing, and being most frequently heard of any in the tone; the other, from whence the series ascends, is called the Final.

"Farther, to understand the nature and use of this distinction between the Dominant and Final note of every tone, it is to be observed that at the introduction of music into the service of the Christian church, it was the intent of the fathers that the whole should be sung, and no part thereof said or uttered in the tone or manner of ordinary reading or praying. It seemed therefore necessary, in the institution of a musical service, so to connect the several parts of it as to keep it within the bounds of the human voice; and this could only be done by restraining it to some one certain sound, as a medium for adjusting the limits of each tone, and which should pervade the whole of the service, as well the Psalms and those portions of Scripture that were ordinarily read to the people, as the hymns, canticles, spiritual songs, and other parts thereof, which, in their own nature, were proper to be sung.

"Hence it will appear, that in each of the tones it was necessary not only that the concords, as, namely, the fourth, the fifth, and the octave, should be well defined; but that the key-note should so predominate as that the singers should never be in danger of missing the pitch, or departing from the mode in which the service should be directed to be sung: this distinction, therefore, between the Dominant and Final, must have existed at the very time of instituting the Cantus Ambrosianus, and the same prevails at this day." — HAWKINS' *History of Music*, vol. 1, pp. 347-8.

[*Divers Fashions of diverse Nations in Song.*]

"EVERY man lives after his own humour, neither are all men governed by the same laws; and diverse nations have diverse fashions, and differ in habit, diet, studies, speech, and song. Hence is it that the English do carol; the French sing; the Spaniards weep; the Italians which dwell about the coasts of Janua caper with their voices, the others bark; but the Germans, which I am ashamed to utter, do howl like wolves. Now because it is better to break friendship than to determine anything against truth, I am forced by truth to say that which the love of my country forbids me to publish. Germany nourisheth many cantors, but few musicians. For very few, excepting those which are or have been in the chapels of princes, do truly

know the art of singing. For those magistrates to whom this charge is given, do appoint for the government of the service youth cantors, whom they choose by the shrillness of their voice, not for their cunning in the art, thinking that God is pleased with bellowing and braying, of whom we read in the Scripture that he rejoiceth more in sweetness than in noise; more in the affection than in the voice. For when Solomon in the Canticles writeth that the voice of the church doth sound in the ears of Christ, he doth presently adjoin the cause, because it is sweet. Therefore well did Baptista Mantuan (that modern Virgil,) inveigh against every puffed-up ignorant bellowing cantor, saying,

'Cur tantis delubra boum mugitibus imples
Tune Deum tali credis placare tumultu?'

Whom the prophet ordained should be praised in cymbals, not simply, but well-sounding."—HAWKINS' *History of Music*, vol. 4, p. 204.

[*Effects of Harmony.*]

"THE prevalence of a corrupt taste in music seems to be but the necessary result of that state of civil policy which enables, and that disposition which urges, men to assume the character of judges of what they do not understand. The love of pleasure is the offspring of affluence, and, in proportion as riches abound, not to be susceptible of fashionable pleasures is to be the subject of reproach; to avoid which men are led to dissemble, and to affect tastes and propensities that they do not possess; and when the ignorant become the majority, what wonder is it that, instead of borrowing from the judgment of others, they set up opinions of their own; so that those artists who live but by the favour of the public, should accommodate their studies to their interests, and endeavour to gratify the many rather than the judicious few?

"But notwithstanding these evils, it does not appear that the science itself has sustained any loss; on the contrary, it is certain that the art of combining musical sounds is in general better understood at this time than ever. We may therefore indulge a hope that the sober reflection on the nature of harmony, and its immediate reference to those principles on which all our ideas of beauty, symmetry, order, and magnificence are founded; on the infinitely various modifications of which it is capable; its influence on the human affections; and above all, those nameless delights which the imaginative faculty receives from the artful disposition and succession of concordant sounds, will terminate in a thorough conviction of the vanity and emptiness of that music with which we now are pleased, and produce a change in the public taste, that, wherever it takes place, can hardly fail to be for the better."—HAWKINS' *History of Music*, vol. 5, p. 432.

[*Questionable Musical Disquisition of Kircher's.*]

"THAT we may be the better able to resolve this question, how David freed Saul from the evil spirit? I shall first quote the words of the Holy Scripture, as found in the first book of Samuel, chap. xvi. verse 23, '*And it came to pass when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*' The passage in the holy text informs us very clearly, that the evil spirit, whatsoever it was, was driven away by music; but how that came to pass is differently explained. The Rabbins on this place say, that when David cured Saul he played on a cythara of ten strings; they say also, that David knew that star by which it was necessary the music should be regulated, in order to effect the cure: thus Rabbi Abenezra. But Picus of Mirandula says, that music sets the spirits in motion, and thereby produces the like effects on the mind, as a medicine does on the body;

from whence it may seem that the comment of Abenezra is vain and trifling, and that David regarded not the aspects of the stars, but, trusting to the power of his instruments, struck it with his hand as his fancy suggested.

"And we, rejecting such astrological fictions, assert, that David freed Saul, not with herbs, potions, or others medicaments, as some maintain, but by the sole force and efficacy of music. In order to demonstrate which, let it be observed that those applications which unlock the pores, remove obstructions, dispel vapours, and cheer the heart, are best calculated to cure madness, and allay the fury of the mind; now music produces these effects, for as it consists in sounds, generated by the motion of the air, it follows that it will attenuate the spirits, which by that motion are rendered warmer, and more quick in their action, and so dissipate at length the melancholy humour. On the contrary, where it is necessary to relax the spirits, and prevent the wounding or affecting the membranes of the brain; in that case, it is proper to use slow progressions of sound, that those spirits and biting vapours, which ascend thither from the stomach, spleen, and hypocondria, may be quietly dismissed. Therefore the music of David might appease Saul, in either of these two ways of attenuation or dismission: by the one he might have expelled the melancholy from the cells of the brain, or he might by the other have dissolved it, and sent it off in thin vapours by insensible perspiration. In either case, when the melancholy had left him, he could not be mad until the return of it, he being terrestrial, and, as it were, destitute of action, unless moved thereto by the vital spirits, which had led him here and there, but they had left him when for the sake of the harmony they had flown to the ears, abandoning, as I may say, their rule over him. And though upon the cessation of the harmony they might return, yet the patient having been elevated, and rendered cheerful, the melancholy might have acquired a more favourable habit. From all which, it is manifest that this effect proceeded not from any casual sound of the cythara, but from the great art and excellent skill of David in playing on it; for, as he had a consummate and penetrating judgment, and was always in the presence of Saul, as being his armour-bearer, he must have been perfectly acquainted with the inclination and bent of his mind, and to what passions it was most subject: hence, without doubt, he being enabled, not so much by his own skill, as impelled by a divine instinct, knew so dexterously, and with sounds suited to the humour and distemper of the king, to touch the cythara, or indeed any other instrument, for, as has been mentioned, he was skilled in the use of no fewer than thirty-six, of different kinds. It might be, that at the instant we are speaking of, he recited some certain rhythm proper for his purpose, and which Saul might delight to hear; or that by the power of metrical dancing, joined to the melody of the instrument, he wrought this effect: for Saul was apt to be affected in this manner, by the music and dancing of his armour-bearer; as he was a youth of a very beautiful aspect, these roused up the spirits, and the words, which were rhythmically joined to the harmony, tickling the hearing, lifted up the mind, as from a dark prison, into the high region of light, whereby the gloomy spirits which oppressed the heart were dissipated, and room was left for it to dilate itself, which dilatation was naturally followed by tranquillity and gladness."[1]

Whoever will be at the pains of turning to the original from whence this very circumstantial relation is taken, will think it hardly possible for any one to compress more nonsense into an equal number of words than this passage contains, for which no better apology can be made than that Kircher, though a man of great learning, boundless curiosity, and indefatigable industry, was less happy in forming conclu-

[1] Musurgia, tom. ii. p. 214, et seq.

sions than in relating facts; his talents were calculated for the attainment of knowledge, but they did not qualify him for disquisition; in short he was no reasoner.—Hawkins' *History of Music*, vol. 1, p. 261.

[*Full-flow of Organ Music.*]

"The organ in the Benedictine monastery at Catania is truly exquisite; and I was fortunate enough to hear the whole extent and variety of its powers. It is said to be the finest in the world; it is, by far, the noblest I ever heard. The effect of the sonato, which is performed in order to show the whole genius of the instrument, may be compared to the course of a river from the fountain-head to the sea. It begins with a sweet little trilling movement, like the sound of waters trickling in a far remote pastoral upland. The breadth of harmony increases, and the mind is excited to activity, while the introduction of a delightful echo suggests the images of a rapid stream, and bands of huntsmen, with horns and hounds, coursing the banks. Continuing still to rise and spread, the music takes a more regular character, and fills the imagination with the notion of a Thames, covered with moving vessels, flowing through a multitudinous city. Occasional military movements gradually open all the fountains of the instrument; and the full tide, deepening and rolling on, terminates in a finale so vast, so various, so extraordinary an effusion of harmony, that it can be compared only to the great expanse of the ocean agitated by a tempest and the astonishing turbulence of a Trafalgarian battle."—Galt, p. 93.

[*Stalactites.*]

"In one place was a very large and curious cavern formed by a waterfall, that from time to time had deposited a vast mass of stalactitical matter; many of the ramifications were not less than forty or fifty feet in length. Some were twisted and knotted like the roots of an old tree, and others were cellular and cavernous. This great mass, reflected from a sheet of deep water beneath, clear as chrystal, hemmed in by two steep faces of solid rock, and fronted by two old weeping-willows, made as fine a piece of wild and romantic scenery as fancy could design."—Barrow.

[*Compulsory Baptism.*]

"Æneas Sylvius, when Pope, alludes to this in his curious letter to Sultan Mahomet. 'Receive our baptism,' says he to the conqueror of Constantinople, 'and Turkey, Syria, Arabia, and Libya will not lose a moment in following the example. If Egypt hesitates, the Abyssinians, already Christians, have only to turn the Nile. One single act of your power will bring the whole East to Christ.'"—Tewhorr's *Memoirs of the Medici*, vol. 1, p. 199.

[*Ashes and Powder, the end of Man.*]

"This yere deyed Rees, Prince of Wales; of hym one sayde in this manner: O blysse of batayle, chyld of chyvalry! defence of countree! worshypp of armes! arme of strength! hande of largenesse! eye of reson! brygtnesse of honeste! berynge in brest, Hectour's prowesse, Achilles' sharpnesse, Nectour's sobernesse, Tydeus' hardynesse, Sampson's strengthe, Hectour's worthynesse, Eurialus swyftnesse, Ulyse's fayre speche, Solomon's wysdom, Ajax's hardynesse!

"O clothynge of naked! the hungryes mete! fulfyllynge all mennes bone that him wolde ought bydde! O fayre in speche! felowe in servyce! honeste of dede, and sobre in worde! Gladde of semblaunt, and love in face! goodly to every man and rightful to all. The noble dyademe of fayrnesse of Wales is now fallen. That is, Rees is deed! All Wales gronyth, Rees is deed! the name is not loste, but blysse passyth, Rees is deed! Worshypp of the

worlde goeth awaye. The enemy is here, for Rees is not here. Now Wales helpith not itself. Rees is deed, and take awaye. But his noble name is not deed, for it is always new in the worlde wyde. This place holdyth grete worshypp yf the byrth is beholde. Of men axe what is the ende, it is ashes and powder. Here he is hydde, but he is unhylled, for name duryth ever more, and suffryth not the noble duke to be hydde of speche. His prowesse passed his maners. His wytte passed his prowesse. His fayre speche passed his wytte. His good thewes passed his fayre speche."—*Polychronicon.*

[*Natural Lighthouse at Samos.*]

"The most enlightened seamen of the present day, among whom might be included the master of our vessel, maintain, with testimony which it is difficult to dispute, that in stormy weather they have observed a lambent flame playing upon the face of the precipice of Samos, about two-thirds of its height from the surface of the water. Many, say they, are the vessels this natural Phanar has rescued from destruction, by the guidance it affords during the thick fogs of the winter season. They further allege, that the natives of Samos have frequently gone up the mountain, in dark tempestuous weather, to seek this fire, but have never been able to discover whence it issues. For my own part, I do not doubt the fact. It is probably one of those exhalations of ignited hydrogen gas, found in many parts of the world, and always most conspicuous in hazy and rainy weather; as in the instance of the burning vapour at Pietra Mala in Tuscany, and many others in different parts of Persia. That of Samos, perhaps, from its inaccessible situation, rendered still more difficult of approach in stormy weather, might escape the search of the natives, and yet be visible from a considerable distance at sea."—Clarke's *Travels*, vol. 2, p. 193.

[*Primitive Quarantine.*]

"In the commerce carried on between the Circassians and the Tchirnomorski, a sort of quarantine is observed, trivial in its nature, and negligently guarded. The exchange of corn, honey, mats, wood and arms for the salt of the Cossacks is transacted without contract; the wares of the Circassians being placed on the ground where they find the salt ready stationed for bargain."—Clarke's *Travels*, vol. 1, p. 381.

Predicted Deluge in 1524.

"The Admiral propounded it as a question to his friend Fray Luys d'Escobar, whether he ought to believe this prediction and prepare himself accordingly, for every body affirmed that it was to be the greatest deluge since the days of Noah. To this the Friar replies, that Doctor Agostino Ninfa, who was held at Rome for the only man in arts, and Greek, and astrology, had made a treatise in confutation of this prediction, proving from five authors that it could not possibly take place; first, from Ptolemy, who says that an eclipse of the sun must necessarily precede any great deluge. Secondly, from Porphyry, who says that the stars cannot produce one without a conjunction of the Sun and Moon also. Thirdly, from Aristotle, who says that winds, comets and earthquakes must be seen first, and the rainbow disappear for many years. Fourthly, from Theophrastus, who teaches that great drought always goes before great floods. Fifthly, from Alexander, who affirms that great vapours must rise, before great rains can fall. Wherefore Doctor Agostino Ninfa delivers it as his opinion, that because none of these signs and tokens have appeared, there can be no deluge.

"When the year was past, the Astrologers said they had made an error of a zero in their calculations, but that the deluge would finally take place.

"In the year of our Lord 1524, one Bolton, Prior of St. Bartholomew's, listening to the Prognosticators, who then generally foretold that upon the *watry Trigon*, which should happen in the month of February that year, many thousands should perish by a deluge, caused a house to be builded upon Harrow on the Hill, whither he carried for himself and family provisions for two months, so great a fear of an inundation possest him, and so great credence gave he to the Almanack makers' predictions: yet was there not a fairer season many years before."—*Counsellor Manners his Legacy, by* JOSIAH DARE, p. 141.

[*New Zealand mode of carrying Children.*]

"THE mode of carrying the children in New Zealand, if not the most graceful is certainly not the most inconvenient. The child is placed astride on the shoulder of the nurse, who secures it in this posture by one of its arms; the other being left at liberty, it employs it in playing with the ornaments on the head of its mother; and as these are sometimes numerous, consisting of feathers, shells, buttons and sharks' teeth, the child is provided with an ample ource of amusement."—SAVAGE, ch. 8.

[*Lasting Effects of Heat.*]

"THE French, during the time their army remained under Buonaparte in the Holy Land, constructed two very large ovens in the Castle of Tiberias. Two years had elapsed at the time of our arrival since they had set fire to their granary; and it was considered a miracle by the inhabitants of Tiberias, that the combustion was not yet extinguished. We visited the place, and perceived that whenever the ashes of the burned corn were stirred by thrusting a stick among them, sparks were even then glowing throughout the heap, and a piece of wood being left there became charred. The heat in those vaulted chambers where the corn had been destroyed was still very great."—CLARKE'S *Travels*, vol. 2, p. 479.

[*The Power of a Hurricane.*]

"THE wind blew in the morning from the S. W. and seemed to presage a storm. The clouds gathered at the top of the mountains: they were of an olive, or copper colour, and one long range of them was higher than the rest, and motionless; the smaller ones below blew about with a surprising rapidity. The sea broke upon the rocks with a great noise: many of the seabirds flew for shelter to the land. The domestic animals were very uneasy. The air was gloomy and hot, although the wind was still high: these are all certain presages of a hurricane, and every body hastened to strengthen their houses with supporters and props, and to block up their doors and windows.

"The hurricane at last, about ten in the evening, announced itself by horrible gusts of wind, which were followed by no less horrible intervals of calm, in which the wind seemed to collect new powers. It kept augmenting the whole night. My apartment being very much shaken, I went into another. The good woman I lodged with wept, and was in despair at the thoughts of her house being destroyed. Nobody went to bed. Towards morning the wind redoubled its efforts. I perceived that one side of our pallisade fence was falling, and that part of the roof of the house was raised at one corner. I got some planks and cords, by means of which I prevented the damage that would else have happened. In crossing the yard to give directions about this work, I frequently thought I should have been blown down. Some walls at a distance were falling, and some roofs were torn to pieces, the timbers of which were blown away as if they had been cards.

"Some rain fell about eight in the morning, and the wind, not at all abated, blew it horizontally along with such violence, that it entered like so many waterspouts at every

the smallest opening. The rain fell in torrents at eleven; the wind subsided a little, the ravines in the mountains formed prodigious cascades on every side. Large pieces of the rocks broke off with a noise like that of cannon; and as they rolled down cleared to themselves a path among the woods. The rivulets overflowed into the plain, which by this time was like another sea, neither banks nor bridges being any more to be seen.

"By one o'clock the wind veered round to the N. W. and drove the surf of the sea in large clouds along the land. The ships in the harbour were run ashore, and kept firing guns as signals of distress, but in vain, for no succour could be sent to them. About noon the wind shifted to the E. and then to the W. Thus it went quite the circle of the horizon in the four and twenty hours, as usual, after which a perfect calm succeeded.

"Trees were every where blown down, and bridges carried away: not one single leaf remained in our gardens. Even the herb dog's-tooth, so remarkably hardy, seemed in some places to be cut to the very edge of the ground.

"As the winds make the tour of the horizon, there is not a cavern in the island unfilled with the rain, which destroys a great number of rats, grasshoppers and ants, they are not seen again for some time."—ST. PIERRE, *Voyage to the Isle of France.*

[*Power of Man.*]

"*Que es pues el hombre? o cielos! A su audacia*
Se ven ceder las indomables fieras,
Los montes rinden su orgullosa cima,
La explosion del volcan aun, no le aterra;
¡Y un hombre le subyuge!"—QUINTANA.

[*Perversion of Words.*]

"*Tiene la osadia de llamarse Emperador por la gracia de Dios, al qual ni ama, ni teme, ni reconoce: dixera mejor por la paciencia de Dios y la de los hombres.*"—Centinela contra Franceses, p. 46.

[*The oldest Record of the Judicium Dei.*]

"Ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν,
καὶ πῦρ δίερπειν, καὶ Θεὸς ὁρκωμοτεῖν,
τὸ μήτε δρᾶσαι, μήτε τῳ ξυνειδέναι
τὸ πρᾶγμα βουλεύσαντι, μήτ' εἰργασμένῳ."
Soph. Antig.

The passing through the fire is described as a part of the Priestcraft of the Hirpi. Virg. Æn. XI. 787.

——et medium, freti pietate, per ignem
Cultores multâ premimus vestigia prunâ.

[*Honesty does not always lead to Preferment.*]

"BISHOP HORNE, or my venerable friend W. Jones, observes, nothing hurts people's preferment so much as being too much in the right. People who wish to get forward, I fear, should not be honest when their patrons are not so."—LOWTH.

[*A Word on Education.*]

MADAME DE MAINTENON says, in a letter to Me. de Bouju, who had left St. Cyr to become an Ursuline Nun at Mante, "*il n'y a pas lieu de douter que Dieu ne vous y ait destinée.—Je me flatte même qu'il veut se servir de vous, non seulement comme bonne Religieuse, mais pour communiquer à Mante ce que vous avez appris à St. Cyr. Je ne me souviens plus si Me. de Merinville a vu les choses depuis la forme que nous y établimes en* 1701; *car ce n'est que depuis ce temps-là que j'admire l'éducation de nos filles. Nous ne savions ce que nous faisions dans les commencemens; mais l'expérience nous a appris à rendre cette éducation utile et facile, de sorte que ce sont les mal-saines qui veulent être Maîtresses des classes, soutenant qu'il y*

a plus de repos que dans les autres offices, et cela, par cette invention de faire la plupart des exercises par les enfans mêmes."—Lettres, tom. 3, p. 215.

We sacrifice too much to Prudence.

"Ignatius Loyola used to say (and it was a golden saying), '*Que el que quisiere hazer cosas grandes por Dios, ha menester guardarse de ser demasiadamente prudente.*'—'*Conviene navegar,*' he used also to say, '*contra el aqua y contra el viento; y tanto mas esperar de Dios, quento las cosas son mas desesperadas.*'"—Lorenzo Ortez, Origen de la Comp. de Jesus, ff. 164.

[*A Soldier's Temptations.*]

"*L'obligation de fermer les yeux sur les crimes des soldats en pays étrangers, est l'inconvénient inévitable de toute guerre injuste un peu prolongée. De quel front, en effet, imposerait-on les règles de la justice à des hommes dont on expose à tous momens les jours pour soutenir des prétentions iniques, et des entreprises illégitimes? Les rapines et le brigandage sont alors considérés comme des compensations. Aussi Talbot avait-il coutume de dire, dans un langage moins décent qu'énergique, que 'si Dieu mesme estoit souldart, il se feroit pillard.'*"[1]—Hist. de Jeanne D'Arc, tom. 1, p. 197.

[*Self-correction.*]

"Neque enim quisquam nisi imprudens, ideo quia mea errata reprehendo, me reprehendere audebit. Sed si dicit, non ea debuisse à me dici, quæ postea mihi etiam displicerint, verum dicit, et mecum facit; eorum quippe reprehensor est, quorum et ego. Neque enim ea reprehendere deberem, si dicere debuissem. Sed qui primas non potuit habere sapientiæ, secundas habeat partes modestiæ; ut qui non valuit omnia impœnitenda dicere, saltem pœniteat quæ cognoverit dicenda non fuisse.—Quapropter quicumque ista lecturi sunt, non me imitantur errantem, sed in melius proficientem. Inveniet enim fortasse, quomodo scribendo profecerim, quisquis opuscula mea ordine, quo scripta sunt, legerit."—St. Augustin.

[*Study, a Cause of Melancholy.*]

"Our Patrons of learning are so far nowadays from respecting the *Muses*, and giving that honour to scholars, or reward which they deserve, and are allowed by those indulgent privileges of many noble Princes, that after all their pains taken in Universities, cost and charge, expenses, irksome hours, laborious tasks, wearisome days, dangers, hazards, (barred *interim* from all pleasures which other men have, mewed up like hawks all their lives,) if they chance to wade through them, they shall in the end be rejected, contemned, and which is the greatest misery, driven to their shifts, exposed to want, poverty, and beggary. Their familiar attendants are,

Pallentes morbi, luctus, curæque laborque
Et metus, et malesuada fames, et turpis egestas,
Terribiles visu formæ.

Grief, labour, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible monsters to be seen with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions, after some seven years prenticeship, are enabled by their craft to live of themselves. A merchant adventures his goods at sea, and though his hazard be great, yet if one ship return of four, he likely makes a saving voyage. An husbandman's gains are almost certain;

[1] M. le Brun de Charmettes might have exemplified the truth of his remarks by the conduct of his countrymen in the Peninsular War.

quibus ipse Jupiter nocere non potest ('tis *Cato's* Hyperbole, a great husband himself); only scholars, methinks, are most uncertain, unrespected, subject to all casualties and hazards. For first, not one of a many proves to be a scholar; all are not capable and docile, *ex omni ligno non fit Mercurius:* we can make majors and officers every year, but not scholars: Kings can invest knights and barons, as *Sigismond* the Emperor confessed. Universities can give degrees, and *Tu quod es è populo quilibet esse potes;* but he, nor they, nor all the world can give learning, make philosophers, artists, orators, poets. We can soon say, as Seneca well notes, *O virum bonum! o divitem!* point at a rich man, a good, a happy man, a proper man, *sumptuosè vestitum, Calamistratum, bene olentem; magno temporis impendio constat hæc laudatio, ô virum literatum!* but 'tis not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed and liberally maintained by their patrons and parents, yet few can compass it. Or if they be docile, yet all men's wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum,* and so spend their time to their friends' grief and their own undoings. Or,—put case, they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and mind must they encounter? No labour in the world like unto study. It must be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life, and all. Let him yet happily escape all these hazards, *æreis intestinis,* with a body of brass, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expenses, he is fit for preferment; where shall he have it? he is as far to seek as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most probable and easy, and about which many are employed, is to teach a school, turn lecturer or curate, and for that he shall have Faukner's wages, £10 *per annum,* and his diet, or some small stipend, so long as he shall please his Patron or the Parish; if they approve him not (for usually they do but a year or two—as inconstant as they that cried *Hosanna* one day, and *Crucify him* the other,) serving-man like, he must go look a new master: if they do, what is his reward?

Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.

Like an ass he wears out his time for provender, and can show a stump rod, *togam tritam et laceram,* saith *Hædus,* an old torn gown, an ensign of his felicity; he hath his labour for his pain, a *modicum* to keep him till he be decrepit, and that is all. *Grammaticus non est felix,* &c. If he be a trencher chaplain in a gentleman's house, as it befel *Euphormio,* after some seven years service, he may perchance have a living to the halves, or some small *Rectory,* with the mother of the maids at length, a poor kinswoman, or a cracked chambermaid, to have and to hold during the time of his life. But if he offend his good patron, or displease his lady mistress in the mean time,

Ducetur plantâ velut ictus ab Hercule Cacus,
Poneturque foras, si quid tentaverit unquam
Hiscere.

As *Hercules* did by *Cacus,* he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some nobleman or in such a place, with an embassador, he shall find that these persons rise like prentices one under another: and so, in many tradesmen's shops, when the master is dead, the foreman of the shop commonly steps into his place. Now for poets, rhetoricians, historians, phi-

losophers, mathematicians, sophisters, &c. they are like grasshoppers, sing they must in summer, and pine in the winter, for there is no preferment for them."—BURTON'S *Anatomie of Melancholy*, pp. 131-3, folio.

[*The Clergy sometimes the Coiners of their own bad Coin.*]

"THAT is still verified in our age, which *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, et ipsos tanquam canes ad mensas suas enutriunt, eorumque impudentes ventres iniquorum cœnarum reliquiis differtiunt, iisdem pro arbitrio abutentes:* Rich men keep these lectures, and fawning parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abase them at their pleasure, and make them say what they propose. *As children do by a bird or a butterfly in a string, pull in and let him out as they list, do they by their trencher Chaplains, prescribe, command their wits, let in and out as to these it seems best.* If the Patron be precise, so must his Chaplain be; if he be papistical, his Clerks must be so too, or else be turned out. These are those Clerks which serve the turn, whom they commonly entertain, and present to church livings, whilst in the mean time we that are University men, like so many hide-bound calves in a pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate ourselves alone, obscuring one another's light, and are not discerned here at all, the least of which, translated to a dark room, or to some country benefice, where it might shine apart, would give a fair light, and be seen over all. Whilst we lie waiting here, (as those sick men did at the pool of Bethseda till the Angel stirred the water,) expecting a good hour, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expense, travail, earnest suit of ourselves and friends, we obtain a small benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Devil, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable must be necessarily, to our great damage, repaired; we are compelled to sue for dilapidations, or else sued ourselves; and scarce yet settled, we are called upon for our predecessors arrearages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c., and, which is most to be feared, we light upon a cracked title as it befell *Clenard* of *Brabant*, for his rectory and charge of his Beginæ; he was no sooner inducted, but instantly sued, *cepimusque* (saith he) *strenue litigare, et implacabili bello confligere:* at length, after ten years' suit, as long as *Troyes* siege, when he had tired himself, and spent his money, he was fain to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, placed by those greedy harpies to get more fees; we stand in fear of some precedent lapse; we fall amongst refractory, seditious sectaries, peevish Puritans, perverse Papists, and lascivious rout of atheistical *Epicures*, that will not be reformed, or some litigious people (*those wild beasts of Ephesus* must be fought with,) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiom; all they think well gotten that is had from the church; and by such uncivil, harsh dealings, they make their poor minister weary of his place, if not of his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse academic he must turn rustic, rude, melancholise alone, learn to forget, or else, as many do, become maltsters, grasiers, chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*) and daily converse with a company of idiots

and clowns."—Burton's *Anatomie of Melancholie*, p. 142, 3.

[*Fanatic Precisians.*]

"We have a mad, giddy company of Precisians, Schismaticks, and some Heretics even in our own bosoms in another extreme.

Dum vitant stulti vitia in contraria currunt,

That out of too much zeal in opposition to Antichrist, human traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting days, no cross in Baptism, kneeling at Communion, music, &c., no Bishops' Courts, no Church governments, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee, O *Sion*. No, not so much as degrees some of them will tolerate, or Universities; all human learning ('tis *cloaca diaboli*), hoods, habits, caps, and surplice, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidays, or honest recreations, as of hawking, hunting, &c., no churches, no bells, some of them because Papists use them: no discipline, no ceremonies but what they invent themselves; no interpretations of Scriptures, no comments of Fathers, no Councils, but such as their own fantastical spirit dictates, or *Recta Ratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of privy counsel with God himself, and know all his secrets, *Per capillos Spiritum Sanctum tenent, et omnia sciunt cum sint asini omnium obstinatissimi.* A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses (*Commentatores præcipites et vertiginosos*, one calls them, as well he might), and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest; and precisely set down when the world shall come to an end, what year, what month, what day."—Burton's *Anatomie of Melancholy*, p. 696.

[*Dr. Donne's Serious Thoughts.*]

"Every Tuesday I make account that I turn a great hour-glass, and consider that a week's life is run out since I writ. But if I ask myself what I have done in the last watch, or would do in the next, I can say nothing; if I say that I have passed it without hurting any, so may the spider in my window. The primitive Monks were excusable in their retirings and enclosures of themselves: for even of them every one cultivated his own garden and orchard, that is, his soul and body, by meditation and manufactures; and they ought the world no more since they consumed none of her sweetness, nor begot others to burden her. But for me, if I were able to husband all my time so thriftily, as not only not to wound my soul in any minute by actual sin, but not to rob and cousen her by giving any part to pleasure or business, but bestow it all upon her in meditation, yet even in that I should wound her more, and contract another guiltiness: as the eagle were very unnatural if because she is able to do it, she should perch a whole day upon a tree, staring in contemplation of the majesty and glory of the sun, and let her young eaglets starve in their nest. Two of the most precious things which God hath afforded us here, for the agony and exercise of our sense and spirit, which are a thirst and inhiation after the next life, and a frequency of prayer and meditation in this, are often envenomed, and putrified, and stray into a corrupt disease: for as God

doth thus occasion, and positively concur to evil that when a man is purposed to do a great sin, God infuses some good thoughts which make him choose a less sin, or leave out some circumstance which aggravated that; so the devil doth not only suffer but provoke us to some things naturally good, upon condition that we shall omit some other more necessary and more obligatory. And this is his greatest subtilty; because herein we have the deceitful comfort of having done well, and can very hardly spy our error because it is but an insensible omission, and no accusing act. With the first of these I have often suspected myself to be overtaken; which is, with a desire of the next life, which though I know it is not merely out of a weariness of this, because I had the same desires when I went with the tide, and enjoyed fairer hopes than now: yet I doubt worldly encumbrances have encreased it. I would not that death should take me asleep. I would not have him merely seize me, and only declare me to be dead, but win me, and overcome me. When I must shipwreck, I would do it in a sea, where mine impotency might have some excuse, not in a sullen weedy lake, where I could not have so much as exercise for my swimming. Therefore I would fain do something; but that I cannot tell what, is no wonder. For to chuse, is to do: but to be no part of any body, is to be nothing. At most, the greatest persons, are but great wens and excrescences; men of wit and delightful conversation, but as modes for ornament, except they be so incorporated into the body of the world, that they contribute something to the sustentation of the whole. This I made account that I begun early, when I understood the study of our laws; but was diverted by the worst voluptuousness, which is an hydroptique immoderate desire of human learning and languages: beautiful ornaments to great fortunes; but mine needed an occupation, and a course which I thought I entered well into, when I submitted myself to such a service, as I thought might employ those poor advantages which I had. And there I stumbled too, yet I would try again: for to this hour I am nothing, or so little, that I am scarce subject and argument good enough for one of mine own letters: yet I fear, that doth not even proceed from a good root, that I am so well content to be less, that is dead. You, Sir, are far enough from these descents, your virtue keeps you secure, and your natural disposition to mirth will preserve you; but lose none of these holds, a slip is often as dangerous as a bruise, and though you cannot fall to my lowness, yet in a much less distraction you may meet my sadness; for he is no safer which falls from an high tower into the leads, than he which falls from thence to the ground: make therefore to yourself some mark, and go towards it alegrement. Though I be in such a planetary and erratique fortune, that I can do nothing constantly, yet you may find some constancy in my constant advising you to it." — DONNE's *Letters*, p. 48.

[*Love of Novelty and Evils of Travel.*]

"THE love of variety, or curiosity of seeing new things, which is the same, or at least a sister passion to it, seems wove into the frame of every son and daughter of Adam; we usually speak of it as one of nature's levities, though planted within us for the solid purposes of carrying forwards the mind to fresh inquiry of knowledge: strip us of it, the mind (I fear) would dose for ever over the present page: and we should all of us rest at ease with such objects as presented themselves in the parish or province where we first drew our breath.

"It is to this spur which is ever on our sides, that we owe the impatience of this desire for travelling: the passion is no way bad but as others are, in its mismanagement or excess; order it rightly, the advantages are worth the pursuit; the chief of which are — to learn the languages, the laws and customs, and understand the government and interest of other nations, to

acquire an urbanity and confidence of behaviour, and fit the mind more easily for conversation and discourse; to take us out of the company of our aunts and grandmothers, and from the track of nursery mistakes, and by shewing us new objects, or old ones in new lights; to reform our judgment—by tasting perpetually the varieties of nature; to know what *is good*—by observing the address and arts of men, to conceive what is *sincere*—and by seeing the difference of so many various humours and manners—to look into ourselves and form our own.

"This is some part of the cargo we might return with; but the impulse of seeing new sights, augmented with that of getting clear from all lessons both of wisdom and reproof at home—carries our youth too early out, to turn this venture to much account; on the contrary, if the scene painted of the prodigal in his travels, looks more like a copy than an original,—will it not be well if such an adventurer, with so unpromising a setting out—without *carte*,—without compass,—be not cast away for ever,—and may he not be said to escape well—if he returns to his country, only as naked, as he first left it?

"But you will send an able pilot with your son—a scholar.

"If wisdom can speak in no other language but Greek or Latin,—you do well,—or if mathematics will make a man a gentleman,—or natural philosophy but teach him to make a bow,—he may be of some service in introducing your son into good societies, and supporting him in them when he has done—but the upshot will be generally this, that in the most pressing occasions of address,—if he is a mere man of reading, the unhappy youth will have the tutor to carry—and not the tutor to carry him.

"But you will avoid this extreme; he shall be escorted by one who knows the world, not merely from books—but from his own experience:—a man who has been employed on such services, and thrice made the *tour of Europe, with success.*

"—That is, without breaking his own or his pupil's neck: for if he is such as my eyes have seen! some broken *Swiss valet de chambre*,—some general undertaker, who will perform the journey in so many months, 'If God permit,'—much knowledge will not accrue:—some profit at least, he will learn the amount to a halfpenny of every stage from Calais to Rome; he will be carried to the best inns, instructed where there is the best wine, and sup a livre cheaper than if the youth had been left to make the tour and the bargain himself. Look at our governor! I beseech you:—see, is he an inch taller as he relates the advantages.

"And here endeth his pride, his knowledge, and his use.

"But when your son gets abroad, he will be taken out of his hand, by his society with men of rank and letters, with whom he will pass the greatest part of his time.

"Let me observe in the first place, that company which is really good, is very rare—and very shy: but you have surmounted this difficulty; and procured him the best letters of recommendation to the most eminent and respectable in every capitol.

"And I answer, that he will obtain all by them, which courtesy strictly stands obliged to pay on such occasions,—but no more.

"There is nothing in which we are so much deceived, as in the advantages proposed from our connections and discourse with the literati, &c. in foreign parts; especially if the experiment is made before we are matured by years or study.

"Conversation is a traffic; and if you enter into it without some stock of knowledge to balance the account perpetually betwixt you, the trade drops at once: and this is the reason,—however it may be boasted to the contrary, why travellers have so little (especially good) conversation with natives, owing to their suspicion, or perhaps conviction, that there is nothing to be extracted from the conversation of young itinerants worth the trouble of their bad language or the interruption of their visits.

"The pain on these occasions is usually reciprocal; the consequence of which is, that the disappointed youth seeks an easier society; and as bad company is always ready, and ever lying in wait, the career is soon finished; and the poor prodigal returns the same object of pity with the prodigal in the gospel."— STERNE'S *Sermons*, vol. 3, p. 70.

[*Early Shipping.*]

"IN respect to the shape and mode of construction practised at this time, there is little other evidence than the rather vague testimony of coins, sculpture, or uncouth painting, all so ill descriptive, at least in many points, of the object they were intended to represent, that they might be considered rather as perplexing, than elucidating investigation. There are, nevertheless, some points, and those far from immaterial, which, from the concurrent testimony of all three, appear too well established to admit of rejection. Although it is evident the whimsical representation of what is called a ship, impressed on the Noble of the victorious Edward, (and in all probability intended by him to transmit to the latest posterity the remembrance of his success,) can never be considered as correct, yet it is evident from thence, that the vessels denominated ships, were in point of shape infinitely shorter than the gallies, that their stems and prows were considerably more elevated above the surface of the water than the midship, or centre of the vessel, which, from the peculiar shape of the bow and after part, caused it to bear no very contemptible resemblance to an half moon; the masts were, generally speaking, single, and seldom, if ever, exceeded two in number; the sails were all square, and the yards, lowering down on the deck like those of a modern lugger, when the vessel was brought to an anchor, rendered the rigging extremely simple, for the art of sailing by the wind, that is to say, otherwise than before it, or nearly so, was an improvement of an after-time. The frame, which formed the strength of the hull, was in principle similar to that now constructed, except that those which are called the filling timbers were omitted; to this, the outside planks were fastened with iron nails, a custom prevalent in many countries some years since, and not totally abolished even at the present moment. These were not set edge to edge, and the interstice filled with oakum, as is now most generally practised, but lapped over each with a sufficient caulking between them to keep out the water, a practice frequently made use of even at the present moment in the construction of cutters, luggers, and vessels of that description or class intended for light service. The more mechanical art of joining the different component parts of a ship together, was borrowed, at this time, in all civilized countries from the practice of the Mediterranean powers; so that the only existing variation consisted in the exterior, and even that was so trivially distinguishable in vessels of the same class or rate, that the most critically discerning eye would scarcely have been competent to the task of appropriating in a squadron collected from different parts of Europe, each ship to its native country. The Genoese indeed, and the Venetians whose example was in some degree followed by the Flemings and Spaniards, rendered their ships materially different from those of other countries; but the variation was occasioned solely by their superior dimensions and burthen, for on examining the best authorities which the ravages of time have permitted to survive to the present moment, it will be found, that sculptors as well as painters could either not discover any variation in the character (to use a quaint scientific term) of vessels belonging to different nations, or that they did not think it sufficiently consequential to require being marked in their works."—CHARNOCK'S *History of Naval Architecture*, vol. 1, p. 343.

[*Trees struck by Lightning.*]

"Being lately in Cumberland, Sir John Clark there observed three curiosities in Winfield Park, belonging to the Earl of Thanet. The first was a huge oak, at least sixty feet high and four in diameter, on which the last great thunder had made a very odd impression; for a piece was cut out of the tree, about three inches broad, and two inches thick, in a straight line from top to bottom. The second was, that in another tree of the same height, the thunder had cut out a piece of the same breadth and thickness, from top to bottom, in a spiral line, making three turns about the tree, and entering into the ground above six feet deep. The third was the horn of a large deer found in the heart of an oak, which was discovered in cutting down the tree. It was found fixed in the timber with large iron cramps; it seems therefore, that it had at first been fastened on the outside of the tree, which in growing afterwards had inclosed the horn. In the same Park, Sir John saw a tree thirteen feet diameter.

Remarks on the foregoing. By the Editor, Dr. Mortimer.

"This horn of a deer, found in the heart of an oak, and fastened with iron cramps, is one of the most remarkable instances of this kind, it being the largest extraneous body we have any where recorded, thus buried, as it were, in the wood of a tree. If J. Meyer, and J. Peter Albrech had seen this, they could not have imagined the figures seen by them in Beech-trees to have been the sport of nature, but must have confessed them to have been the sport of an idle hand. To the same cause are to be ascribed those figures of Crucifixes, Virgin Marys, &c. found in the heart of trees; as, for example, the figure of a Crucifix, which I saw at Maestricht in the Church of the White Nuns of the Order of St. Augustin, said to be found in the heart of a walnut-tree, on its being split with lightning. And it being usual in some countries to nail small images of our Saviour on the Cross, of Virgin Mary's, &c. to trees by the road side, in forests, and on commons; it would be no greater a miracle to find any of these buried in the wood of a tree, than it was to find the deer's horn so lodged.

"Sir Hans Sloane, in his noble museum, has a log of wood brought by Mr. Cunningham from an island in the East Indies, which on being split, exhibited these words in Portuguese, Da Boa Ora. i.e. Det (Deus) bonam horam."—*Abridged from* Philosophical Transactions, vol. 8, p. 360.

[*The Wulsa—who?*]

"On the approach of an hostile army, the unfortunate inhabitants of India bury their most cumbrous effects, and each individual man, woman and child above six years of age (the infants being carried by their mothers) with a load of grain proportioned to their strength, leave their homes, and take the direction of a country (if such can be found) exempt from the miseries of war; sometimes of a strong fortress, but more generally of the most unfrequented hills and woods, where they prolong a miserable existence until the departure of the enemy; and if this should be protracted beyond the time for which they have provided food, a large portion necessarily die of hunger. The people of a district thus deserting their homes are called the *Wulsa* of the district. A state of habitual misery, involving precaution against incessant war, and unpitying depredation of so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the language of Deckan and the south of India by a single word. No proofs can be accumulated from the most profound research which shall describe the immemorial condition of the people of India with more precision than this single word. It is a proud distinction that the Wulsa never departs on the approach of a British army

when unaccompanied by Indian allies." — WILKES, vol. 1, p. 308.

[*Use of Arrows in Mahomedan Paradise.*]

"THE Franks neither know how to make arrows nor how to use them. It is known by the Traditions that the Prophet being asked what the Faithful would do in Paradise, answered, We shall eat and drink, and dally with boys and Hooris, and shoot with arrows. This exercise being the favourite exercise of the Prophet, the infidels never could make any progress therein."—EVLIA EFFENDI, vol. 4.

[*The Morning Star of Bergen.*]

"THE mace was used as late as 1644 at the siege of Newcastle, and is thus described by Lithgow. 'This club hath a long iron-banded staff, with a round falling head (like to a pomegranate) and that is set with sharp iron pikes, to slay or strike with; the forehead whereof being set with a long-pointed pike of iron it grimly looketh like to the pale-face of murder.'—The Germans called it from this radiated form, the Morning Star! *mergen stern.*"—SCOTT'S *Edition of the Somers Tracts*, vol. 5, p. 289.

[*Power of Christianity.*]

"LET every one think, says a Goth in the fabulous Chronicle, that a Christian is bound to fight against five Moors,—because we serve God and they the Devil.—*E cade uno piense como es tenudo de pelear un Christians con cenco Moros, porque nosotros servimos a Dios, y ellos al Diable.*" — P. 2, c. 123.

["*Great Boldness sometimes great Wickedness.*"]

"IT was bold to violate so openly and so scornfully all acts and constitutions of a nation and afterwards even of his own making;—it was bold to trample upon the patience of his own, and provoke that of all neighbouring countries; it was bold I say, above all boldness to usurp this tyranny to himself; and impudent above all impudences to endeavour to transmit it to his posterity. But all this boldness is so far from being a sign of manly courage (which dares not transgress the rules of any other virtue) that it is only a demonstration of brutish madness, or diabolical possession. There is no man ever succeeds in one wickedness, but it gives him the boldness to attempt a greater. It was boldly done of Nero to kill his mother and all the chief nobility of the empire; it was boldly done to set the metropolis of the whole world on fire, and undauntedly play upon his harp while he saw it burning: I could reckon up five hundred boldnesses of that great person, (for why should not he too be called so?) who wanted when he was to die that courage which could hardly have failed any woman in the like necessity."—COWLEY.

[*Want of Circulating Medium.*]

THE want of any copper coin in Peru has occasioned a curious practice of which LT. MAW was informed at Truxillo. A person coming to the market of that city and not wishing to expend a real upon every article, "purchases a real's worth of eggs, with which he or she proceeds to market, buying an egg's worth of vegetables from one, and so on from others, till all that was wanted has been got. The eggs are taken as current payment, and finally purchased themselves by those who require them for use."

[*Indian Muslin.*]

"BY the Gentoo Accounts, it appears that the manufactures in Bengal were formerly incomparably finer than they are at

present; so that they must have fallen off under the Company. There was a sort of muslin, called Abrooân, which was manufactured solely for the use of the Emperor's seraglio, a piece of which costing 400 Rupees, or £50 Sterling is said to have weighed only five Sicca rupees; and, if spread upon wet grass, to have been scarcely visible. They amuse us with two instances of the fineness of this cloth: one, that the Emperor Aurengzebe was angry with his daughter, for shewing her skin through her clothes; whereupon the young princess remonstrated, in her justification, that she had seven jamahs or suits on: And another, that in the Nabob Alaverdy Khawn's time, a weaver was chastised, and turned out of the city of Decca, for his neglect, in not preventing his cow from eating up a piece of the same sort of muslin, which he had spread, and carelessly left on the grass." — LAUDERDALE, *on the Government of India.*

[*Democratic Disquietude.*]

"IT is the duty of every person, under such a government as ours, to give his vote on all occasions, in which he is authorized or qualified for the act. The theory of our government is, that all power is derived from the people: they appoint, either mediately, or immediately, every officer from the highest to the lowest. As it is the duty of them, who are appointed, to discharge with diligence and fidelity their several obligations; so it is not less the duty of every qualified voter to perform the part assigned to him, which is to attend the elections. For should a large number of the citizens neglect it,—and one man has as much right to neglect it as another,—the persons chosen, though the legal, may not be the true, representatives of the people, and ordinances may be established, which are opposed to the publick sentiment.

"I am sensible that they, who are accustomed to this neglect, justify it by several reasons.—One which is urged by industrious citizens, is that the duties of their profession require all their time, and they conceive that they benefit their Country more, by attending with diligence to their several callings, than by intermeddling with publick affairs. In answer to this objection it may be said, that all, which is demanded of any voter, is to give to elections a few hours of a small number of days in a year. It may also be said, that the industrious are generally the most judicious, sober and orderly members of the community. They ought therefore to attend elections, which otherwise might be conducted by the idle.

"Another objection is, that although it is the theory of our government, that all power is derived from the whole body of the people, yet that the fact is different because nominations are, and from the nature of things must of necessity be, previously made by men, who either with, or without right and reason take this part on them; consequently all that any citizen can do is to give either his affirmative or negative to such nomination, without being able in many instances to vote for a person whom he judges the best qualified for the proposed office; and that this power is of so little value, that it is not worth exercising.—This objection, it must be acknowledged, is of weight; but in answer to it I would say, that if the fact, on which it is founded, is an evil, it is an evil which admits of no remedy. If every person in the community, without regard to a previous nomination, should vote only for the man, who in his opinion would fill an office with the most wisdom and dignity, there are few cases in which an election could take place: for our judgments on human characters are as various as our tastes, our prejudices, our sympathies, and our aversions. Because we cannot exert all the power, which we desire, it does not follow that we ought not to use the power, which we possess. Besides it may be observed, that this evil is not worse than others which exist in society, but of which no reasonable person ever

thinks of complaining. In many important elections, which we are called upon to make, and in which our usefulness and happiness are involved we are seldom allowed to do any thing more than to give an affirmative or negative. If these restrictions are submitted to with patience, an evil, which resembles them, should be borne with equal resignation." — FREEMAN'S *Eighteen Sermons*, p. 249.

[*Roman Conquest of Britain.*]

"WITH all these Princes, and Leaders, before they could establish their Dominions, the Brittains so desperately grappled, as plant they could not, but upon destruction and desolation of the whole Country, whereof in the end they extinguished both the Religion, Laws, Language, and all, with the people and name of Britain. Which having been so long a Province of great honour, and benefit to the Roman Empire, could not but partake of the magnificence of their goodly structures, Thermes, Aquæducts, Highways, and all their ornaments of delight, ease, and greatness: all which came to be utterly razed, and confounded by the Saxons, as there is not left standing so much as the ruins to point us where they were: for they being a people of rough breeding that would not be taken with these delicacies of life, seemed to care for no other monuments but of earth, and as born in the field, would build their fortunes only there. Witness so many Intrenchments, Mounts, and Burroughs raised for Tombs, and defences upon the wild champions and eminent Hills of this Isle, remaining yet as scratches made on the whole face of our Country, to show the hard labour our Progenitors endured to get it for us. Which general subversion of a state is very seldom seen: Invasion and Devastation of Provinces have often been made, but in such sort as they continued or recovered, with some commixtion of their own with the generation of the invaders. But in this, by reason of the vicinage and numerous populace of that Nation (transporting hither both sexes) the incompatibility of Paganism, and Christianity, with the immense blood-shed on both sides, wrought such an implacable hatred, as but one Nation must possess all. The conquest made by the Romans, was not to extirpate the Natives, but to master them; The Danes, which afterwards invaded the Saxons, made only at the first depredations on the coast and therewith for a time contented themselves. When they grew to have further interest, they sought not the subversion, but a community, and in the end a Sovereignty of the State, matching with the women they here found, bringing few of their own with them. The Normans dealt the like with the Province of Nuestria in France, who also after they had the Dominion, and what the victory would yield them in England, were content to suffer the people here to have their being intermatched with them, and so grew in short space into their body. But this was an absolute subversion, and concurred with the universal mutation, which about that time happened in all these parts of the world; whereof, there was no one Country or Province but changed bounds, inhabitants, customs, language, and in a manner, all their names."— DANIEL'S *History of England*, pp. 9, 10.

[*Effects of the Norman Conquest.*]

"I COME to write of a time, wherein the State of England received an alteration of Laws, Customs, Fashion, manner of living, Language, Writing, with new forms of Fights, Fortifications, Buildings, and generally an innovation in most things, but religion. So that from this mutation, which was the greatest it ever had, we are to begin with a new account of an England, more in dominion abroad, more in State, and ability at home, and of more honour and name in the world than heretofore: which by being thus undone was made, as if it were, in the Fate thereof to get more

by losing, than otherwise. For as first, the Conquest of the Danes brought it to the entirest Government it ever possest at home, and made it most redoubted of all the Kingdoms of the North: So did this of the Norman, by coming in upon it, make a way to let out, and stretch the mighty arms thereof over the Seas into the goodly Provinces of the South: For before these times, the English Nation, from the first establishment in this Land, about the space of 500 years, never made any sally out of the Isle, upon any other part of the world, but busied at home in a divided State, held a broken Government with the Danes, and of no great regard, it seems, with other Nations, till Knute led them forth into the Kingdom of Norway, where they first shewed effects of their valour, and what they would be were they employed.

"But the Normans, having more of the Sun, and civility (by their communion with the English) begat smoother fashions, with quicker motions in them than before. And being a Nation free from that dull disease of drink wherewith their former conquerors were naturally infected, induced a more comely temperance, with a nearer regard of reputation and honour. For whereas before, the English lived loose, in little homely cottages, where they spent all their revenues in good fare, caring for little other gaiety at all: Now after the Norman manner, they build them goodly Churches and stately houses of stone, provide better furnishments, erect Castles, and Towers in other sort than before. They inclose Parks for their private pleasure, being debarred the general liberty of hunting, which heretofore they enjoyed: whereupon all the terms of building, hunting, tools of workmen, names of most handicrafts appertaining to the defences and adornments of life, came all to be in French. And withall the Norman habits, and fashion of living, became generally assumed, both in regard of novelty, and to take away the note of difference, which could not be well looked upon in that change.

"And though the body of our language remained in the Saxon, yet it came so altered in the habit of the French tongue as now we hardly know it in the ancient form it had; and not so much as the character wherein it was written, but was altered to that of the Roman and French now used."—DANIEL'S *History of England*, pp. 16, 29.

[*On waging War with Infidels. A Subject for the Thoughtful.*]

IN the old Prior of Salon's Arbre des Batailles, is a chapter entitled "*Pour quel droit et par quelle raison peut on mouvoir guerre contre les Sarrazens et mescreans.*" His decision is not in the spirit of his age.

"A ceste fois vous vueil je faire une telle question. C'est assavoir par quel droit ne por quelle raison peut on mouvoir guerre contre les Sarrasins ou autres mescreans; et se c'est chose deue que le Pape donne pardon et indulgence pour ces guerres. Tout premierement je preuve que guerre ne se peut ou doit ottroyer contre les Sarrasins ou mescreans. La raison est telle. Tous les biens de la terre a faitz Dieu pour creature humaine indifferamment tant pour la mauvaise comme pour la bonne. Car Dieu ne fait pas le soleil plus chault ni plus vertueux pour lun que pour l'autre; mais le fait luyre sur les bons et sur les mauvais. Et fait porter a la terre des mescreans, bons vins, bons blez, et bons fruitz, comme des crestiens: Et leur donne science et sçavoir nature de vertu et de justice: et si leur a donne empires, royaumes, duchiez, contez, et leur foy, et leur loy, et leur ordonnance. Et si Dieu leur a cela donne, pourquoy leur osteroient les crestiens."

[*Superstition or no Superstition?*]

"ONE day, whilst we were all expressing our wishes for the arrival of the Traders, and looking from an eminence in hopes of

seeing them come over the lake, the chief Priest belonging to the band of the Killistinoes told us, that he would endeavour to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

"The following evening was fixed upon for this spiritual conference. When every thing had been properly prepared, the king came to me, and led me to a capacious tent, the covering of which was drawn up, so as to render what was transacting within visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on skins laid on the ground for that purpose.

"In the centre, I observed, there was a place of an oblong shape, which was composed of stakes stuck in the ground with intervals between, so as to form a kind of chest or coffin, large enough to contain the body of a man. These were of a middle size, and placed at such distances from each other, that whatever lay within them was readily to be discerned. The tent was perfectly illuminated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

"In a few minutes the priest entered, when an amazing large elk's skin being spread on the ground, just at my feet, he laid himself down upon it, after having stript himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him and then the other, leaving only his head uncovered. This was no sooner done, than two of the young men who stood by, took about forty yards of strong cord, made also of an elk's hide, and rolled it tight round his body, so that he was completely swathed within the skin. Being thus bound up, like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the enclosure. I could discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice; for such I doubted not but that it would turn out to be.

"The priest had not lain in this situation more than a few seconds when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he uttered was in such a mixed jargon of the Chipèway, Ottawaw, and Killistinoe languages, that I could understand but very little of it; having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving, and sometimes praying, till he had worked himself into such an agitation, that he foamed at his mouth.

"After having remained near three quarters of an hour in the place, and continued his vociferation with unabated vigour, he seemed to be quite exhausted, and remained speechless. But in an instant he sprung upon his feet, notwithstanding at the time he was put in it appeared impossible for him so move either his legs or arms, and shaking off his covering, as quick as if the bands with which it had been bound were burnt asunder, he began to address those who stood around, in a firm and audible voice, 'My brothers,' said he, 'the Great Spirit has deigned to hold a talk with his servant at my request; He has not, indeed, told me when the persons we expect will be here; but to-morrow, soon after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will in-

form us when the traders will come." Having said this he slipt out of the inclosure, and after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen; but as I observed that every eye in the company was fixed on me with a view to discover my sentiments, I carefully concealed every emotion.

"The next day the sun shone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me whether I had so much confidence in what the priest had foretold, as to join his people on the hill, and wait for the completion of it. I told him I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this we walked together to the place where the others were assembled. Every eye was again fixed by turns on me and on the lake; when just as the sun had reached his zenith, agreeable to what the priest had foretold, a canoe came round a point of land about a league distant. The Indians no sooner beheld it, than they set up a universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

"In less than an hour the canoe reached the shore, when I attended the king and chiefs to receive those who were on board. As soon as the men were landed, we walked all together to the king's tent, when, according to their invariable custom, we began to smoke; and this we did notwithstanding our impatience to know the tidings they brought, without asking any questions; for the Indians are the most deliberate people in the world. However, after some trivial conversation, the king enquired of them, whether they had seen any thing of the traders? The men replied, that they had parted from them a few days before, and that they proposed being here the second day from the present. They accordingly arrived at that time, greatly to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance both of their priest and of their nation, greatly augmented in the sight of a stranger.

"This story, I acknowledge, seems to carry with it marks of great credulity in the relator; but no one is less tinctured with that weakness than myself. The circumstances of it I own are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public. And this I do without wishing to mislead the judgment of my readers, or to make any superstitious impressions on their minds, but leaving them to draw from it what conclusions they please."—CARVER.

[*Question as to the Modern Separation of Children and Domestics.*]

"ON the 11th of September the prizes for merit were distributed amongst the school-boys of the college, in a small church, which was fitted up for the occasion, hung round with tapestry, and ornamented with boughs of laurel and white lilies. A space was railed off at the upper end, where the prefect, the mayor, and the commander in chief of the troops were stationed. A row of soldiers stood on each side of the aisle, and two trumpeters at the entrance of the railing. The church was completely filled with company. The productions of the boys on different subjects had been previously examined, and the prizes, which were books of trifling value, adjudged to each; and now they were to be presented. The head master stood at the entrance of the railing, and proclaimed, with a loud voice, the name and place of abode of the boy who was going to be rewarded, and the particular branch of learning in which he had excelled. The boy rose from his seat; as he passed through the railing the soldiers blew their trumpets; he advanced

to the authorities of the town; the prefects kissed him on each cheek, put a wreath of laurel on his head, and presented him with the prize he had gained. The name of the next best scholar in the same line then resounded through the church, but he was only crowned and kissed: the blast of the triumphal trumpets, and the prize so coveted, were not for him. The names of between thirty and forty lads were repeated in this manner: only a few received prizes; but the rest received crowns and kisses, and the ceremony lasted for upwards of three hours. Such a parade about nothing grew extremely tiresome; and my attention, wandering from the business of the day, at length fixed on several old country-women amongst the company, dressed in their woollen jackets, and appearing to take great interest in what was going forward. I soon learnt that they were the nurses of some of the boys, who had given them tickets of admission. One of these women sat just behind us, and her nurseling, a fine lad of ten or eleven years old, close by her side, with his arms over her shoulder, whilst she was expressing her motherly fondness in smiles and whispers. A boy in England would have been ashamed to be thus caressed by his old nurse in such a public assembly. But why should we be at war for ever with all the kinder feelings of the heart? The fashion which has prevailed amongst us for some years, of entirely secluding the children of the family from the domestics, is big with evil: it assists to draw the line of separation between masters and servants, and to form them into distinct communities, with interests diametrically opposite to each other. The cold civil superiority of manner, in which our children are early instructed, leaves no room for the display of the benevolent affections in them, and is injurious to the moral feelings of a servant, who is thus placed in a degrading point of view. I cannot be persuaded, that our young gentlemen and ladies, who have never spoken to a servant but to command, are better members of society than their grandfathers and grandmothers were, and assuredly the servants are much worse; less faithful in their calling, and more depraved in their general conduct. Instead of detaching them still further, would it not be a wiser plan, as we must jog with them perforce through life together, to be more circumspect in regard to the morals and manners of those we admit into our family, and then to endeavour to identify them, in some measure, with it; and to combine, as much as possible, their interests and affections with our own? Indeed, I think the cause of religion and virtue would be more effectually promoted by the strict attention of families to the conduct and also to the instruction of their servants, than by their visiting all the charity schools in their vicinity every day, and teaching the children their A B C; and were a vigilant police (if I may be allowed to use the term) to be established in the halls and kitchens of the great, it would do more in aid of the suppression of vice than the efforts of any public society could possibly accomplish."—MRS. CAREY'S *Tour in France*, p. 29.

[*The Term* SIR *as applied to Clergymen.*]

"SIR seems to have been a title formerly appropriated to such of the inferior clergy as were only *Readers* of the service, and not admitted to be preachers, and therefore were held in the lowest estimation; as appears in a remarkable passage in Machell's MS. Collections for the History of Westmoreland and Cumberland, in six volumes, folio, preserved in the Dean and Chapter's library at Carlisle. The Reverend Thomas Machell, author of the Collections, lived temp. Car. II. Speaking of the little chapel of Martindale, in the mountains of Westmoreland and Cumberland, the writer says, 'There is little remarkable in or about it, but a neat chapel-yard, which by the peculiar care of the old Reader, Sir Richard,[1]

[1] Richard Berket, Reader, Æt. 74. MS. Note.

is kept clean, and as neat as a bowling-green.'

"Within the limits of myne own memory all Readers in chapels were called *Sirs*, and of old have been writ so; whence, I suppose, such of the laity as received the noble order of knighthood being called *Sirs* too, for distinction sake had *Knight* writ after them; which had been superfluous if the title *Sir* had been peculiar to them. But now this *Sir* Richard is the only knight Templar (if I may so call him) that retains the old style, which in other places is much laid, and grown out of use."—Boswell's *Malone*, vol. 8, p. 7.

[*Our Lady and the Rosary.*]

"In the kingdom of Valencia there was an Hidalgo rich and young, so that it need not be said what were his inclinations. He used to make his court in the public walks to a married lady of equal or greater quality, and who was as virtuous as she was illustrious. This came to the notice of the husband, and he, not only to dissimulate his wrong, but to revenge it, under the pretext of passing the heat of the summer in the country, removed with all his family to a country house. Some days having passed, he entered an apartment where his wife was sitting alone, turned the key, and drawing a dagger, commanded her to write what he should dictate. The lady answered very confidently that daggers were not necessary to make her obey him, and that innocent as she was, she could have no fears. She wrote, and that which the dictated paper contained was to reproach the Hidalgo for not having visited her in that retirement, telling him if it was for want of opportunity, that night he would have a good one, as her husband was to be absent; that he should come alone, and as secretly as he could; that he would find the garden gate open, and a ladder placed against the window; that he should come up by it, and he would be well received.

"The letter being sent and delivered with necessary caution, it may be supposed how great was the content of that youth: blinded as he was by his passions, he was easily deceived. He welcomed his fortune, clothed himself in his best attire, and as soon as it was the hour, mounting the horse in which he most trusted, he began his way. He remembered, which was no little thing on such an occasion, that in all that day he had not said over his rosary, as was his custom; and just when he had finished it he heard a voice which said to him, Stop, Cavalier! he looked, but as he saw no person he proceeded, and the voice said again, Stop, Cavalier! come here! Near this part of the road was the public gallows, from whence, according to the laws of that kingdom they did not take the bodies down for a whole year: and as it appeared to him that the person who called him was within this circle, he alighted, drew his sword, and went in to see who it might be. Then one of the men who were hanging there, asked him for Christian charity to cut the rope. He did so, and Hempstretch fell on his feet: and, thanking him for the benefit which he had received, desired that he would take him behind him, because he must accompany him in that journey. The Cavalier resisted, saying it could not be, for he must go alone; but the reasons were so urgent which the dead man gave that he was obliged to yield, and away they went together. Having arrived at the garden, they found the gate open, and the ladder placed, and as the Hidalgo was about to ascend, Hempstretch laid hands on him, and asking him to lend him his cloak and his hat, said, I must try this adventure first, that it may be done with all security. He went up, and he had scarcely got through the window when the noise of arms was heard, with which the husband and the servants were ready; and the sword thrusts with which they ran him through were so many, that like one dead and double dead, they threw him out of the same window. He fell a second time on his feet, and they

both remounted the same horse. Those of the house came down secretly to inter the body, that the affair might not be made public; and as they could not find it they understood that he had not come alone, and that his servants had taken him away; and without having committed murder, they all absconded as murderers. Who ever saw an enchantment like this? but the dead man who rode behind the live one, declared who was the enchanter, and what the instrument. I, sir, said Hempstretch to the Cavalier, was and am as dead as you would have been at this hour, if the Mother of God had not delivered you: and she delivers you because every day you say her Rosary. This which appears life in me, and this voice which you hear, are both fantastic; for this reason the enemies who were prepared for your death have not killed me with so many wounds and swords. If you had gone up the ladder, you would have been the dead man, and not only in body but in soul, because the gate which was open for you was not only the garden gate but Hell gate also, from which, going on such a business, you could not have escaped! Thank her to whom you owe your life and your salvation, and as for me (for now they had arrived at the place of the gallows) put me up again in the place from whence you took me. With these words, and with this explanation of what he had seen without understanding it, the young Hidalgo returned to his own house, but so altered, and with such a different judgement, as if in those few hours there had passed many years. He gave such a turn to his life, that to all, and to himself, he appeared more like a man enchanted than converted. Those who had known him the scandal of the city were astonished to see him the greatest example of it: those who imagined that they had killed him believed that he had risen again; and he who alone knew what had passed, seeing himself with a soul by means of a carcass, alive by means of a dead man, and saved from Hell by means of a phantom fallen from the gallows, and afterwards hung up on it again,—all this, which appeared more like dreams, he judged to have been enchantments. And truly so they were, because he by means of the Rosary had enchanted the Mother of God, and our Lady, for the merits of the same Rosary, had transformed and enchanted him." — VIEYRA'S SERMOENS, tom. 6, p. 354.

[*An Instance of Fraud sanctioned by the highest Authority.*]

"BUT because the Monks and Friars who are most interested in such discoveries have not found within the Gospels a sufficient number of references to Nazareth upon which they might erect shops for the sale of their indulgencies, they have actually taken the liberty to add to the writings of the Evangelists, by making them vouch for a number of absurdities, concerning which not a syllable occurs within their records. It were an endless task to enumerate all these. One celebrated relic may however be mentioned; because there is not the slightest notice of any such thing in the New Testament, and because his Holiness the Pope has not scrupled to vouch for its authenticity, as well as to grant very plenary indulgence to those pilgrims who visit the place where it is exhibited. This is nothing more than a large stone on which they affirm that Christ did eat with his disciples both before and after his resurrection. They have built a chapel over it; and upon the walls of this building several copies of a printed certificate, asserting its title to reverence are affixed. We transcribed one of these curious documents, and here subjoin it. 'Tradictio continua est, et numquam interrupta, apud omnes nationes Orientales, hanc petram, dictam Mensa Christi, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis ante et post suam resurrectionem a mortuis. Et sancta Romana Ecclesia Indulgentiam concessit septem annorum et

totidem quadragenarum, omnibus Christi fidelibus hunc sanctum locum visitantibus, recitando saltem ibi unum Pater, et Ave, dummodo sit in statu gratiæ.'

"There is not an object in all Nazareth so much the resort of pilgrims as this stone. Greeks, Catholics, Arabs, and even Turks, the two former classes on account of the seven years' indulgence granted to those who visit it; the two latter, because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves."—Dr. Clarke's *Travels in the Holy Land*, 4to. edit. vol. 4, p. 179.

[*Prudence only Craft which commands an unfaithful Silence.*]

"I know it is no part of *Prudence* to speak slightly of those that others admire; but that *Prudence* is but *Craft* that commands an unfaithful silence. And I know not how an honest man can discharge his conscience in prudentially conniving at such falsities as he sees ensnare the minds of men, while they do not only abuse their Intellectuals by foppish and ridiculous conceptions, but insinuate such dangerous and mischievous opinions, as supplant and destroy the very Fundamentals of Christian Religion."—Henry More. *A brief Discourse of Enthusiasm*, sect. xlix.

[*Remedy for Consumption.*]

"I have heard of great and sudden cures in far gone consumptions, from effect of a very simple remedy. A pint to a quart a day of coffee, made with milk instead of water, and taken at pleasure like other coffee. Surprising changes have been wrought in a fortnight by this humble recipe."—Aaron Hill, vol. 1, p. 137.

[*Tanseine, the Orpheus of Hindostan.*]

"Under a neat marble tomb, near the pier, are deposited the remains of Tanseine, the Orpheus of Hindostan, he being the first who brought the art of singing to perfection in this part of the world. By the Mahomedan accounts he was a Brahmin boy, converted to Islamism by Shah Mahomed Gose; who, struck with the sweetness of his voice, patronized him very early in life, and taking great pains in cultivating his talents, laid the foundation of that celebrity which he afterwards attained. He lived many years at the Court of Akber, high in favor with the Emperor, and the admiration of his subjects. Dying at Lahore, while attending his Sovereign, Akber out of affection and respect to his memory and talents, had his corpse conveyed from thence to Gwalior, at a great expense that it might be deposited near the remains of his friend and early benefactor, Shah Mahomed Gose. Even to this hour the memory of Tanseine is so celebrated, that the musical amateurs of Hindostan hold it in the highest veneration, and many travel from a great distance to do homage at his shrine. His tomb was formerly shaded by a spreading tamarind-tree which has been so often stripped of its leaves, bark, and tender branches, by these musical votaries, that it is now almost a sapless trunk in the last stage of decay. A chief reason for this spoil is the prevailing idea that a decoction from the bark, leaves, and wood of this tree, gives a clearness and melody to the voice. * * * * *

"Many stories are told of Tanseine, nearly as surprising as those related of Orpheus, Amphion, and other celebrated musicians of antiquity. Tanseine composed verses, as well as sang them with such superiority, that when Akber, who was extremely luxurious and magnificent in his entertainments, invited strangers, and resolved to give an extraordinary zest to the royal banquet, Tanseine had his allotted share in the feast. When the company assembled in the dusk

of evening to enjoy the gentle breeze, and taste the perfumes of the gardens, percolated and cooled by the numerous fountains playing round the shrubberies, darkness was gradually permitted to approach; but lamps of various colours, intended for a general illumination, were notwithstanding properly arranged, though ordered not to be lighted until a private signal was given by the emperor to Tanseine who then suddenly burst forth into a strain so astonishingly harmonious, that the whole scene became illuminated by the magic of his voice."—FORBES, vol. 4, pp. 3, 33.

[*Hafiz at Pirisebz—the Persian Aganippe.*]

"THERE is a place called *Pirisebz*, or *the green old man*, about four Persian leagues from the city; and a popular opinion had long prevailed, that a youth who should pass forty successive nights in *Pirisebz* without sleep, would infallibly become an excellent poet: young Hafiz had accordingly made a vow, that he would serve that apprenticeship with the utmost exactness, and for thirty-nine days he rigorously discharged his duty, walking every morning before the house of his coy mistress, taking some refreshment and rest at noon, and passing the night awake at his poetical station; but on the fortieth morning, he was transported with joy on seeing the girl beckon to him through the lattices, and invite him to enter: she received him with rapture, declared her preference of a bright genius to the son of a king, and would have detained him all night if he had not recollected his vow, and resolving to keep it inviolate, returned to his post. The people of *Shiraz* add (and the fiction is grounded on a couplet of Hafiz,) that early next morning an old man, in a green mantle, who was no less a personage than *Khian* himself, approached him at *Pirisebz* with a cup brimful of nectar, which the Greeks would have called the water of *Aganippe*, and rewarded his perseverance with an inspiring draught of it."—SIR W. JONES.

[*The Lark's Song.*]

"I, SAID the Lark, before the Sun do rise,
And take my flight up to the highest skies;
Then sing some notes to raise Apollo's head,
For fear that he might lie too long a bed.
And as I mount, or if descend down low,
Still do I sing, which way soe'er I go;
Winding my body up just like a screw,
So doth my voice wind up a trillo too."—
COUNTESS OF NEWCASTLE.

[*Superstitious Views of an all merciful and gracious God.*]

"YOU have been bred, its like, in a great detestation of Superstition, and may have heard so many declamations out of the Pulpit against it, that you may think it thunderstruck many years ago: but let me tell you, that if you cherish not good thoughts of God in your mind, all your Religion will degenerate into this spurious and base-born devotion. Instead of that free and friendly converse that ought to be maintained between God and his creatures, you will only flatter him in a servile manner, and bribe Him not to be your enemy. Do not imagine that I abuse this word Superstition, or that you are in no danger to fall into it; for there are none more guilty of it than they that seem to be most abhorrent from it. Did you never observe what a terrible Image of God there is erected in most men's minds, and how frightful their apprehensions are when they look upon it? Never was there any Devil more cruel, or sought more to devour, than they have painted him in their souls. How is it possible then they should address themselves with any confidence and pleasure to him? How can they entertain any cheerful and friendly society with a Being which appears in a dress so horrible to them? and yet worship him they must for fear of incurring his displeasure, and lest their neglects of him should rouze up his anger against them. Now between this necessity of com-

ing to him, and that fearfulness to approach him, what can there be gotten but a forced and constrained devotion; which, because they do not love, they would willingly leave, did not the dread and horror they have in their souls of him, drag them to his Altars? And what are they wont to do there? Truly nothing but make faces, and whine, and cry, and look as if they were going to execution, till they can flatter themselves into some hopes that he is moved by these pitiful noises, and forced submission; to lay aside his frowns and cast a better aspect upon them. But then his nature remains the same still, and they fancy that he delights in the blood of men; though for that time he was pleased to smile a little upon them. And therefore they are constrained to renew these slavish devotions, and to fawn again upon him, that they might purchase another gracious look from him. In this circle do these poor wretches spend their days, and advance not one step toward *Jerusalem*. For as there can be little comfort to them I should think in such grim smiles: So you cannot imagine that it can be acceptable to God to see men crouch in this fashion to him, and out of meer fear afford him their unwrithing prostrations; No, this, if any thing in the world is that which ought properly to wear the name of *Superstition*. A devotion which hath no inward spring in the heart, no life nor spirit in it; and by consequence is void of all savour and taste to them that perform it. It is sottishness to think that God will be contented with that which hath no better original than outward compulsion, and in its own nature is dead and heartless, dry and insipid; and yet no better service will you present Him withall, unless you frame a lovely fair image of Him in your mind; and always represent Him to yourself as most gracious, kind and tender-hearted to his creatures."—PATRICK'S *Parable of the Pilgrim*, p. 27.

[*A Pagan's Notion of God.*]

"GUMILLA once questioned a convert of more than ordinary understanding whether he had ever any notion of God in his Pagan state. The man paused a while and then answered No!—but that even when looking at the stars and the moon on a clear night, and perceiving that they moved, he thought they also were men: and then remembering all the plagues to which he was exposed of snakes, mosquitoes, &c., he had said in himself, the men who live on high and out of the reach of these evils,—ah! why did not He who placed them there, place me there also?"—C. 27.

[*Vecors segnities insignia nescit Amoris.*]

"FOR they who seeketh Love's grace
Where that these worthy women are,
He maie not than him selve spare
Upon his travaile for to serve,
Wherof that he maie thanke deserve,
Where as these men of armes be
Sometyme over the great sea,
So that by londe and eke by ship
He mote travail for worshyp,
And make many hastie rodes,
Sometime in Pruis, sometyme in Rodes,
And sometime into Tartarie,
So that these herauldes on hym crie,
Vailant waylant, lo where he goth!
And than he geveth hem golde and cloth;
So that his fame might sprynge,
And to his ladies eare brynge
Some tidynge of his worthinesse,
So that she might of his prowesse
Of that she herde men recorde,
The better unto his love accorde,
And daunger put out of hir mood,
When all men recorden good;
And that she wote well for hir sake
That he no travaile woll forsake."—
GOWER, ff. 72.

[*Chinese Justice.*]

"The Chinese judges, to deter the people from committing crimes, used to put the body of the party killed or murdered in a coffin, in the house of the murderer, till he compounds with the friends. This I saw practised upon Emanuel de Aranjo at Macao, because a servant of his, being a black of Mangiar Massen, had killed a Chinese, who provoked him by striking him over the face with a frog, which is a thing they hate. And though Aranjo had killed the black and offered to pay a thousand Tayes, yet he could not prevail with the kindred to consent that the dead body should be taken out of his house."—Gemelli Careri.

[*Instinct of Bees.*]

"I was visited," says Stedman, "by a neighbouring gentleman, whom I conducted up my ladder; but he had no sooner entered my aerial dwelling, than he leaped down from the top to the ground, roaring like a madman, after which he instantly plunged his head into the river. But looking up, I soon discovered the cause of his distress to be an enormous nest of wild bees, or *wassee-wassee*, in the thatch, directly above my head as I stood within my door; when I immediately took to my heels as he had done, and ordered them to be demolished by my slaves without delay. A tar mop was now brought, and the devastation just going to commence, when an old negro stepped up and offered to receive any punishment I should decree, if ever one of these bees should sting *me in person*. 'Massera,' said he, 'they would have stung you long ere now, had you been a stranger to them; but they being your tenants, that is, gradually allowed to build upon your premises, they assuredly know both you and yours, and will never hurt either you or them.' I instantly assented to the proposition, and tying the old black man to a tree ordered my boy Quaco to ascend the ladder quite naked, which he did and was not stung: I then ventured to follow, and I declare upon my honour, that even after shaking the nest, which made its inhabitants buz about my ears, not a single bee attempted to sting me. I next released the old negro, and rewarded him with a gallon of rum and five shillings for the discovery. This swarm of bees I since kept unhurt as my body guards, and they have made many overseers take a desperate leap for my amusement, as I generally sent them up my ladder upon some frivolous message, when I wished to punish them for injustice and cruelty, which was not seldom.

"The same negro assured me that on his master's estate was an ancient tree, in which had been lodged ever since he could remember, a society of birds and another of bees, who lived in the greatest harmony together: but should any strange birds come to disturb or feed upon the bees, they were instantly repulsed by their feathered allies, and if strange bees dared to venture near the bird's nests, the native swarm attacked the invaders. His master and family had so much respect for the above association, that the tree was considered as sacred, and was not to be touched by an axe until it should yield to all destroying time."—*Narrative, &c.* vol. 2, p. 245.

[*Effects of Music.*]

"In musick they arrived to a certain harmony, in which the Indians of Colla did more particularly excell, having been the inventors of a certain pipe made of canes glued together, every one of which having a different note of higher and lower, in the manner of organs, made a pleasing music by the dissonancy of sounds, the treble, tenor, and basse, exactly corresponding and answering each to other; with these pipes they often played in consort, and made tolerable musick, though they wanted the quavers, semiquavers, aires, and many voices which perfect the harmony amongst us.

They had also other pipes, which were flutes with four or five stops, like the pipes of shepherds; with these they played not in consort, but singly, and tuned them to sonnets, which they composed in metre, the subject of which was love and the passions, which arise from the favours or displeasures of a mistress. These musicians were Indians trained up in that art, for divertisement of the Incas, and the Curacas who were his nobles, which, as rustical and barbarous as it was, it was not common, but acquired with great industry and study.

"Every song was set to its proper tune; for two songs of different subjects could not correspond with the same aire, by reason that the musick which the gallant made on his flute, was designed to express the satisfaction or discontent of his mind, which were not so intelligible perhaps by the words, as by the melancholy or chearfulness of the tune which he plaid. A certain Spaniard one night late, encountered an Indian woman in the streets of Cozco, and would have brought her back to his lodgings; but she cryed out, *for God's sake, Sir, let me go, for that pipe which you hear in yonder tower, calls me with great passion, and I cannot refuse the summons, for Love constrains me to go, that I may be his wife and he my husband.*"— GARCILASSO.

[*New Praise of Arthur.*]

HARDYNG, in the usual strain of his poetry, praises Arthur for his latitude and longitude. He says he was

"Throughout the world approved of his age,
Of wit and strength, beaute and largesse;
Of person high above his baronage
And other all of Britain's vassalage,
By his shoulders exceeded in longitude
Of all members full fair in latitude."

[*Californian Gold.*]

"ARRECTIS igitur multorum mentibus ire
Pars parat, exiguæ vel opes aderant quia nullæ,
Pars quia de magnis majore subire volebant.
Est acquirendi simul omnibus una libido."
—GIUL. APPULI *de Reb. Norman. Muraton.* tom. 5, p. 254.

[*England the Refuge of the Distressed.*]

WHEN we remember the shelter which this country has afforded to the Huguenots in Louis the Fourteenth's persecution, to the emigrant Clergy under the Atheistical persecution, and to men like Paoli and Mina, with what feeling may an Englishman apply to his country the praise which Pindar bestows upon Ægina, and the prayer with which he concludes it.

"τεθμὸς δέ τις ἀθανάτων
Καὶ τάνδ' ἀλιερκέα χώραν
Παντοδαποῖσιν ὑπέστασε ξένοις
Κίονα δαιμονίαν·
(Ὁ δ' ἐπαντέλλων χρόνος
Τοῦτο πράσσων μὴ κάμοι.)"
PINDAR, *Olymp.* viii. v. 34.

[*Ecclesiastical Courts.*]

A QUAKER was looking at the great painted window in Exeter Cathedral, and his companion observed that St. Peter looked very fierce there. "How can he help it, friend," replied the Quaker, "when he observes what scandalous work is carried on in the Ecclesiastical Court opposite."

[*The Miseltoe.*]

"THAT Viscus Arboreus or Miseltoe is bred upon Trees, from seeds which Birds, especially Thrushes and Ringdoves, let fall thereon, was the Creed of the Ancients, and is still believed among us, is the account

of its production, set down by Pliny, delivered by Virgil, and subscribed by many more. If so, some reason must be assigned, why it groweth only upon certain Trees, and not upon many whereon these Birds do light. For as Exotick observers deliver, it groweth upon Almond Trees, Chesnut, Apples, Oaks, and Pine-trees. As we observe in England very commonly upon Apple Crabs, and White-thorn, sometimes upon Sallow Hazel, and Oak: rarely upon Ash, Limetree, and Maple; never, that I could observe, upon Holly, Elm, and many more. Why it groweth not in all Countries and places where these Birds are found; for so Brassavolus affirmeth, it is not to be found in the Territory of Ferrara, and he was fain to supply himself from other parts of Italy: Why, if it ariseth from a seed, if sown it will not grow again, as Pliny affirmeth, and as by setting the Berries thereof, we have in vain attempted its production; why, if it cometh from seed that falleth upon the tree, it groweth often downwards, and puts forth under the bough, where seed can neither fall nor yet remain. Hereof, beside some others, the Lord Verulam hath taken notice. And they surely speak probably who make it an arboreus excrescence, or rather super-plant, bred of a viscous and superfluous sap which the tree itself cannot assimilate. And therefore sprouteth not forth in boughs and surcles of the same shape and similary unto the Tree that beareth it; but in different form, and secondary unto its specifical intention wherin once failing, another form succeedeth; and in the first place that of Miseltoe, in Plants and Trees disposed to its production. And therefore also where ever it groweth it is of constant shape, and maintains a regular figure; like other supercrescences, and such as living upon the stock of others, are termed parasitical Plants, as Polypody, Moss, the smaller Capillaries, and many more: So that several regions produce several Miseltoes: India one, America another, according to the law and rule of their degenerations.

"Now what begot this conceit might be the enlargement of some part of truth contained in its story. For certain it is that some Birds do feed upon the Berries of this Vegetable, and we meet in Aristotle with one kind of Thrush, called the Misel-thrush, or feeder upon Miseltoe. But that which hath most promoted it is a received proverb, *Turdus sibi malum cacat*, applicable unto such men as are authors of their own misfortune. For according unto ancient tradition and Pliny's relation, the Bird not able to digest the fruit whereon she feedeth, from her inconverted muting ariseth this Plant, of the Berries whereof Birdlime is made, wherewith she is often entangled. But although Proverbs be popular principles, yet is not all true that is proverbial; and in many thereof, there being one thing delivered, and another intended; though the verbal expression be false, the Proverb is true enough in the verity of its intention.

"As for the Magical virtues in this Plant, and conceived efficacy unto veneficial intentions, it seemeth a Pagan relique derived from the ancient Druides, the great admirers of the Oak, especially the Miseltoe that grew thereon; which according unto the particular of Pliny, they gathered with great solemnity. For after sacrifice, the Priest in a white garment ascended the Tree, cut down the Miseltoe with a golden hook, and received it in a white coat; the vertue whereof was to resist all poisons, and make fruitful any that used it. Vertues not expected from Classical practice; and did they fully answer their promise which are so commended, in Epileptical intentions, we would abate these qualities. Country practice hath added another to provoke the after-birth, and in that case the decoction is given unto Cows. That the Berries are poison, as some conceive, we are so far from averring, that we have safely given them inwardly; and can confirm the experiment of Brassavolus, that they have some purgative quality." — Sir Thomas Brown, *Vulgar Errors*, vol. 2, p. 367. Ed. *Wilkins*.

[*Anticipation of Bunyan on the Hermotimus of Lucian.*]

"*Lucian.* Let Virtue then be a city (as your master who has been there can tell you) inhabited by none but happy citizens, such as are perfectly wise, valiant, just, temperate, not much inferior even to the Gods themselves. Let those crimes too common amongst us, as rapine, violence, avarice, &c. be not so much as heard of in that city; but let every one peaceably execute his function in the service of the Republic; and all this not without a great deal of reason, since these things which in other cities cause dispute and seditions, make people lay snares one for another, are not here to be found; for pleasures, gold, and honours, are not here so much regarded, as to make the least division amongst them, but have been long since banished the city, as things unnecessary to a civil society. So they lead an easy sort of a quiet life, perfectly happy, blessed with good laws, equality, liberty, and whatever else is desirable."

"*Hermo.* Well then, *Lucian*, pray is it not reasonable, that all people should desire to become inhabitants of such a city, without desponding, either through the length of time, or of the road, till they can arrive at the wished for haven, and being enrolled amongst the number of the citizens, enjoy all the rights and privileges of the place?"

"*Lucian.* By *Jove*, *Hermotimus*, this is above all things to be endeavoured, without any other consideration; nor ought any one to be here detained, either by an affection to his country, or by the entreaties of his children and relations; but those he must exhort to go along with him, whom if he finds either incapable or unwilling, he must even shake them off, and go himself to that seat of perfect happiness, nay, though they caught hold of his cloak, he must leave it and break from them, since you need not fear any body should exclude you for coming naked; for heretofore I once heard an old gentleman give an account of the place, and he pressed me very much to accompany him thither, telling me, that he would go before, and when we came thither would make me a freeman of the city, as also give me the honour of being his companion, that I might be happy like the rest of them. But I (such was the folly of my youth) being not then fifteen years old, would not take his advice, which, if I had done, I might perhaps have now been in the suburbs, or at the very gates. Yet, if I do not mistake, he told us, amongst other things, that in this city there was no such thing as a native of the place, but that all were strangers; nay, that in it there dwelt many barbarians, slaves, as also many little, deformed, poor people; in short, that whosoever pleased might be made free; it being a law amongst them, when they bestowed the freedom of their city, not to have any consideration either for riches, habit, stature, beauty, family, or illustrious ancestors, since all these things are with them of no account. But he said, that whoever did pretend to be a citizen of the place, must be a man of very good sense, must be ambitious of all things that are good and honourable, and must not shrink at any sort of fatigue, or be discouraged at the many difficulties he may meet with in the way; and that when he had once done these things, and was arrived at the city, he was then immediately allowed to be a citizen, and as good as the best of them, since better or worse, noble or ignoble, bond man or free, were names not so much as heard of amongst them."

"*Hermo.* Well, *Lucian*, you see I do not trifle away my time, whilst I endeavour to become a citizen of so happy a mansion."

"*Lucian.* 'Tis true, *Hermotimus*, and I love the same things which you do: nor is there any thing I could sooner wish to attain; nay, had that city been near, or eminent, and visible to all the world, I should have been there long since. If therefore, as you and the poet *Hesiod* tell us, it is situate in a very remote country, we lie

under a necessity of inquiring the way thither, as well as the best and surest guide. Are not you of this opinion ?"

"*Hermo.* How else is it possible for us ever to arrive at it ?"

"*Lucian.* Very well, now an innumerable company of guides present themselves to you, and assure you that they will conduct you the direct way, for there are abundance who pretend themselves natives of this place, and ply as it were for their fare. Again, the ways that they would persuade you lead to this city are many, various, and quite different, that have no correspondence with each other; for this seems directly to the west, that to the east, this to the north, and that to the south. This leads you through meadows, green herbs, through shady groves, springs, and pleasant prospects, in which you meet with no rugged uneasy way. Whilst another offers you nothing but rocky, and scarce passable roads, with the unpleasant fatigue of being exposed to the sun's heat, thirst, hunger, and great labour and pain. Yet these men would persuade you, that all these various and different ways lead to this one city, though they terminate in contrary places. This it is involves me in the most perplexing doubts. For let me come into which you please, the guide, that waits in the very entrance of each way, and whose assurance merits our belief, immediately offers you his hand, and urges you with a great deal of earnestness to choose his road, which he affirms he only knows to be the right, and that all the rest deviate into erroneous paths; and as they never have been there themselves, so they are utterly incapable of conducting any other thither. The same I find his neighbour assert of his way, and detract from all others, and so through all the tribe. This number and diversity of these ways embarrass me extremely, and fix me in a perpetual uncertainty, to which nothing contributes more than the guides themselves, who oppose each other with the highest obstinacy, each extolling their own with a thousand extravagant eulogies. For I am not able to judge which to follow, nor by whose conduct I shall be sure to arrive at this city." — LUCIAN's *Works*, vol. 2, p. 551.

[*Praise of Night.*]

"SWEET Night, without thee, without thee, alas,
Our life were loathsome, even a hell to passe:
For, outward pains and inward passion still,
With thousand deaths, would soule and body thrill.
O Night! thou pullest the proud mask away
Wherewith vain actors in this world's great play
By day disguise them. For no difference
Night makes between the peasant and the prince,
The poore and rich, the prisoner and the judge,
The foule and faire, the master and the drudge,
The foole and wise, Barbarian and the Greek;
For night's black mantle covers all alike.

"He that condemn'd for some notorious vice
Seeks in the mines the baits of avarice,
Or, swelting at the furnace, fineth bright
Our soules dire sulphur, resteth yet at night.
He that, still stooping, toghes against the tide
His laden barge alongst a river's side,
And filling shoares with shouts, doth melt him quite,
Upon his pallet resteth yet at night.

"He that in summer, in extremest heat
Scorched all day in his owne scalding sweat,
Shaves with keen sythe the glory and delight
Of motley medowes, resteth yet at night,
And in the arms of his deere pheer forgoes
All former troubles and all former woes.
Onely the learned Sisters sacred minions,
While silent night under her sable pinions

Folds all the world, with pain-lesse paine
they tread
A sacred path that to the Heavens doth lead,
And higher than the Heavens their readers
raise
Upon the wings of their immortal layes."
SYLVESTER'S *Du Bartas.*

[*Prayer of more Avail than Arms.*]

"NAM curavam entam do dito que diz, *que mais ajuda a Igreja o Reyno com oraçoens, que os cavaleiros com as armas;* nam guardavam alli a decretal, *Ecclesiastici arma portantes.*"—FERNAN. LOPEZ, p. 203.

[*Profit of Unity and Concord.*]

"A HUGE fragment of rock from an adjacent cliff fell upon an horizontal part of the hill below, which was occupied by the gardens and vineyards of two peasants. It covered part of the property of each, nor could it be easily decided to whom the unexpected visitor belonged: but the honest rustics, instead of troubling the gentlemen of the long robe with their dispute, wisely resolved to end it, by each party excavating the half of the rock on his own grounds, and converting the whole into two useful cottages, with comfortable rooms and cellars for their little stock of wine, and there they now reside with their families." — FORBES, *Letters from France, &c.* vol. 2, p. 121.

[*Fly-takers of Cape Colony.*]

"A LARGE wisp of straw is dipped in milk and hung by a string to the beams of the roof, when this is covered with flies they come with a large bag slowly under the straw, and getting it in to a certain depth, shake it so that the flies are shaken to the bottom of the bag. In this manner they sometimes take as many as a bushel of flies in a day."—LICHTENSTEIN.

[*Pash-Eggs.*]

"DURING the fifteen days after Easter, which are the Russian Carnival, they have eggs dyed all manner of colours, which they send or give in presents to each other; and when they meet during this time they salute with these words *Christo wos Chrest*, Christ is risen; to which the other having answered, *Woistin wos Chrest*, He is certainly risen, they kiss one another; he that salutes first is obliged to present the other with an egg; nobody, of whatever condition or sex, daring to refuse the egg or kiss. The people of quality have them covered with gold or silver leaf, or very curiously painted both outside and in."—PETER HENRY BRUCE.

[*Uove de Pasca.*]

AN Italian Priest preaching on Easter Sunday before Cardinal Borromeo, Archbishop of Milan, said he was like "*a Pace egg, red, blessed, but a little hard. Havete un Prelato santissimo; e come l'uove de Pasca, rosso e benedetto, ma e vero ch' e un poco duretto.*"

[*Poor Man's Market at Toledo.*]

"IN the shambles at Toledo, of seventeen stands there were two which were called *tablas de Rey*, where meat was sold at a lower price, for the poor." — FRANCISCO DE PISA, *Desc. de Toledo*, lib. 1, c. 21.

[*Money and the Magpie.*]

"AN old woman in Wales, who was known to be possessed of money, died and left only two pence halfpenny to be found in the house. This occasioned great suspicion of a poor girl who lived with her, and who solemnly declared she knew nothing of her mistresses affairs. While the relations were examining her, a magpie which the old woman kept re-

peatedly cried, *I'll hide more yet—I'll hide more yet*—striking his bill against the floor in one place so often, that he attracted notice, and a carpenter was sent for to take up the plank. It was fastened with a well concealed spring, and more than £900 was found under it."

Confusion of Tongues.

"Arise betimes, while the *opal*-colour'd morn
In golden pomp doth *May-dayes* door adorn:
And patient heare th' all-differing voyces sweet
Of painted singers that in groves do greet
Their love-*bon-jours*, each in his phrase and fashion,
From trembling pearch uttering his earnest passion;
And so thou mayst conceit what mingle-mangle
Among this people everywhere did jangle."
Sylvester's *Du Bartas.*

[*Water-spouts. Curious Superstition.*]

"Whilst the tempest tossed our ship with all imaginable violence, they called me to see a spout, that was to the larboard, near land, and a musket shot from the ship: it was to the leeward of us, and lasted but a little while. Turning to the other side, just as it was spent, I perceived another beginning not much above the same distance from us: it was likewise to the leeward, for the wind turned and changed then into all corners. Whilst I observed it, a second broke out at the side of it, and within a trice a third, by the side of the second. I presently began to say the Gospel of St. John, which is said at the end of mass, that God Almighty might, for the sake of that Gospel, preserve us from those spouts; not that I thought the danger so very great, being they were to the leeward of us; and in reality, they wrought more admiration than fear in me. Nevertheless there was a great consternation amongst our company, all hands were at work, and our Franks kept a heavy stir, calling and asking, whether any one had the Gospel of St. John; they addressed themselves to me, and I told them that I was a saying it; and whilst they prayed me to continue, one of them brought a knife with a black handle, asking if any body knew how to cut the spouts: I made answer that I would not put it in practice, because it was a bad and unlawful superstition; he objected, that the spouts were so near, that they would quickly fall upon the ship, and infallibly sink her, and that if he knew the secret, he would do it: I endeavoured to reassure him and the rest from the fear of which made him speak so, telling them that the spouts being to the leeward, there was not so much danger as they imagined. And in short, to put that quite out of their heads, I plainly told them that I neither would do that superstitious act myself, nor teach any body else how to do it; and that for the Gospel of St. John, I should willingly persist in saying it, because it was a good and lawful means to procure protection from God Almighty. And indeed, I forbore not to say it, till all the spouts were dispersed, which was not before one o'clock afternoon, or thereabouts.

"These spouts are very dangerous at sea, for if they come upon a ship, they entangle the sails, so that sometimes they lift it up, and then letting it fall again, sink it to the bottom; which chiefly happens when the vessel is small; but if they lift not up the ship, at least they split all the sails, or else empty all their water into it, which sinks it to rights; and I make no doubts but that many ships that have no more been heard of, have been lost by such accidents: seeing we have but too many instances of those which have been known to have perished so of a certain. Besides the devotion of the Holy Gospel, the human remedies which seamen use against spouts, is to furl all the sails and to fire some guns with shot

against the pipe of the spout; and that their shot may be surer to hit, instead of bullet they charge the gun with a cross-bar shot, wherewith they endeavour to cut the pipe, if the spout be within shot of them; and when they have good luck to level them just, they fail not to cut it short off: this is the course they take in the Mediterranean Sea; but if that succeed not, they betake themselves to the superstition which I would not practise though I knew it, having learned it in my former travels. One of the ship's company kneels down by the main-mast, and holding in one hand a knife with a black handle (without which they never go on board for that reason,) he reads the Gospel of St. John, and when he comes to pronounce those holy words, *Et verbum caro factum est habitavit in nobis*, he turns towards the spout, and with his knife cuts the air athwart that spout, as if he would cut it, and they say that then it is really cut, and lets all the water it held fall with a great noise. This is the account that I have had from several Frenchmen, who (as they said) had tried it themselves; whether that hath succeeded so or not, I know not; but for the knife with the black handle, it is a foul superstition, which may be accompanied with some implicit compact with the Devil, and I do not think that a Christian can with a good conscience make use of it. As to the virtue of these holy words, which (as I may say) put God in mind of the covenant that he hath made with man, I make no doubt, but that being said with devotion, without any mixture of superstition, they are of great efficacy to draw a blessing from God upon us on all occasions."—THEVENOT.

The Sea.

"TELL me, ye Naturalists," saith FULLER, "who sounded the first march and retreat to the tide—hither shalt thou come and no further? Why doth not the water recover his right over the earth, being higher in Nature? Whence came the salt, and who first boiled it, which made so much brine? When the winds are not only wild in a storm, but even stark mad in a hurricane, who is it that restores them again to their wits and brings them asleep in a calm? Who made the mighty whales, who swim in a sea of water, and have a sea of oil swimming in them? Who first taught the water to imitate the creatures on land, so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? When grows the ambergrease in the sea, which is not so hard to be found where it is, as to know what it is? Was not God the first Shipwright? and all vessels on the water descended from the loins, or rather ribs, of Noah's ark? or else who durst be so bold with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how first fell it in love with the North, rather affecting that cold climate than the pleasant East, or fruitful South, or West? How comes that stone to know more than men, and find the way to the land in a mist? —In most of these men take sanctuary at *occulta qualitas*, and complain that the room is dark, when their eyes are blind. Indeed they are God's wonders, and that seaman the greatest wonder of all for his blockishness, who seeing them daily, neither takes notice of them, admires at them, nor is thankful for them."

[*Missals of St. Ambrose and St. Gregory.*]

"IT was an argument of some wit, but of singularity of understanding, that happened in the great contestation between the Missals of S. Ambrose and S. Gregory. The lot was thrown, and God made to be Judge, so as he was tempted to a miracle, to answer a question which themselves might have ended without much trouble. The

two Missals were laid upon the altar, and the church door shut and sealed. By the morrow mattins they found S. Gregory's Missal torn in pieces, saith the story, and thrown about the church, but S. Ambrose's opened and laid upon the altar in a posture of being read. If I had been to judge of the meaning of this miracle, I should have made no scruple to have said it had been the will of God that the Missal of S. Ambrose which had been anciently used, and publicly tried and approved of, should still be read in the church, and that of Gregory let alone, it being torn by an angelical hand as an argument of its imperfection, or of the inconvenience of innovation. But yet they judged it otherwise, for by the tearing and scattering about they thought it was meant it should be used over all the world, and that of S. Ambrose read only in the church of Milan. I am more satisfied that the former was the true meaning, than I am of the truth of the story." — JEREMY TAYLOR, *Lib. of Prophecying*.

[*African Sand-hills.*]

"THE deep sandy plains were succeeded by still deeper sandy hills, over which the waggon made but very slow progress, the wheels sinking to the axis every moment. These hills, or rather mountains of sand, extended near thirty miles beyond the point of the Picquet-berg, before they attained their greatest elevation, where a very curious and grand spectacle presented itself. Along the summit, which was several miles in width, and the length from north to south bounded only by the horizon, rose out of the coarse chrystallized sand and fragments of sandstone, a multitude of pyramidal columns, some of which were several hundred feet in diameter, and as many in height; these viewed from a distance had the regular appearance of works of art. The materials were also sandstone, bound together by veins of a firmer texture, containing a portion of iron. The cavernous appearance of these peaked columns, that had hitherto withstood, though not entirely escaped, the corroding tooth of time, and the vicissitudes of devouring weather, proclaimed their vast antiquity; and the coarse sand in which their bases were buried, and the fragments of the same material that were scattered over the surface, and not yet crumbled away, were sufficiently demonstrative that these pyramids had once been united, making at that time one connected mountain, similar to the great northern range. Out of the mouldered remains of these mountains had been formed the inferior hills of sand, while the finer particles, wafted by the winds and the torrents, have rested on the plains that stretch along the sea-coast. The united streamlets of water among these hills compose a sheet of considerable extent, called the *Verlooren valley*, or the Forlorn lake. The Forlorn lake was surrounded by barren mountains of sand, crowned with masses of naked rock. The margin of the lake, however, was belted with good ground, and seemed to be tolerably well inhabited.

"This part of the chain of mountains was exceedingly grand and lofty, and the road that serpentized through the lower passes, between the high points, was dreadfully steep and rocky. On approaching the summit, the same kind of pyramidal remains made their appearance, in the midst of a surface of sand and fragments of rock. These peaks were, some of them, a thousand feet high, and of such vast bulk, that each might be considered as a separate mountain. They form the very highest ridge of the great chain, but the general summit to be passed over, in the approach to them, was at least five miles in width. The grotesque manner in which the resisting fragments grew out of this surface, or rolling from the upper ridges, had tumbled on each other, forming natural chambers, arches, colonades, and Stonehenges, to the magnitude of which, that on Salisbury Plain would appear but as a cottage by the side of that city's great cathedral; all of

these so wasted, and corroded, and cavernous, the skeletons only of what they once were, struck the mind with the same kind of melancholy awe, that the contemplation of the remains of ancient grandeur generally inspires. Waiting in the midst of these antique ruins, the mind was in vain busied in trying to form some estimation of the measure of time that had passed away in effecting the general depression of the mountain, and equally vain was it to attempt a calculation, in how many ages yet unborn, the stupendous masses, of at least a thousand feet high, of solid rock, would dissolve, and 'leave not a rack behind.'

"It could be at no loss, however, to comprehend, whence proceeded the sandy plains that stretched along the western coast of this country, to a distance yet untravelled. This range of mountains alone, taken at two hundred miles in length, five miles in width, and the general depression at a hundred feet only, would have supplied materials to cover uniformly to the depth of three feet, a plain of thirty-three thousand square miles. A farther idea suggested itself, that all the sand of the sea shores probably owed its origin to the remains of worn down mountains, scattered by the winds, and borne down by torrents into the 'bosom of the deep,' and thence thrown back upon its shore. This theory seems to be established by facts."—Barrow's *Africa*.

[*African Salt Lake.*]

"On the evening of the seventeenth we encamped on the verdant bank of a beautiful lake, in the midst of a wood of fruitescent plants. It was of an oval form, about three miles in circumference. On the western side was a shelving bank of green turf, and round the other parts of the basin, the ground rising more abruptly, and to a greater height, was covered thickly with the same kind of arboreous and succulent plants as had been observed to grow most commonly in the thickets of the adjoining country. The water was perfectly clear, but salt as brine. It was one of those salt-water lakes which abound in Southern Africa, where they are called *Zout pans* by the colonists. This, it seems, is the most famous in the country, and is resorted to by the inhabitants from very distant parts of the colony, for the purpose of procuring salt for their own consumption, or for sale. It is situated on a plain of considerable elevation above the level of the sea. The greatest part of the bottom of the lake was covered with one continued body of salt, like a sheet of ice, the crystals of which were so united that it formed a solid mass as hard as rock. The margin, or shore of the basin, was like the sandy beach of the sea-coast, with sand-stone and quartz pebbles thinly scattered over it, some red, some purple, and others grey. Beyond the narrow belt of sand the sheet of salt commenced with a thin porous crust, increasing in thickness and solidity as it advanced towards the middle of the lake. The salt that is taken out for use is generally broken up with picks, where it is about four or five inches thick, which is at no great distance from the margin of the lake. The thickness in the middle is not known, a quantity of water generally remaining in that part. The dry south-easterly winds of summer agitating the water of the lake produce on the margin a fine, light, powdery salt, like flakes of snow. This is equally beautiful as the refined salt of England, and is much sought after by the women, who always commission their husbands to bring home a quantity of snowy salt for the table."—Barrow's *Interior of Southern Africa*.

[*Falling of Ice.*]

"Whilst at dinner in this situation they frequently heard a very loud rumbling noise, not unlike loud, but distant thunder; similar sounds had often been heard when the party was in the neighbourhood of large

bodies of ice, but they had not before been able to trace the cause. They now found the noise to originate from immense ponderous fragments of ice breaking off from the higher parts of the main body, and falling from a very considerable height, which in one instance produced so violent a shock, that it was sensibly felt by the whole party, although the ground on which they were was at least two leagues from the spot where the fall of ice had taken place."—VANCOUVER.

[*Atque ipsa silentia terrent.*
VIRG. *Æn.*]

"THE region we had lately passed seemed nearly destitute of human beings. The brute creation also had deserted the shores; the tracks of deer were no longer to be seen; nor was there an aquatic bird on the whole extent of the canal; animated nature seemed nearly exhausted; and her awful silence was only now and then interrupted by the croaking of a raven, the breathing of a seal, or the scream of an eagle. Even these solitary sounds were so seldom heard, that the rustling of the breeze along the shore, assisted by the solemn stillness that prevailed, gave rise to ridiculous suspicions in our seamen of hearing rattlesnakes and other hideous monsters in the wilderness, which was composed of the productions already mentioned, but which appeared to grow with infinitely less vigour than we had been accustomed to witness."—VANCOUVER.

[*Beauty of Vegetation.*]

"THE rivulets which flow through the woods afford the most pleasing retreats imaginable. The waters run through the midst of the rocks; in one part gliding along in silence, in another falling precipitately from a height, with a confused and murmuring noise. The borders of these ravines are covered with trees, from which hang large bunches of *scolopendria* (hart's tongue,) and *liannes*, which falling down, are suspended by their own twigs. The ground about them is rugged, with great pieces of black rock, overgrown with moss and maiden-hair. Large trunks, overthrown by the hand of time, lay, covered with fungus waved with various colours.

"An infinite variety of fern appears every where. Some, like leaves separated from the stem, meander among the stones, and draw their substance from the rock itself. Others spring up like a tree of moss, and resemble a plume of silken feathers. The common sort is of twice the size here, that it is in Europe. In lieu of the groves and reeds, which so beautifully variegate the borders of our rivers, along the sides of these torrents grow a kind of water-lilies, in great abundance, with very large leaves, in the form of a heart. They are called *songes*. It will float upon the water without being wet, and the drops of rain amass together upon it, like globules of shining silver."—ST. PIERRE, *Voyage to the Isle of France.*

The Cauldrons of Lance Caraibe, near Lancebertrand, a part of the Island of Grande Terre Gaudaloupe.

"THE coast is furnished with hollow rocks and vaults underneath, with chinks and crevices; and the sea pushed into these deep caverns by the force and agitation of the waves, compresses the air, which, recovering its spring, forces the water back in the form of the most magnificent fountains, which cease, and begin again at every great pressure.

"As I walked within about forty paces from the brink of the sea where the waves broke, I perceived, in one place, the plants were much agitated by some cause that was not yet apparent. I drew near, and discovered a hole about six feet deep, and half a foot diameter; and, stopping to consider it, I perceived the earth tremble under my feet. This increased my attention, and I heard a dull kind of noise underground,

like that which precedes common earthquakes. It was followed by a quivering of the earth; and, after this, wind issued out of the hole, which agitated the plants round about.

"I made my negroes go down where the waters broke; for they doubted the report ofth e greatness of these caverns; and when the sea was calm, one of them ventured in, but returned very quickly, or he must have perished. Therefore I conclude that these small earthquakes round the hole about forty paces from the shore, were only caused by the compressed air in some great vault about this place, which by its force was driven up the hole; that this air in the caverns compressed to a certain degree, first caused the dull noise, by the rolling of the water, which resisted, in the cavern; then acting more violently, caused the small earthquake, which ceased when the wind passed out of the hole, and that the sea retired, and gave liberty to the air, which was contained and compressed."—PEYSSONEL.

[*Salt Licks.*]

"THE salt-lake and springs, says Mr. ASHE, speaking of the Onondargo, are also frequented by all the other kinds of beasts, and even by birds:[1] and, from the most minute inquiries, I am justified in asserting that their visitations were periodical; except doves, which appear to delight in the neighbourhood of impregnated springs, and to make them their constant abode. In such situations, they are seen in immense numbers, as tame as domestic pigeons, but rendered more interesting by their solitary notes, and plaintive melody."— ASHE, vol. 1, p. 102.

1 The virtue of Cheltenham Springs was first discovered by the owner of the ground noticing the resort of pigeons to the spot.—MONTHLY MAG. Jan. 16, 1810.

[*Red Tape, an Amulet for the Plague.*]

"BEFORE the rebellion broke out in Wexford, all the red tape in the country was bought up, and more ordered from Dublin. It was generally bought in half-yards, and all the Roman Catholic children, boys and girls, wore it round their necks. This was so general, and so remarkable, as to occasion some enquiry, and the reason given was this: A priest had dreamt there would be a great plague among all the children of their Church under fifteen years of age; that their brains were to boil out at the back of their heads. He dreamt also that there was a charm to prevent it; which was, to get some red tape, have it blessed and sprinkled with holy water, and tie it round the children's necks, till the month of May, when the season of danger would be past. The Protestants had good cause to suspect that it was in reality intended as a mark to distinguish their own children, like the blood of the Paschal Lamb, when the Egyptian first-born were to be cut off."—TAYLOR'S *Account of the Rebellion in Wexford.*

Al Mundo.

"MUNDO quien discreto fuesse (fuere?)
cierto so que no te alabe;
quien te quiere no te sabe,
quien te sabe no te quiere.
Yo me despedi de ti
por quedar alegre y ledo.
Y tornar como naci,
Y porque gane sin ti
lo que contigo no puedo."
JUAN ALVAREZ GATO, *Cancionero*, p. 81.

[*Much would have more.*]

"I HAVE known Chuffes, that, having well to live,
Sufficient also both to lend and give,
Yet nathless toil and moyl and take more pain
Than a Jew's bond-slave, or a Moor in Spain." WITHER, *Satyr* 8.

[*Castle-Building.*]

We speak of building Castles in the air. The phrase in Charron is building *Castles in Spain.*

[*Pilgrim's-marks.*]

"We spent all Tuesday, the 29th of April, in getting marks put upon our arms, as commonly all Pilgrims do; the Christians of *Bethlem* (who are of the Latin Church) do that. They have several wooden moulds, of which you may chuse that which pleases you best, then they fill it with coal-dust, and apply it to your arm, so that they leave upon the same the mark of what is cut in the mould; after that, with the left hand they take hold of your arm, and stretch the skin of it, and in the right hand they have a little cane with two needles fastened in it, which from time to time they dip into ink, mingled with ox's gall, and prick your arm all along the lines that are marked by the wooden mould. This without doubt is painful, and commonly causes a slight fever, which is soon over; the arm in the mean time for two or three days continues swelled three times as big as it ordinarily is. After they have pricked all along the said lines, they wash the arm, and observe if there be any thing wanting, then they begin again, and some times do it three times over. When they have done, they wrap up your arm very straight, and there grows a crust upon it, which falling off three or four days after, the marks remain blue, and never wear out, because the blood mingling with that tincture of ink and ox's gall, retains the mark under the skin."—Thevenot.

[*Story of Actæon moralized.*]

"Castillejo moralizes the story of Acteon, and says it was designed to represent

Qualquier persona de estado,
A caza muy inclinado
Y tras ella embebicido.
Por las selvas y boscages
Islas, montes y labrados,
Tras los ciervos espantados
Osos y puercos selvages,
Y otros qualesquier venados,
Con redes, cuerdas y telas,
Vocinas, guardas y velas,
Podencos, galgos, lebreles,
Ballestas y cascabeles
Capirotes y pihuelas."

Tom. 5, p. 278.

[*Power of Superstition.*]

"I have heard of sea-faring men and some of that City, how a Quarter-master in a Bristol ship, then trading in the Streights, going down into the hold, saw a sort of women, his knowne neighbours, making merry together, and taking their cups liberally: who having espied him, and threatning that he should repent their discovery, vanished suddenly out of sight, who thereupon was lame ever after. The ship having made her voyage, nowe homeward bound, and neere her harbour, stuck fast in the deepe sea, before a fresh gaile, to their no small amazement: nor for all they could doe, together with the helpe that came from the shoare, could they get her loose, untill one (as Cymothoe the Trojan ship) shoved her off with his shoulder, (perhaps one of those whom they vulgarly call Wisemen, who doe good a bad way, and undoe the enchantments of others.) At their arrivall the Quarter-master accused these women: who were araigned and convicted by their owne confessions, for which five-and-twenty were executed."—Sandy's *Ovid.*

[*Fish mistaken for Breakers.*]

"We were astonished when in twenty-two fathom, with the white appearance of breakers; when the Captain immediately let go the anchor. The Pilot declared that it was only fish, and so it proved; for, soon

afterwards, it approached and passed under the vessel. It is singular, that the same circumstance should have been observed by Don Juan de Castro, and should have had the same effect, of inducing him to let go his anchor. He does not account for it, because it happened in the night, but he mentions, that it cast flames like fire, which confirms the conjecture, that the brilliant appearance of the sea is owing to fish-spawn and animalcula."—Lord Valentia, vol. 2, p. 261.

[*Query? — The same Cause?*]

"February 20. At the beginning of the second watch, we fell on a sudden in certain very whitish spots, the which did raise and cast from themselves certain flames like unto lightnings. Wondering at the shew of this strange event, presently we took in our sails, and believing we were upon some shoalds or banks, commanded to cast the lead, I found twenty-six fathoms water: now this novelty making no impression on the pilots of the country, and seeing how we went by a great depth, we set sails again."—D. Juan de Castro, *in Purchas*, 1129.

[*Rogoes' Well, — Increase of the Nile.*]

"Near the village Habselnarah is the city Behnese, built by an ancient Abagus or philosopher called Behnes. Without it is a well made by one Rogoes, a notable magician, to discover the increase of the Nile; it is now called Ber Elgiernus, Rogoes' well. The Natives believe that on the 15th of June at night, there falls in that place a dew called Boctaa, or dropping, through the intercession of St. Michael the Archangel, sent that night by God to stir and bless the river, and they are the more confirmed in this opinion, because they see the river swell from that time forward. For this reason the Coptic Christians throughout the kingdom, celebrate the feast of St. Michael with great solemnity in their way. The ceremony is thus. On the 14th, at night, their bishops and the Cadi of the country go thither and stop up and seal the well. The next morning, having said mass they again go to open it to measure the water, and by the greater or less increase of it, they judge of what there will be in the Nile, and consequently of the plenty or scarcity of the year."—Gemelli Careri.

[*Vieyra on the Delays of Council in Portugal.*]

"The delays of Council in Portugal are finely described by Vieyra. Speaking of the council of Ahitophel given as soon as it was required, he proceeds with his usual and untranslatable rapidity of style. *Mas en não acabo de entender como isto podia ser logo no mesmo dia, e na mesma hora, em que se fez o conselho. Quando se lancaram os votos? Quando se éscreveo a consulta? Quando se assinou? Quando subio? Quando se resolveo? Quando baxou? Quando se fizeram os despachos? Quando se registaram? Quando tornaram a subir? Quando se firmaram? Quando tornaram a baxar? Quando se passaram as ordẽs? Quando se distribuiram? Tudo isto nam se podia fazer em huma hora, nem em hum dia nem ainda em muytos. Se fora no nosso tempo, e na nossa terra, assi avia de ser; mas tudo se fez, e tudo se pode fazer. Porque? Porque nam ouve tinta nem papel neste conselho.*"—Sermoens, tom. 2, p. 229.

[*Lepers cured by eating Turtles, &c.*]

"Lepers from Portugal went to one of the Cape de Verds, to be cured by eating turtles and washing themselves in their blood. By Herrera's expression 'where all the lepers of Portugal went' it may be suspected that this transportation was compulsory. There were no sound inhabitants

on this island except six or seven men whose business it was to kill the goats and prepare the skins to be sent to Portugal, which were sometimes so many as in one year to be worth two thousand ducats. Eight goats had been left upon the island, and had multiplied there prodigiously." — HERRERA, 1. 3. 9. A. D. 1498.

[*Curious Way of drawing fresh Water from the Sea Wells at Bahrem.*]

"IN the Isle of Bahrin there is a town, and a fort distant from it a large league and a half. Though there be good water in that town, yet the Fishermen take not in fresh water there; they find it more convenient to draw it out of the bottom of the sea, where there are three springs of good water, yet not all in one place, but here and there, and all above two leagues distant from the town.

"*Senhor Manoel Mendez Henriquez*, Agent for the King of *Portugal* at *Congo*, hath often told me the way how they draw this water, which is thus. The Barks go near to the place where the springs are, which they know by the bearing of the Island: at high water, there is two fathom water in those places, but when the sea is out, they have not above three foot water, and many times they are on dry ground: for *Bahrem* is encompassed with banks of sand, that run out a great way, where there are such flats that vessels cannot pass them; but amongst these banks there are deep channels, which the vessels keep; and whatsoever storm may blow at sea, the vessels that are in these channels are safe and secure. When these barks are come near the wells, they stay till low water, and then they plant two oars in the sand, one on each side of the well where they intend to water at, then they strain a rope under the water from one oar to the other. We must know that upon every one of these wells, the *Arabs* have always the half of a jar, to wit upper half where the mouth is, which may be called an earthen pipe; they put the wider end upon the mouth of the spring, and then thrust it down about four inches in the sand; they dawb it besides all round with plaster and Bitumen, that the salt water may not get in: when these half jars break or are worn out they take care to put another in the place of them; after that the Fishermen then have planted the oars, and fastened the rope, a man gets down into the sea, with a *Borrachio* stopt, and diving down his head, puts himself under the strained rope, that so the force of the fresh water, that gushes out of the jar may not raise him up again; for it gushes out with great impetuosity; and then he claps the mouth of his *Borrachio* to the mouth of the jar, which being narrow and opened, is immediately filled with fresh water; when it is full, he stops again, and brings it up to the bark, where he empties his fresh water and then goes down again for more, till the bark be supplied. This *Portuguese* gentleman told me that it was very easy to be done, and that he himself had been so curious as to go and fill a *Borrachio* there." — THEVENOT.

On a valiant Souldier.

"A SPANISH Souldier in the Indian warres,
Who oft came off with honour and some scarres,
After a tedious battell, when they were
Enforced for want of bulletts to forbeare,
Farther to encounter, which the Savage Moore
Perceiving, scoffed, and neerer then before,
Approached the Christian host; the Soldier grieved
To be out-braved, yet could not be relieved,
Beyond all patience vexed, he said although
I bulletts want, myself will wound the Foe;
Then from his mouth took he a tooth, and sent
A fatall message to their Regiment:

What armes will fury steed men with, when we
Can from our selves have such artillerie;
Samson thy jaw-bone can no trophy reare
Equall to his, who made his tooth his speare."
WITT'S *Recreations.*

[*Death by being beat with Sand-bags.*]

"BOCCALINI *fu sacchettato* for his Pietra di Parrangone. The Spaniards beat him with sand bags so severely that he died in a few hours. VIGNEUL-MARVILLE says that this mode of murdering is an Italian invention. It seems like Italian ingenuity of wickedness, but it is practised in Portugal."

[*Sebastian, King of Portugal.*]

"WITH the common people about London," says NASHE, writing in 1599, "it is current that Don Sebastian, King of Portugal, slain twenty years since with Stukeley at the battle of Alcazas, is raised from the dead like Lazarus, and alive to be seen at Venice."—NASHE'S *Lenten Stuff. Harl. MSS.* vol. 2, p. 326.

[*National Propensities.*]

"ENTREMOS primeramente
Por España de rondon.
Do soberbia y presuncion
Reyna mas que en otra gente;
Y pasemos
A Francia donde veremos
La mentira triumfante,
Y a Italia pueblo inconstante,
Y a Hungria, do hallaremos
So maldad
De loda infidelidad,
Crueldad y tirania,
Y a Grecia que ser solia
Quando tuvo autoridad
Palabrera.
Y a Moscovia la grosera,
Y a Polonia y a Rusia,
Donde la glotoneria
Tiene puesta la bandera,
Y volvamos
Sobre el Norte, y decendamos
A Alemaña populosa,
Pero ingrata y codiciosa
Sobre quantas hoy hallamos;
Y baxemos
A Flandes, donde veremos
La miseria y la avaricia,
A Inglaterra y su malicia
Tras esto visitaremos
De pasada."
CASTILLEJO, tom. 2, p. 263.

[*Diversities of Tongues.*]

"HABLO *en lingua Caldayca, Egypcia, Persa,*
Hebrea, Græga, Armenica, Latina,
Gotica y Agarena, y oy sus gentes
Mesclan todo en idiomas diferentes."
MIGUEL DE BARRIOS, *Coro de las Musas*, p. 55.

[*Help from Heaven.*]

"Si tamen in dubiis ulla est sententia rebus,
Consilioque locus, superis e sedibus omne
Auxilium, e cœlo tantis optata periclis
Est quærenda salus; tempus nunc ire per aras,
Aversamque Dei mentem, magnæque Parentis
Implorare oculos, superorumque agmina votis
Flectere, et oblatis cumulare altaria donis.
Templa fores reserent, passim fumantia dentur
Thura focis, pateantque adytis sacraria, et omnes
Longa Sacerdotum pedibus nudata per urbes
Pompa fleat, mistoque sonent suspiria cantu.
Dent homines squallentem humeris pro murice saccum.
Pro gemmis cinerem capiti det fœmina, collo
Dent funes pueri insontes, materque tenellum

Infantem abstineat mammis, vagitus in auras
Conscendat, gens nulla dapes, non flumina libent
Quadrupedes, tristetque hominum pia sidera luctus."

PACIECIDOS, lib. 1.

[*Venda.*]

"A. D. 750. CRACUS avoit laissé une fille nommée Venda; elle étoit célébre par sa beauté et encore plus par les qualités de son cœur et de son esprit. Le peuple voulut l'avoir pour Reine. Rittiger, Prince Allemand, lui envoya des Ambassadeurs pour traiter de son marriage avec elle; mais Venda avoit fait un vœu de virginité; ou plutôt elle craignoit de remettre l'autorité souveraine, dont elle étoit dépositaire, entre les mains d'un époux. Son refus parut un outrage, et lui attira la guerre. Venda se mit à la tête de son peuple, elle marcha en guerrière contre Rittiger. La vue de cette Reine désarma les Allemands. Rittiger abandonné des siens se donna la mort. Venda triomphante retourna à Cracovie où par une superstition cruelle elle se rendit elle-même la victime du sacrifice qu'elle offrit à ses Dieux, et se précipita dans la Vistule."—*Hist. de Pologne.*

[*Cid Ghazi Battal.*]

"THIS country (about Siwas) was conquered in the time of Haroon Al-Rashed by his famous hero Sid Ghazi Battal[1] (the true Arabic Cid). That most celebrated hero was born in the town of Malatia, from whence he made nocturnal inroads on Siwas. He was stationed then at Scutari, opposite to Constantinople, where he made love to the Greek Princess shut up in the sea-begirded tower called Kizkoolle, the Tower of the Girl. Having come to an assignation of his love to the quarter of the town called after his name, and having fallen asleep at the foot of the wall, the Princess wishing to awake him, that he might not be overtaken by his enemies, threw down a pebble, but so unfortunately that it killed him."—EVLIA EFFENDI, vol. 3.

[1] Sid Al Battal, in another place he is called, which the translator explains, Cid le batailleur, or Il Campeador.

[*Bohemian Custom.*]

"WHEN the people of Prague in 1619 threw the two obnoxious ministers of state, Martinetz and Slavata, with their secretary, out of the window, they stated in their public apology, that they had done so 'in conformity with an ancient custom prevalent throughout all Bohemia, as well as in the capital,' and this custom, they argued, was justified by the example of Jezebel in Holy Writ, who was thrown from a window for persecuting the people of God; and was common among the Romans and all other nations of antiquity, who hurled the disturbers of the public peace from rocks and precipices."—COXE's *History of the House of Austria*, vol. 1, p. 752.

[*Locust-Flights.*]

"OF the innumerable multitudes of the incompleate insect, or larva, of the locusts, that at this time infested this part of Africa, no adequate idea could possibly be conceived without having witnessed them. For the space of ten miles on each side of the Sea-Cow river, and eighty or ninety miles in length, an area of sixteen or eighteen hundred square miles, the whole surface might literally be said to be covered with them. The water of the river was scarcely visible on account of the dead carcases that floated on the surface, drowned in the attempt to come at the reeds which grew in the water. They had devoured every green herb and every blade of grass; and had it not been for the reeds, on which our cattle

entirely subsisted while we skirted the banks of the river, the journey must have been discontinued, at least in the line that had been proposed. The larvæ, as generally is the case in this class of nature, are much more voracious than the perfect insect; nothing that is green seems to come amiss to them. They are not, however, without a choice in their food. When they attack a field of corn just struck into ear, they first mount to the summit, and peck out every grain before they touch the leaves and the stem. In such a state it is lamentable to see the ruins of a fine field of corn. The insect seems constantly to be in motion, and to have some object in view. When on a march during the day, it is utterly impossible to turn the direction of a troop, which is generally with the wind. The traces of their route over the country are very obvious for many weeks after they have passed it, the surface appearing as if swept by a broom, or as if a harrow had been drawn over it. Towards the setting of the sun the march is discontinued, when the troop divides into companies, which surround the small shrubs, or tufts of grass, or ant-hills, and in such thick patches that they appear like so many swarms of bees; and in this manner they rest till day-light. It is at such times as they are thus formed that the farmers have any chance of destroying them, which they sometimes effect by driving among them a flock of two or three thousand sheep. By the restlessness of these they are trampled to death."—Barrow's *Interior of Southern Africa.*

[*Locust-Bird.*]

"The baaken of the governor was less a subject of curiosity than one that appeared on the opposite bank of the river. This was a clump of about half a dozen large bushes, the first that had occurred for as many days; yet the rarity of fruitescent plants would not have attracted so much notice, had it not been for the vast number and size of nests with which they appeared to be loaded. These were judged to be at least sufficiently large for the vultures that were hovering in the air, or for the large blue cranes that sat by the river's side near them. On approaching the bushes, a numerous flock of birds, about the size of the common sky-lark, issued from them. The farmers, though unacquainted with the nests, immediately recognised the bird to be the locust-eater, and rejoiced not a little at its appearance so near the colony. This species of thrush is a migrating bird, and is only met with in places where the migrating locust frequents. It had not been seen in the colony for the space of thirteen years; that is to say, since the last time that the locusts infested the Sneuwberg. The head, breast, and back are of a pale cinereous colour; the abdomen and rump white; wings and tail black, the latter short, and a little forked; from the angle of the mouth a naked area of sulphureous yellow extends under the eye and a little beyond it; and two naked black striæ under the throat. The specific name of *gryllivorus* may with propriety be given to it, as its whole food seems to consist of the larvæ of this insect, at least when they are to be obtained. Nature has seldom given a bane but she has accompanied it with an antidote; or, in other words, she has ordained that one half of the creation should destroy and devour the other, that the constant operations of reproduction might be going on. The numbers of the gryllivori are not less astonishing than those of the locusts. Their nests that at a distance appeared to be of such great magnitude, were found on examination to consist of a number of cells, each of which was a separate nest with a tube that led into it through the side. Of such cells each clump contained from six to twenty; and one roof of interwoven twigs covered the whole like that made by the magpie. Most of them had young birds, generally five; the eggs were of a blueish white with small, faint, reddish specks. These birds had here taken up a temporary abode in a place where they were not likely, in a short

space of time, to be under the necessity of quitting for want of food."—BARROW.

Nile.

"THE greatest breadth of this majestic river may be computed at 2000 feet, or about a third of a mile, its motion is even slower than that of the Thames, and does not exceed three miles an hour. The water is always muddy: in April and May when it is clearest it has still a cloudy hue. When it overflows, the colour is a dirty red.

"From Kâhira to Assûan, a distance of about 360 miles, the banks, except where rocky, present no natural plant; they somewhat resemble the steps of stairs, and are sown with all sorts of esculent vegetables, chiefly that useful plant the Bamea. It grows to a little more than three feet in height, with leaves like those of the currant bush; and produces oblong aculeated pods, which lend a pleasant flavour to the repast.

"Other striking and ancient features of this distinguished stream, are the rafts of *Belasses*, or large white jars, used for carrying water; little rafts of gourds on which a single person conducts himself with great philosophical dignity across the stream; and the divers, who, concealing their heads in pumpkins, approach the water-fowl unperceived, and seize them by the legs."—BROWNE'S *Travels.*

[*The Kamsin, or, Hurricane of Egypt.*]

"I HAD often heard speak of the *Kamsin*, which may be termed the hurricane of Egypt and the Desert; it is equally terrible by the frightful spectacle which it exhibits when present, and by the consequences which follow its ravages. We had already passed with security one half of the season in which it appears, when in the evening of the 18th of May, I felt myself entirely overcome by a suffocating heat: it seemed as if the fluctuation of the air was suddenly suspended, I went out to bathe, in order to overcome so painful a sensation, when I was struck on my arrival at the bank of the Nile with a new appearance of nature around me; this was a light and colours which I had not yet seen. The sun, without being concealed, had lost its rays; it had even less lustre to the eye than the moon, and gave a pale light without shade: the water no longer reflected its rays, but appeared in agitation, every thing had changed its usual aspect: it was now the flat shore that seemed luminous, and the air dull and opaque, the yellow horizon shewed the trees on its surface of a dirty blue; flocks of birds were flying off before the cloud; the frighted animals ran loose in the country, followed by the shouting inhabitants, who vainly attempted to collect them together again; the wind which had raised this immense mass of vapour, and was urging it forward, had not yet reached us; we thought that by plunging our bodies in the water which was then calm, we could prevent the baleful effects of this mass of dust which was advancing from the south-west, but we had hardly entered the river when it began to swell all at once as if it would overflow its channel, the waves passed over our heads, and we felt the bottom heave up under our feet: our clothes were conveyed away along with the shore itself, which seemed to be carried off by the whirlwind which had now reached us. We were compelled to leave the water, and our wet and naked bodies being beat upon by a storm of sand, were soon encrusted with a black mud which prevented us from dressing ourselves, enlightened only by a red and gloomy sun, with our eyes smarting, our noses stuffed up, and our throats clogged with dust, so that we could hardly breathe, we lost each other and our way home, and arrived at our lodgings at last one by one, groping our way and guided only by the walls, which marked our track.

"The next day the same mass of dust, attended with similar appearances, travelled along the desert of Libya; it followed the

chain of the mountains, and when we flattered ourselves that we were entirely rid of this pestilence, the west wind brought it back, and once more overwhelmed us with this scorching torrent. The flashes of lightning appeared to pierce with difficulty through this dense vapour; all the elements seemed to be still in disorder; the rain was mixed with whirlwinds of fire, wind, and dust, and in this time of confusion the trees and all the other productions of nature seemed to be again plunged in the horrors of chaos."—DENON.

[*The wise Virgil of Naples.*]

"GERVASE, who was Chancellour to the Emperor Otho III. saies, that the wise Virgil set up a *brazen fly* on one of the gates of Naples, which for the space of eight years that it remained there, permitted not a fly to enter the said city: that in the same place he caused a *shambles* to be made, wherein meat never smelt or was the least tainted: that he placed on one of the gates of the same city, *two great images of stone*, one whereof was said to be handsome and merry, the other sad and deformed, having this power, that if any one came in on the side of the former, all his affairs prospered according to his own desires, as he who came on the other, was unfortunate and disappointed in all things: that he set up, on a high mountain near Naples, *a brazen statue*, having in its mouth a trumpet, which sounded so loud when the north wind blew, that the fire and smoke issuing out of those forges of Vulcan, which are at this day seen near the city of Poussola, were forced back towards the sea, without doing any hurt or injury to the inhabitants, that it was he made *the baths of Calatura di petra bagno et adjuto di l'homo*, with fair inscriptions in letters of gold, defaced since by the Physicians of *Salerna*, who were troubled that men should thereby know what diseases every bath could cure. That the same Virgil took such a course that no man could be hurt in that miraculous vault cut through the mountaine of *Pausilippo*, to go to Naples; and lastly that he made *a publick fire*, whereat every one might freely warme himself, near which he had placed *a brazen Archer* with his arrow drawne out, and such an inscription, *if any one strike me I will shoot off my arrow:* which at length happened, when a certaine foole striking the said Archer, he immediately shot him with his arrow, and sent him into the fire, which was presently extinguished.

"These impertinencies were first transcribed out of this author by Helinandus, the monk, into his *Universall Chronicle*, and then by an Englishman, one Alexander Neckham, a Benedictine monk, who relates some of the precedent in his book *Of the nature and property of things*. To which he addes, that Naples being troubled with an infinite trouble of infectious *leaches*, it was delivered as soon as Virgil had caused a *golden one* to be cast into a well: that he compassed his dwelling house and garden, where it never rained, with *an immoveable stream of aire*, which was instead of a wall, and had built in it a brazen bridge, by meanes whereof he went whither he pleased. That he had made also a *steeple* with such miraculous artifice, that the *tower* wherein it was, though of stone, moved in the same manner as a certain bell that was in it, did, and that both had the same shaking and motion. Besides all which, he had made those statues called the *Preservers of Rome*, which were watched night and day by priests, for that as soon as any nation entertained any thought of revolting and taking armes against the Romane Empire, immediately the statue representing that nation, and adored by it, moved; a bell it had about the neck rung, and with its finger it pointed at that rebellious nation, insomuch that the name of it might be perceived in writing, which the priest carrying to the Emperour, he immediately raised an army to reduce and quiet it."—*History of Magic.*

[*Primigenûm Civitas Virorum.*]

"Along the broidered bank
Their city rises like the mountain pine,
Whose summit meets the clouds. A round it forms
Stretch'd on the hither side; the hamlets line
The farther bank, but thin and loosely spread.
Trees, round the wide circumference disposed
At equal distance, hold the space within
Sheltered from every wind. Between them shoots
The pliant osier with the woodbine twined,
And willows flexile stem, a spreading fence
To sight impervious, shading while it guards
The rustic fabrics. These on steady piles
Are reared, by banks of solid earth secured;
And by the furze that shades the desert, screened
From rain or storms above. Inclosing all
A broad and hollow fosse arrests the view,
From man secured, as from the ravenous foes
That nightly howl without, by rooted stakes,
That planted close around its inmost verge,
As with a mound of rock, invest the whole."

Dr. Ogilvie's *Britannia.*

[*Signs of a Hurricane.*]

"The night before the sun set in a black cloud, which appeared just like land; and the clouds above it were gilded of a dark red colour. And on the Tuesday, as the sun drew near the horizon, the clouds were gilded very prettily to the eye, though at the same time my mind dreaded the consequences of it. When the sun was now two degrees high, it entered into a dark smoky-coloured cloud, that lay parallel with the horizon, from whence presently seemed to issue many dusky, blackish beams. The sky was at this time covered with small, hard clouds (as we call such as lye scattering about not likely to rain) very thick one by another, and such of them as lay next to the bank of clouds at the horizon were of a pure gold colour to three or four degrees above the bank. From these, to about ten degrees high, they were redder, and very bright, above them they were of a darker colour still, to about sixty or seventy degrees high, where the clouds began to be of their common colour. I took the more particular notice of all this, because I have generally observed such coloured clouds to appear before an approaching storm. And this being winter here, and the time for bad weather, I expected and provided for a violent blast of wind, by reefing our topsails, and giving a strict charge to my officers to hand them or take them in, if the wind should grow stronger. The wind was now at W. N. W. a very brisk gale. About twelve o'clock at night we had a pale whitish glare in the N. W. which was another sign, and intimated the storm to be near at hand; and the wind increasing upon it, we presently handed our topsails, furled the mainsail and went away only with our foresail; before two in the morning, it came on very fierce, and we kept right before the wind and sea, the wind still increasing. But the ship was very governable, and steered incomparably well. At eight in the morning we settled our fore-yard, lowering it four or five foot, and we ran very swiftly; especially when the squalls of rain or hail, from a black cloud came over head, for then it blew excessive hard. These, though they did not last long, yet came very thick and fast one after another. The sea also ran very high; but we, running so violently before wind and sea, shipped little or no water; though a little washed into our upper deck-ports, and with it a scuttle or cuttle-fish was cast upon the carriage of a gun."—Dampier.

[*Wither's Mistress of Philarete.*]

"If to gold I like her hair,
Or to stars her eyes so fair;
Though I praise her skin by snow,

Or by pearls her double row,
'Tis that you might gather thence
Her unmatched excellence.

" Eyes as fair, for eyes, hath she
As stars fair, for stars, may be:
And each part as fair doth show
In its kind as white in snow.
'Tis no grace to her at all
If her hair I sunbeams call;
For were there a power in art
So to pourtrait every part,
All men might those beauties see
As they do appear to me.
I would scorn to make compare
With the glorioust things that are.

" Nought I ere saw fair enow
But the hair, the hair to show.
Yet some think him over bold
That compares it but to gold.
He from reason seems to err
Who commending of his dear,
Gives her lips the rubies hue,
Or by pearls her teeth doth shew:
But what pearls, what rubies can
Seem so lovely fair to man
As her lips whom he doth love,
When in sweet discourse they move?
Or her lovelier teeth the while
She doth bless him with a smile?

" Stars indeed fair creatures be,
Yet amongst us where is he
Joys not more the while he lies
Sunning in his mistress' eyes,
Than in all the glimmering light
Of a starry winter's night?
Him to flatter most suppose
That prefers before the rose,
Or the lilies while they grow,
Or the flakes of new fallen snow,
Her complexion whom he loveth;
And yet this my Muse approveth,
For in such a beauty meets
Unexpressed moving sweets,
That the like unto them no man
Ever saw but in a woman.
Look on moon, on stars, on sun,
All God's creatures overrun,
See if all of them presents
To your mind such sweet contents,
Or if you from them can take
Aught that may a beauty make,
Shall one half so pleasing prove
As is her's whom you do love.
For indeed if there had been
Other mortal beauties seen
Objects for the love of men
Vain was their creation then.
Yea, if this could well be granted,
Adam might his Eve have wanted.
But a woman is the creature
Whose proportion with our nature
Best agrees, and whose perfections
Sympathize with our affections:
And not only finds our senses
Pleasure in their excellencies,
But our reason also knows
Sweetness in them that outgoes
Human wit to comprehend,
Much more truly to commend.
Note the beauty of an eye,
And if aught you praise it by,
Leave such passion in your mind,
Let my reason's eye be blind.
Mark if ever red or white
Any where gave such delight
As when they have taken place
In a worthy woman's face."

[*A painful Query.*]

" Meanwhile Epicurus lies deep in Dante's hell, wherein we meet with tombs enclosing souls which denied their immortalities. But whether the virtuous Heathen who lived better than he spake, or erring in the principles of himself, yet lived above philosophers of more specious maximes, lye so deep as he is placed, at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practice and conversation, were a quæry too sad to insist on." — Sir T. Brown's *Hydriotaphia*, vol. 3, p. 487, *ed. Wilkins*.

[*Better Prospects.*]

"It is the heaviest stone that melancholy can throw at a man to tell him he is at the end of his nature; or that there is no further state to come unto which this seems progressional, and otherwise made in vain; without this accomplishment the natural expectation and desire of such a state were but a fallacy in nature; unsatisfied considerators would quarrel the justice of their constitutions, and rest content that Adam had fallen lower, whereby by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures; who in tranquillity possess their constitutions as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes or cognition of better being, the wisdom of God hath necessitated their contentment. But the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us we are more than our present selves, and evacuate such hopes in the fruition of their own accomplishments." — Sir T. Brown's *Hydriotaphia*, vol. 3, p. 408, *ed. Wilkins.*

[*Fresh-Water Still.*]

"No fresh water could be obtained upon Turn-again Island; and had not Captain Bampton ingeniously contrived a *still*, their state would have been truly deplorable. He caused a cover, with a hole in the centre, to be fitted by the carpenter upon a large cooking pot; and over the hole he luted an inverted tea-kettle, with the spout cut off. To the stump of the spout was fitted a part of the tube of a speaking-trumpet, and this was lengthened by a gun-barrel which passed through a cask of salt water, serving as a cooler. From this machine, good fresh water, to the amount of twenty-five to forty gallons per day, was procured; and obtained a preference to that contained in the few casks remaining in the Hormuzeer."—Flinders, vol. 1, p. 43.

[*Coral-Reefs.*]

"In the afternoon I went upon the reef with a party of gentlemen; and the water being very clear round the edges, a new creation, as it were to us but imitative of the old, was there presented to our view. We had wheat-sheaves, mushrooms, stags' horns, cabbages, leaves, and a variety of other forms, glowing under water with vivid tints of every shade betwixt green, purple, brown, and white, equalling in beauty and excelling in grandeur the most favourite *parterre* of the curious florist. These were different species of coral and fungus, growing, as it were, out of the solid rock, and each had its peculiar form and shade of colouring; but whilst contemplating the richness of the scene, we could not long forget with what destruction it was pregnant.

"Different corals in a dead state, concreted into a solid mass of a dull white colour, composed the stone of the reef. The negro heads were lumps which stood higher than the rest; and being generally dry, were blackened by the weather; but even in these, the forms of the different corals and some shells were distinguishable. The edges of the reef, but particularly on the outside where the sea broke, were the highest parts within, there were pools and holes containing live corals, sponges and sea eggs and cucumbers,[1] and many enormous cockles (*chama gigas*) were scattered upon different parts of the reef.

"At low water, this cockle seems most commonly to lie half open; but frequently

[1] What we called sea cucumbers, from their shape, appears to have been the *bêche de mer*, or *trepang*; of which the Chinese make a soup much esteemed in that country for its supposed invigorating qualities.

closes with much noise, and the water within the shells then spouts up in a stream, three or four feet high: it was from this and the spouting of the water that we discovered them, for in other respects they were scarcely to be distinguished from the coral rock. A number of these cockles were too rank to be agreeable food, and were eaten by few. One of them weighed 47½ lbs. as taken up, and contained 3 lbs. 2 oz. of meat; but this size is much inferior to what was found by Captains Cook and Bligh upon the reefs of the coast further northward, or to several in the British Museum; and I have since seen single shells more than four times the weight of the above shells and fish taken together."—FLINDERS, vol. 2, p. 88.

[*Use of the Chama-gigas, or gigantic Cockle.*]

"THERE grew upon this island numbers of *pandanus* trees, similar to those of the east coast of New South Wales, and around many of them was placed a circle of shells of the *chama gigas*, or gigantic cockle, the intention of which excited my curiosity.

"It appeared that this little island was visited occasionally by the Indians, who obtained from it the fruits of the pandanus, and probably turtle, for the marks of them were seen; and the reef furnishes them with cockles, which are of a superior size here to those we had found upon the reefs of East Coast. There being no water upon the island, they seem to have hit upon the following expedient to obtain it: Long slips of bark are tied round the smooth stems of the pandanus, and the loose ends are led into the shells of the cockle, placed underneath. By these slips, the rain which runs down the branches and stem of the tree, is conducted into the shells and fills them at every considerable shower; and as each shell will contain two or three pints, forty or fifty thus placed under different trees will supply a good number of men. A pair of these cockle shells, bleached in the sun, weighed a hundred and one pounds; but still they were much inferior in size to some I have seen."—FLINDERS, vol. 2, p. 114.

[*Progression of the Coral Reefs.*]

"HALF-WAY Island was at no very distant period of time one of those banks produced by the washing up of sand and broken coral, of which most reefs afford instances, and those of Torres' Strait a great many.

"These banks are in different stages of progress: some, like this, are become islands, but not yet habitable; some are above high water mark, but destitute of vegetation; whilst others are overflowed with every returning tide.

"It seems to me, that when the animalcules which form the corals at the bottom of the ocean cease to live, their structures adhere to each other, by virtue either of the glutinous remains within, or of some property in salt water; and the interstices being gradually filled up with sand and broken pieces of coral washed by the sea, which also adhere, a mass of rock is at length formed. Future races of these animalcules erect their habitations upon the rising bank, and die in their turn to increase, but principally to elevate, this monument of their wonderful labours. The care taken to work perpendicularly in the early stages, would mark a surprising instinct in these diminutive creatures. Their wall of coral, for the most part in situations where the winds are constant, being arrived at the surface, affords a shelter, to leeward of which their infant colonies may be safely sent forth; and to this their instinctive foresight it seems to be owing, that the windward side of a reef exposed to the open sea is generally, if not always, the highest part, and rises almost perpendicular, sometimes from the depth of two hundred, and perhaps many more fathoms. To be constantly covered with water seems necessary to the existence of the animalcules, for they do not work, except in holes

upon the reef, beyond low water mark; but the coral sand and other broken remnants thrown up by the sea, adhere to the rock, and form a solid mass with it, as high as the common tides reach. That elevation surpassed, the future remnants, being rarely covered, lose their adhesive property; and remaining in a loose state, form what is usually called a key, upon the top of the reef. The new bank is not long in being visited by sea birds; salt plants take root upon it, and a soil begins to be formed: a cocoa-nut, or the drupe of a pandanus is thrown on shore; land birds visit it and deposit the seeds of shrubs and trees; every high tide, and still more every gale, adds something to the bank; the form of an island is gradually assumed; and last of all comes man to take possession.

"Half-way Island is well advanced in the above progressive state; having been many years, probably some ages, above the reach of the highest spring tides, or the wash of the surf in the heaviest gales. I distinguished, however, in the rock which forms its basis, the sand, coral, and shells formerly thrown up, in a more or less perfect state of cohesion; small pieces of wood, pumice stone, and other extraneous bodies which chance had mixed with the calcareous substance when the cohesion begun, were inclosed in the rock; and in some cases were still separable from it without much force. The upper part of the island is a mixture of the same substances in a loose state, with a little vegetable soil; and is covered with the *casuarina* and a variety of other trees and shrubs, which give food to paraquets, pigeons, and other birds; to whose ancestors it is probable the island was originally indebted for this vegetation."—Flinders, vol. 2, p. 115.

[*Natural Desire of playing at Soldiers.*]

"Our friends, the natives, continued to visit us; and the old man, with several others, being at the tents this morning, I ordered the party of marines on shore to be exercised in their presence. The red coats and white crossed belts were greatly admired, having some resemblance to their own manner of ornamenting themselves; and the drum, but particularly the fife, excited their astonishment; but when they saw these beautiful red and white men, with their bright muskets, drawn up in a line, they absolutely screamed with delight, nor were their wild gestures and vociferation to be silenced, but by commencing the exercises, to which they paid the most earnest and silent attention. Several of them moved their hands involuntarily, according to the motions; and the old man placed himself at the end of the rank with a short staff in his hand, which he shouldered, presented, grounded, as did the marines their muskets, without, I believe, knowing what he did."—Flinders, vol. 1, p. 61.

[*Primitive Sketches.*]

"In the steep sides of the chasms were deep holes or caverns, undermining the cliffs; upon the walls of which I found rude drawings, made with charcoal and something like red paint upon the white ground of the rock. These drawings represented porpoises, turtle, kangaroos, and a human hand; and Mr. Westall, who went afterwards to see them, found the representation of a kangaroo, with a file of thirty-two persons following after it. The third person of the band was twice the height of the others, and held in his hand something resembling the *whaddie*, or wooden sword of the natives of Port Jackson; and was probably intended to represent a chief. They could not, as with us, indicate superiority by clothing or ornament, since they wear none of any kind; and therefore, with the addition of a weapon, similar to the ancients, they seem to have made superiority of person the principal emblem of superior power, of which, indeed, power is usually a consequence in the very early stages of society."—Flinders, vol. 2, p. 189.

[*Turkish Feast.*]

"In 1567 when the Imperial Ambassadors were at Constantinople, what Knolles calls a homely feast was given to their followers in the Turks Court. They brought in their dinner, covering the ground with table cloths of a great length spread upon carpets, and afterwards scattering upon them a marvellous number of wooden spoons, with so great store of bread as if they had been to feed 300 persons; then they seton meat in order, which was served in 42 great platters of earth, full of rice pottage of three or four kinds, differing one from another, some of them seasoned with honey and of the colour of honey, some with sour milk and white of colour, and some with sugar: they had fritters also, which were made of like batter, and mutton beside, or rather a dainty and toothsome morsel of an old sodden ewe. The table (if there had any such been) thus furnished, the guests without any ceremony of washing, sate down on the ground (for stools there were none) and fell to their victuals, and drank out of great earthen dishes water prepared with sugar, which kind of drink they call Zerbet."—Knolles.

[*Signs of the Weather.*]

"At length the day appeared, but with such dark black clouds near the horizon, that the first glimpse of the dawn appeared 30 or 40 degrees high; which was dreadful enough; for it is a common saying among seamen, and true, as I have experienced, that a *high dawn* will have *high winds*, and *a low dawn small winds*."—Dampier.

[*Curious Custom of the Koras.*]

"In swimming across the wide and rapid Orange river, and transporting at the same time their sheep or other articles, the *Koras* make use of a curious contrivance.

"They take a log of wood from six to eight feet in length, and at the distance of a few inches from one of its ends fix a wooden peg. On this log the person intending to cross the river stretches himself at full length, and holding fast by the peg with one hand whilst with the other and occasionally with his feet he strikes to keep the end of the log in a certain direction (which is that of an angle of about 45 degrees with the stream) the obliquity of the log opposed to the current causes it, in floating down the stream, to push gradually over to the opposite side in the hypothenusal line of a triangle, whose base is the width of the river."—Barrow.

[*A serious Thought.*]

"Mortality is Changes' proper stage:
States have degrees as human bodies have,
Spring, Summer, Autumn, Winter and the Grave."—Lord Brooke.

[*Changes of Temperature in different Countries.*]

"It is difficult to persuade ourselves that with the fall of the celebrated towns and monuments of Greece, a great change must have taken place in the temperature of the Country.

"If one observes the effect produced by clearing away the vast forests of North America, in softening the rigour of the seasons, and correcting the unwholesomeness of the atmosphere, by a parity of reasoning it seems by no means improbable, that Greece at the times the arts declined, falling off from its former state of civilization, some deleterious effects should ensue to the physical nature of the Country.

"The rivers, till then restrained within their channels, being neglected, obstructions may have arisen which have formed vast marshes; the time when several lakes in Arcadia spread themselves over the valleys is still recent in the memory of the

inhabitants. It was probable in this way that the stagnant waters of the Alpheus formed the marsh where its sources now rise; doubtless it would never have existed if the channel in which the river formerly flowed had not been suffered to get by degrees choked up. The woods so necessary to invite rains, by which the mountains were formerly covered, and which were held sacred by the religion of the ancients, exist no longer; or, if in some spots still to be found, those remains are daily destroyed by the shepherds. Many valleys have been rendered barren by this loss; those of Argolis in particular, where the mountains deprived of their clothing no longer send forth during Summer from their heated sides anything but parching exhalations.

"The convultions, the invasions of the barbarians which succeeded, having exterminated the ancient inhabitants, and future generations growing up feeble and depressed, the disorganisation of the country has continually increased, and with it its insalubrity."—POUQUEVILLE, 174.

[*Ice-Sledges of the Finlanders.*]

"WE have before observed, that the frost is here so intense, as to arrest the sea in its waving motion. The sun becoming more powerful with the advancement of the season, melted considerably the ice on the surface; the water thus produced during the day, collected in the cavities or furrows, and formed little pools or rivulets, which we were under the necessity of traversing in our sledges; and as they were always a considerable depth in the middle, we saw ourselves descending we knew not where, and actually thought we should sink to the bottom of the Ocean. The intrepidity, or rather indifference with which the Finlander made his way through these pools encouraged us a little; but the recollection that we were upon the sea, and a consciousness that the water was entering our sledge, excited at first frightful apprehensions, and a continued disagreeable feeling.

"In nights of severe and intense cold, such as frequently occur at that time of the year, a crust of ice is formed over those pools, insomuch that the water becomes inclosed between two plates of ice: in this case the sledge as it passes over the upper crust, which is generally of but a brittle texture, breaks it, and suddenly falls into the water, which bubbles up all about the sledge, nor does it stop till it gets to the second layer of ice. This unexpected fall produces a horrible sensation; and though there are rarely more than two feet of distance from one stratum of ice to the other, yet the sight of the water, the plunging of the horse, &c. are exceedingly alarming."—ACERBI.

[*Querpos Santos:—what?*]

"IN a storm of rain and hail with a high and bleak wind appeared the Sailors' Deities, Castor and Pollux, or the same it may be gave light to those fables, they boding fair weather to seamen, though never seen but in storms, looking like a candle in a dark lanthorn, of which there were divers here and there above the sails and shrouds, being the *ignes fatui* of the watery element, by the Portugals christened QUERPOS SANTOS, the bodies of Saints, which by them are esteemed ominous. But I think I am not too positive in relating them to be a meteor-like substance, exhaled in the day and at night (for except then they show not themselves) kindled by the violent motion of the air, fixing themselves to those parts of the ship that are most attractive; for I can witness they usually spent themselves at the Spindles of the Top-mast-heads, or about the Iron hoops of the Yard arms, and if any went towards them they shifted always to some part of the like nature."—FRYER'S *Travels.*

Note. "God was pleased to give us a sign of Storm approaching by a *corposant* on the top of the main mast."—JOHN COAD'S *Memorandum*, p. 137.

[*Aaron, novel Name for a King.*]

"From the accounts which have reached this Country it would appear," says Cobbett, "that Mr. Aaron Burr, who is a man of great ambition and of talents and courage equal thereto, had formed a scheme for separating the Western from the Eastern part of that immense Country called the United States, and to erect a kingly government in the Western parts, of which he himself intended to be king. In this project, viewing it with a mere philosophical eye, I see nothing more objectionable than the novel circumstance of there being a king of the name of Aaron."

[*Salubrity of Cornwall.*]

"I have noted," says Carew, speaking of the temperature of Cornwall, "that this so piercing an ayre, is apter to preserve than recover health, especially in any languishing sicknesse which hath possessed strangers: neither know I whether I may impute to this goodnesse of the ayre, that upon the returne of our fleet from the Portugall action, 1589, the diseases which the Souldiers brought home with them, did grow more grievous as they carried the same farther into the land, than it fell out at Plymmouth where they landed; for there the same was though infectious, yet not so contagious, and though pestilentiall, yet not the verie pestilence, as afterwards it proved in other places." — *Survey of Cornwall*, Book 1, ff. 5.

"In 1588 an infectious distemper brought by some Portugueze prisoners who were confined at Exeter destroyed the Judge, and most of the persons summoned to the Lent Assizes."— Shaw's *Tour to the West of England*, p. 345.

[*Chance Reading never comes amiss.*]

"Dr. Hammond's method was (which likewise he recommended to his friends) after every sermon to resolve upon the ensuing subject; that being done, to pursue the course of study which he was then in hand with, reserving the close of the week for the provision for the next Lord's Day. Whereby not only a constant progress was made in science, but materials unawares were gained unto the immediate future work; for he said, *be the subjects treated of never so distant somewhat will infallibly fall in conducible unto the present purpose.*[1]"—Dr. Wordsworth's *Eccles. Biog.* vol. 5, p. 346.

[*Unde derivatur Norman?*]

"Hos quando ventus, quem lingua soli genialis
North vocat, advexit Boreas regionis ad oras,
A quâ digressi fines petiere Latinos
Et *man* est apud hos, homo quod perhibetur apud nos,
Normanni dicuntur, id est, homines boreales."—Guil. Appuli, *de Rebus Norm. Muratori*, tom. 5, p. 253.

Twiss's Verbal Index to Shakespeare.

"If the compiler of these volumes had been properly sensible of the value of time, and the relation which the employment of it bears to his eternal state, we should not have had to present our readers with the pitiable spectacle of a man advanced in years consuming the embers of vitality in making 'a complete verbal index to the plays of Shakspeare.'

"Had we found him sitting upon the seashore, busily occupied in arranging, according to their sizes, shapes, and colours, a huge mass of pebbles, the direction which our feelings would have taken may easily be conceived. With similar emotions should

[1] This I have long since found in my own experience. Upon whatever subject I might be brooding, my chance reading never came amiss to it.—R. S.

we, most probably, have now taken leave of him, had we confined our attention to the relative value of his zeal and supposed labours. In importance they appear to be nearly upon a par; although, by the former he has raised a somewhat more durable monument than he could have done by the latter, of the futility of his pursuits.

"Sensations of a stronger kind, whether more nearly allied to pity or contempt we leave the reader to conjecture, take place in our minds, when we come to the account which the author gives of his production and the estimate which he forms of its worth.

"So fully does he seem to be convinced of his having merited the gratitude of mankind, that he can find no adequate way of expressing the extent of his pretentions, except by comparing his *Verbal Index to the Plays of Shakspeare* to a *Concordance to the Holy Scriptures*. Hear him! 'It has long been admitted by divines that the Scriptures are best elucidated by making them their own expositors; and there seems to be no reason why this method of interpretation should not, with equal success, be applied to all antient writers, and particularly to Shakspeare.' This happy illustration of the labouring thoughts of the writer we cannot help suspecting to be the suggestion of some drama-loving son of the Church; for is it to be supposed that the labours of Alexander Cruden were to be found amidst the immense pile of 'all the editions of Shakspeare' which choaked Mr. T.'s study? if, however, we are mistaken in this conjecture, and the Concordance is really there, we would seriously recommend him to turn to the words, Time, Eternal, Soul, Death, Judgement, and a few others which these may suggest, and carefully weigh the passages to which he will be referred. By making these interesting sentences 'their own expositions,' he will not only find them to be 'best elucidated,' but he will fully discover the reasons for which we form so low an opinion of his toilsome performance, and exhort him to make the Bible and not Shakspeare, the companion of his declining days.

"It is not impossible, that Mr. T. may justly attribute this censurable misapplication of his time and talents to that blind devotion which fashion requires to be paid at the shrine of Shakspeare, by every one who makes the slightest pretentions to refinement of taste;

'Ah pleasant proof
That piety has still in human hearts,
Some place, a spark or two not yet extinct.'

"We are not insensible of the inimitable excellences of the productions of Shakspeare's genius; and so far as the tribute of transcendant admiration can be paid, without the sacrifice of moral feeling, and especially of religious principle, we do not withhold it from him: but we say with a far more estimable poet,

'Much less, methinks, than sacrilege might serve.'

"He has been called, and justly too, the 'Poet of Nature.' A slight acquaintance with the religion of the Bible will shew, however, that it is of human nature in its worst shape, deformed by the basest passions, and agitated by the most vicious propensities, that the Poet became the Priest, and the incense offered at the altar of his goddess, will continue to spread its poisonous fumes over the hearts of his countrymen, till the memory of his works is extinct. Thousands of unhappy spirits, and thousands yet to increase their number, will everlastingly look back with unutterable anguish on the nights and days in which the plays of Shakspeare ministered to their guilty delights. And yet these are the writings which men, *consecrated* to the service of Him who styles himself the Holy One, have prostituted their pens to illustrate! such the writer, to immortalize whose name, the resources of the most precious arts have been profusely lavished! Epithets amounting to blasphemy, and honours approaching to idolatry, have been and are

shamelessly heaped upon his memory, in a country professing itself Christian, and for which it would have been happy, on moral considerations, if he had never been born. And, strange to say, even our religious edifices are not free from the pollution of his praise. What Christian can pass through the most venerable pile of sacred architecture which our metropolis can boast, without having his best feelings insulted by observing, within a few yards of the spot from which prayers and praises are daily offered to the Most High, the absurd and impious epitaph upon the tablet raised to one of the miserable retailers of his impurities? Our readers who are acquainted with London, will discover that it is the inscription upon David Garrick, in Westminster Abbey, to which we refer. We commisserate the heart of the man who can read the following lines without indignation :—

'And till eternity, with power sublime,
Shall mark the mortal hour of hoary time,
Shakspeare and Garrick, like twin stars,
shall shine,
And earth irradiate with a beam divine.'

"'Par nobile fratrum!' your fame *shall* last during the empire of vice and misery, in the extension of which you have *acted* so great a part!

"We make no apology for our sentiments, unfashionable as they are. Feeling the importance of the condition of man as a moral agent, accountable not merely for the direct effect, but also for the remotest influence of his actions, while we execrate the names, we cannot but shudder at the state of those, who have opened fountains of impurity, at which fashion leads its successive generations greedily to drink.

"Nor shall we cease, as long as our voices can be heard, from warning our countrymen against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infest its borders.

"Of our author we feelingly take our leave; regretting the misapplication of that talent of patient and persevering industry, which, in a better pursuit, might have entitled him to the lasting esteem of his country. We would recall to his attention the expression ascribed to the dying Grotius, one of the most pungent, considering who he was that uttered it, which ever fell from the lips of man,—'Vitam perdidi operose nihil agendo.'"—*Eclectic Review, Jan.* 1807.

Prior's Chloe.

I HEARD my eldest brother say, "Her name was Miss Taylor, that he knew her well; and that she once came to him (in Dean's Yard, Westminster) purposely to ask his advice. She told him, 'Sir, I know not what to do. Mr. Prior makes large professions of his love; but he never offers me marriage.' My brother advised her to bring the matter to a point at once. She went directly to Mr. Prior, and asked him plainly, 'Do you intend to marry me, or no?' He said many soft and pretty things: on which she said, 'Sir, in refusing to answer, you do answer. I will see you no more.' And she did see him no more to the day of his death. But afterwards she spent many hours standing and weeping at his tomb in Westminster Abbey."

[*Fat Shepherd of Orchomenos.*]

AMONG the remarkable things at the modern Orchomenos, Mr. HOBHOUSE mentions "a living curiosity which is seen by most visitants. This is a shepherd named Demetrius, the fattest man I ever saw, who in the summer passes the hottest hours of the day up to the neck in the neighbouring river. This practice not only does not injure him, but has become by habit so necessary to him, that he declares he should not, without it, be able to support the rage of the summer sun."—*Journey through Albania, &c.* p. 271.

[*Fighting Fish.*]

"In Normandy, a few days before the death of Henry the Second, the fish of a certain pool near Sees, five miles from the castle of Exme, fought during the night so furiously with each other, both in the water and out of it, that the neighbouring people were attracted by the noise to the spot; and so desperate was the conflict, that scarcely a fish was found alive in the morning; thus by a wonderful and unheard of prognostic foretelling the death of one by that of many."—HOARE's *Giraldus*, vol. 1, p. 6.

[*The Great Sepiæ.*]

"In the neighbourhood of S. Catharina, and particularly about the island of Alvoredo, and other islands in the same cluster, a very large sort of *sepia*, the *sepia octopus*, or *polvo*, is found. I was assured that these creatures sometimes grew to the size of a man, and are very dangerous, since they will twine their suckers round a person bathing or fishing, in such a manner that it is impossible to get free from them; and if no one is at hand to assist the person attacked by cutting the animal away, death is inevitable. That a very large sepia may in this way become dangerous to a man, I can believe; but that there is a species which will, in the open sea, thus twine itself round a large three-masted vessel, so as to draw it under the water, does not come within the compass of belief."—LANGSDORFF's *Histoire Naturelle des Mollusques, par Denys Montfort. Paris An.* 10. *Le poulpe colossal.*

Why not?

[*The Caribs and their Wives.*]

"The women of the Carib Islanders had," according to LAFITAN, "a language altogether different from their husbands." He has not referred to his authority. There is however no reason to doubt the fact; and the inference is, that the Caribs were a race of conquerors, who took no women with them when they left their original country. "Their wives never ate with them, never called them by their names, and served them in all things like slaves."—Tom. 1, p. 55.

[*Good Claret.*]

"The fruit of the bramble, being rightly mixed with good pippen or pearmain cyder, doth make good claret."—YWORTH's *Cerevisiarii Comes*, p. 73.

Verses sung by the Family of Owain Cyveilioc to the Circuit of Wales.

"The family of Owain the mild, whom the restless hosts of violence frowardly threaten, on the paths of songs and social feasts, which way shall we repair to Mortun.

Go, youth, quickly, without greeting the good man there, take thy course; penetrate through it; say that we shall come to Ceri.

Go, youth, from Ceri, we request of thee, for fear of our wrath, and the end we have in store to bring upon thee; say that we come to Arwystli.

Messenger, be setting off, before an illustrious band to the confines of Ceredic; take thy course wildly as an arrow's wing; say that we shall visit Penwedic.

Go from Penwedic, messenger of honourable toil, since no disgrace belongs to thee; range, and with increased eloquence, say that we shall visit Merrion.

Messenger, be setting off, approaching the green ocean stream, bordered with loud tumult; take a course the third of the journey is done; say that we shall visit Ardudwy.

Messenger, be setting off, along the fair borders of the country which Merwyn

swayed; go, be a guest with Nest of Newyn; speak of our coming to Leyn.

Messenger, be setting off, drawing near a mild leader of magnanimous heart; go, armed knight, and traverse Arvon; say that we visit Mon.

The family of Owain the bounteous, to whom belong the ravage of England, abundant in spoils, will meet with a welcome after a tedious journey: shall we abide one night at Rhos?

Young man, go from me, and no longer one greet unless it be my mistress; sweep along on the fleet bay steed; say that we visit Lanere.

Messenger, be setting off, over the strong region of a tribe deserving mead out of the horn, and traverse Tyno Bydwal; and say that we visit Tal.

Pass onward to its extremity, heeding not the gallantry of its men with the long yellow spears; take thy course on the first day January; say we visit Maelor.

Go, youth, and linger not, let not thy progress be half complete; to stop thee is no easy task; from tedious Maelor take thy way; make known we visit Cynlaith.

Young man, go with discretion, announce not our troop as of sorry tribes; take thy course, with the fleetness of a stag thy tidings bear; say we visit Mecain.

The family of Owain the chief withstood kingdoms; may the regions of heaven be our retreat! A range altogether pleasant, altogether prosperous, with united pace, the circuit of Wales we have taken.[1]"

[*Love of Company in Animals.*]

"An idea during this excursion had occurred to us, that part of the brute creation have an aversion to the absence of the human race; this opinion seemed now in some measure confirmed by the appearance for the first time during the last three days of several species of ducks and other aquatic birds. I do not, however, mean absolutely to infer, that it is the affection of the lower orders of the creation to man, that draws them to the same spots which human beings prefer, since it is highly probable that such places as afford the most eligible residence in point of sustenance to the human race, in an uncivilized state, may be by the brute creation resorted to for the same purpose."—Vancouver.

[*An Insight into Nature.*]

"I was an orphan of the people of Tuaya, in utter poverty, and destitute of everything. There was in the place where I dwelt a statue of stone raised upon a wooden pillar; on the pillar these words might be read, *I am Hermes, to whom knowledge hath been given. I made this marvellous work in public, but afterwards I concealed it by the secrets of my art, so that it can only be discovered by a man as wise as me.* Upon the breast of the statue these words were in like manner written in ancient language. *If any one desires to know the secret of the creation of beings, and in what manner Nature hath been formed, let him look under my feet.* Multitudes came to see the statue, and every one looked under its feet without seeing any thing. For me, I was then but a child, but when I grew stronger and had reached a more advanced age, having read these words I understood their meaning, and began to dig under the foot of the column. I discovered a cavern where there was thick darkness, and into which the light of the sun could not penetrate. If one attempted to carry a torch there, it was immediately extinguished by the force of the winds which blew there incessantly. I could find no means of following the path which I had discovered, because of the darkness which filled the cavern; and the

[1] The places mentioned in the foregoing verses are all well known at the present time; they are points which nearly describe a circle round North Wales.

force of the winds would not permit me to enter by the light of torches. Not being able therefore to overcome these obstacles, I became sorrowful, and sleep fell upon me. While I was slumbering in a disturbed sleep, my mind full of the cause of my trouble, an old man whose form resembled my own presented himself before me, and said, 'Rise, Belinous, and enter this subterranean passage; it will lead thee to the knowledge of the secrets of created things, and thou shalt attain to know how nature hath been formed.' I replied, 'The darkness hinders me from discerning anything in this place, and the light cannot resist the breath of the winds which reign here.' Then the old man said, 'Belinous, place thy light under a transparent vase, it will then be protected from the wind, and will give thee light in this dark place.' These words made joy revive in me. I felt that I was about to enjoy the object of my wishes and addressing myself to him, I asked, 'Who art thou, thou to whom I am indebted for so great a benefit?" He answered, 'I am thy Creator, the Perfect Being.' At this moment I awoke, full of joy, and having placed a light in a transparent vase, as it had been enjoined, I entered the subterraneous way. And I saw an old man seated upon a throne of gold, and he held in his hand a tablet of emerald, on which was written, *Here is the formation of Nature:* before him was a book, on which this might be read, *Here is the secret of the creation of all beings, and the science of the causes of all things.* I took this book boldly and without fear, and I left the place. I learnt what was written in this book. I comprehended how nature had been formed, and I acquired the knowledge of the causes of all things."—*Le Livre de la Creature, par le Sage* BELINOUS. *Notices des MSS.* tom. 4.

[*Bark of Trees suited to the Climate.*]

"THE greater part of the trees have but a very thin bark: some of them even have nothing but a sort of skin over them, differing widely from the trees in the north, which Nature has furnished with a variety of coats to protect them from the cold. Most of them have their roots upon the surface of the earth, and twist round the rocks as they shoot up. They are but short: their heads little furnished with leaves, and are very heavy; which, with the *liannes* that grow round them, is their only support against the hurricanes, which would else presently tear up the firs and chesnuts."—ST. PIERRE'S *Voyage to the Isle of France.*

[*Burlesque Poetry the Depraver of Taste.*]

THE author of the fabulous Chronicles imputes the melancholy strain of the old Spanish poetry to the disasters of Roderich's reign. "*Ciertamente podeys creer que en la mayor parte del tiempo que el rey Don Rodrigo reyno nunca fue año que en España no oviesse duelos, y tristezas, y perdimientos de cavalleros; de tal manera que nunca fue tierra en el mundo que con tanto pesar los moradores della biviessen a tan luenzo tiempo. E de entonces en adelante todos los cantares que en España se fizieron, las razones, y los sones, o de muertos, o de grandes pesares como se da alegria. Ca tanto les duro los perdimientos de las gentes, que les quedo por costumbre los cantares pensosos. E aun creo que para siempre lo usaran.*"—P. 1, c. 127.

This writer lived before burlesque verses became popular in Spain,—a fashion which wherever it prevails tends rapidly to extend that depravity of taste and feeling in which it originates.

[*Hurricane caused by Sorcerers.*]

"THE inhabitants of the coast adjoining believe that the hurricanes which are so frequent in the Gulph of Carnero, are occasioned by sorcerers; that these sorcerers, when offended, kindle great fires in their caverns in the mountains, and that the

earth enraged with the pain which this occasions, raises such commotions in the air as cause the destruction of those against whom the wrath of the magician is directed." —CASSAS.

[*Musical Dilettanti.*]

"UN' arietta de Perez cantata in un Accademia eccitava un giorno i piu sinceri applausi dell' udienza. Chi lo crederebbe? diceva un grave Maestro di Cappella: vi sono in quest' arietta due errori de contrappunto! correggeteli, rispose un accorto ascoltante, vio che potete farlo. Volentieri, replico il Maestro, Dopo pochi giorni fu cantata nuovamente l'aria corretta, e comparve si languida, che la medesima persona i accosto all' orecchio del correttore, e pian piano gli disse, de grazia restituite a questa musica i suoi errori."—PIGNOTTI.

[*Zorndorff.*]

"I VISITED Zorndorff, a spot rendered famous by the sanguinary battle fought between the Russians and Prussians, where thousands of men on both sides were immolated on the altar of despotism, and thus escaped from the galling yoke which oppressed them. The place of their interment was easily recognized by its greater verdure, and by yielding more abundant crops than the barren and unproductive soil in its immediate vicinity. On this occasion, I reflected with sorrow that slaves seem everywhere only born to fertilize the soil on which they vegetate."—ALFIERI'S *Life.*

[*Reformed Parliament.*]

"MR. POPHAM, when he was Speaker, and the House had sat long and done in effect nothing, coming one day to Queen Elizabeth, she said to him, 'Now, Mr. Speaker, what hath passed in the Commons House?' He answered, 'If it please your Majesty, *seven weeks.*'"—BACON. (?)

[*Extraordinary Bird.*]

"IN 1621," says the Abyssinian historian, "there was brought into Abyssinia, a bird called *Para*, which was about the bigness of a hen, and spoke all languages; Indian, Portuguese, and Arabic. It named the King's name; although its voice was that of a man, it could likewise neigh like a horse and mew like a cat, but did not sing like a bird. It was produced before the assembly of judges, of the priests, and the azages of court, and there it spoke with great gravity. The assembly, after considering circumstances well, were unanimously of opinion that the evil spirit had no part in endowing it with these talents. But to be certain of this, it was thought most prudent to take the advice of Res Sela Christos, then in Gojam, who might, if he thought fit, consult the Superior of Mahebar Selasse; to them it was sent, but he died on the road. The historian closes his narrative by this wise reflection on the parrot's death, 'such is the lot of all flesh.'"—BRUCE.

[*Power of Darkness over Animals.*]

"DOLOMIEU says that during the annular eclipse of the sun in 1764, the agitation and cries of domestic animals continued for a great part of the time, notwithstanding its light was not more diminished by it, than it would have been by the interposition of a dark thick cloud: the difference of the heat of the atmosphere was scarcely sensible. What impression then, he asks, can animals have of the nature of the body which eclipses the sun? How are they able to divine that it is a different circumstance from the sun's being veiled by a cloud which intercepts the light?"—*Note to Dissertation on the Earthquakes in Calabria.*

[*The Emperor Charles V. and the Swallow's Nest.*]

"A similar story is told by Vieyra of Charles V., but that emperor acted from a different feeling. The swallow had built her nest upon his tent, and when he moved his camp he ordered the tent to be left standing till her young should have fled; so sacred, says the preacher, did he hold the rights of hospitality. If this anecdote be true, there is hardly any fact in Charles's life which does so much honour to his heart."—*Sermoens*, vol. 15, p. 195.

[*Rosemary—at Funerals and Marriages.*]

Rosemary was used at marriages as well as funerals. The stage direction with which the Woman's Prize, or the Tamer tamed, of Beaumont and Fletcher opens is this—"Enter Moroso, Sophocles, and Tranio with Rosemary, as from a wedding."

[*Effects of Mother's Milk.*]

"In our days a strange occurrence happened in the same district. A wild sow, which by chance had been suckled by a bitch famous for her nose, became on growing up, so wonderfully active in the pursuit of wild animals, that in the faculty of scent she was greatly superior to dogs, who are assisted by natural instinct, as well as by human art; an argument that man (as well as every other animal) contracts the nature of the female who nurses him."—Hoare's *Giraldus*, vol. 1, p. 31.

[*Glamorganshire Sheep.*]

"There is a peculiarity, it is said, in the sheep bred in Glamorganshire, when sold and delivered into Breconshire which is very remarkable: but incredible as it appears, it is attested by the universal voice of those who are conversant in this species of traffic. They assert positively that if a lot of sheep be brought from the former country into the latter, the purchaser is obliged to watch them for a considerable time more narrowly and with greater care than the other part of his flocks: they say that when the wind is from the south they *smell* it, and as if recognizing their native air, they instantly meditate an escape. It is certain whatever may be the cause, that they may be descried sometimes standing upon the highest eminence turning up their noses, and apparently snuffing up the gale: then they remain as it were ruminating for some time, and then, if no impediment occurs, they scour with impetuosity along the waste, and never stop until they reach their former homes."—Jones's *Hist. of Brecknockshire*, vol. 1, p. 322.

[*Cause of the gigantic Stature of the Royal Chicoranos.*]

"The royal family of the Chicoranos (who inhabit the country about Charlestown), were all of gigantic stature. When they were asked the reason, they said that enchanted herbs were given them to eat, but some of their subjects who were baptized said that they were stretched when children, and their bones softened with a decoction of certain herbs for that purpose."—Herrera, vol. 2. 10. 6.

[*Curious Fact relative to Sharks and Alligators.—Query?*]

"It is a curious fact that upon the Kroo coast the natives have so little apprehension of sharks, that the children are constantly playing in the water; but when they remove to any distance from home, though it be only as far as Cape Mount, they are afraid of going into the water, lest they should be devoured by sharks; at the Turtle Islands in the Bay of Sherbro (according to Mr.

Matthews,) there never was an instance known of a shark attacking any one, though the children are constantly playing in the water. It is farther said that in the river Gallenhas (between Sherbro and Cape Mount) where alligators are in great abundance, there was not an instance upon record of any person being hurt by them, although the natives were much in the river, until a few years ago, when a slave ship blew up opposite its entrance. Monsieur Brue[1] says at a village situated at the mouth of the Rio San Domingo (north of Sierra Leone) that the crocodiles hurt no person, and that children play with them, riding on their backs, and sometimes beating them, without their showing the least resentment. The natives account for these circumstances by the great care they take to bury their dead, and all their offals, at such a distance from the sea side that the sharks cannot smell them."—WINTERBOTTOM, vol. 1, p. 256. Note.

[*Evil of Rhapsodical Language.*]

WELL has MISS BAILLIE said that such rhapsodies are "the language of a natural delirium, proceeding from a vain endeavour to protract, by forced excitement, the ecstasy of a few short moments, and to make that a continued state of the mind which was intended by its beneficent Creator only for its occasional and transient joy. Of this (she continues) we may be well assured; for if otherwise indulged, it would have rendered men incapable of the duties of social life; those duties which the blessed founder of our religion did so constantly and so earnestly inculcate!"—*Preface to the Martyr.*

A Hermit.

"A YOUNG man who wishes to retire from the world, and live as a Hermit in some convenient spot in England, is willing to engage with any nobleman or gentleman who may be desirous of having one. Any letter directed to S. Lawrence (post paid) to be left at Mr. Ottons, No. 6, Colmer's-lane, Plymouth, mentioning what gratuity will be given, and all other particulars, will be duly attended to."—*Courier, Jan.* 11, 1810.

[*Hebrew Language.*]

"OH that the Lord would put it into the heart of some of his religious and learned servants, to take such pains about the Hebrew language as to fit it for universal use! considering that above all languages spoken by the lip of man it is most capable to be enlarged, and fitted to express all things, and motions, and notions, that our human intellect is capable of in this mortal life; considering also that it is the invention of God himself; and what one is fitter to be the universal language, than that which it pleased our Lord Jesus to make use of, when he spake from Heaven unto Paul."—ELIOT, *quoted by Cotton Mather. Magnalia*, book 3, p. 184.

[*Olive Trees of Messa.*]

"THERE is an extensive plantation of olive trees in the neighbourhood of Messa, the trees of which are of great size and beauty, and are planted in a very whimsical and peculiar manner. When I visited Messa I enquired the cause of their being so arranged, and learnt from the Viceroy's aide-de-camp who attended me, that one of the Kings of the Dynasty of Saddia, being on his journey to Sondan, encamped here with his army; that the pegs with which the cavalry picketed their horses were cut from the olive trees in the neighbourhood, and that these pegs being left in the ground on account of some sudden cause of departure of the army, the olive trees sprung up from them."—JACKSON'S *Morocco*, p. 137.

[1] Voyage à la Cote d'Afrique occident.

[*Interjections.*]

"INTERJECTION'S main office is to paint sensation, whether from within or without; and to repeat sounds compound as well as simple, of which therefore the images must be common as their objects.

"Thus vibration or other regular return produces universally such sounds as the English *tang-tang*, *dong-dong*; *ting-tong*, *ding-dong*; *tic-tac*, *cric-crac*, *clic-clac*, *flic-flac*, *thwic-thwac*, *snic-snac*, *smic-smac*, &c., from such the diminutive nouns *knic-knac*, *whim-wham*, *chit-chat*, *rif-raf*; *slip-slop*, *spic and span*, &c.

"Of vocal vibration or undulation, laughter bursts into *ha-ha!* Joy exults in *aha!* or *oh-oh!* Fatigue sighs in *heigh-ho!* Vociferation summons in *soho! halo!* (perhaps from *hola!*) and Music trills, or quavers, her notes in *fa-la*, *tol-lol*, &c.

"So impetuous assailants fall on *pal-mal* (from pêle-mêle) or *slap-dash*; make the heart of the surprised go *pit-a-pat*, and their tongue cry *hey-day*, or *hoity-toity!* But now to the *hurry*, all fly in a *flurry*. In the *hubbub*, or *hurly-burly* (from *hurlu berlu*) some stand *shill-I? shall-I?* or more *will-they*, *nil-they*: while others run *helter-skelter*, throw all things *higgledy-piggledy*, or turn them *topsy-turvy*." — ELPHINSTONE'S *Analysis of the French and English Languages.*

[*What is Life without Hope!*]

"IT is remarkable that in the Tamul language there is no word for *hope*."—NIECAMP, vol. 1. 10. § 16. Note.

[*Distinctions of Persons expressed in Languages.*]

"IN the Bengalle language an honorific pronoun is used in addressing superiors, and to inferiors they use a pronoun which indicates inferiority. The verbs also in their terminations receive signs of respect and inferiority. Signs of respect or of familiarity in a language cannot be improper; but signs which are invented on purpose to remind a person that he is an inferior being, are a blot upon every form of speech."—WARD, vol. 1, p. 189.

[*Humility.*]

"THE whole Roman language," says WESLEY, "even with all the improvements of the Augustan age, does not afford so much as a name for *humility*, (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning:) no, nor was one found in all the copious language of the Greeks, till it was *made* by the great Apostle."—Vol. 7, p. 329.

[*The triliteral Monosyllable* AUM.]

"BRAHMA milked out from the three *Vedas*, the letter A, the letter U, and the letter M, which form by their coalition the triliteral monosyllable, together with three mysterious words, *bhur*, *bhuvah*, *swer*, earth, sky, heaven. From the three *Vedas* also the Lord of creatures successively milked out the three measures of that ineffable text entitled *gayatri*. The three great immutable words, preceded by the triliteral syllable, and followed by the *gayatri* which consists of three measures, must be considered as the mouth of the *Veda*. All rites ordained in the *Veda*, oblations to fire, and solemn sacrifices pass away; but that which passes not away is declared to be the syllable AUM."— *Institutes of Menu.*

[*Opium Lozenges.*]

"TRAVELLERS in Turkey carry with them lozenges of opium, on which is stamped *Mash Allah, the gift of God*."—GRIFFITHS.

[*Fashions for the Middle of the last Century.*]

"The dress in the year sixty-six that was worn,
Is buried and lost, and new Fashions are born:
But mind what our good correspondents advance,
Tis the Pink of the Mode! and just come from *France!*
Let your Cap be a Butterfly slightly hung on,
Like the Shell of a Lapwing just hatched on her crown,
Behind, with a strunted short Dock cut your Hair;
Prick a Flower before, skew whiff with an air:
A *Vandike* in prize your Neck must surround;
Turn your Lawns into Gauze, and your Brussels to Blond;
Let your Stomacher reach from Shoulder to Shoulder,
And your Breasts will appear the higher and bolder:
Wear a Gown, or a Sack as Fancies prevail,
But with Flounces and Furbelows ruffle your Tail:
Set your Hoop, shew your Stockings and Legs to your knees,
And leave Men as little as may be to guess.
For other small Ornaments, do as before,
Wear Ribbons an hundred, and Ruffles a score:
Let your Talk, and your Dress, be fantastick and odd,
And you'll shine in the Mall;—it is Taste a-la-mode."

Poor Robin, for 1767.

[*Power of Love.*]

"*Je ne vous mentz:*
Amours trouva premier haulx instrumens,
Chansons, dances, festes, esbatemens,
Joustes, essaiz, bouhors et tournoyemens,
Preaux et treilles,
Et tonelles à cortines de fueilles;
Et fit faire les gales et les veilles,
Les jeux, les ris, et les autres merveilles
Dont joye sourd.
Amours refait les nices et ressourd,
N'il n'est si sot, si simple, ne si lourd,
Qui n'amende de venir à sa court."

Alain Charties, *Le Debat des deux Fortunes d'Amours.*

[*Gunpowder Plot.*]

"One Gresham[1] was had in suspicion to have had a hand in the Gunpowder-plot, *he wrote so near it in his Almanack.*"—*Truth brought to light*, p. 20.

[*Plain Walkers.*]

"These men walked bye-walks, and the saying is, many bye-walkers many balks, many balks much stumbling, and where much stumbling is, there is sometimes a fall; howbeit there were some good walkers among them, that walked in the King's highway, ordinarily, uprightly, plain *dunstable* way."—Latimer.

[*Rome in her Day!*]

"Do. *Volate voi forse dire, cha Roma per non havere hoggi, coma hebbe gia l' imperio del monde, non sia nulla?* Vol. *Questo non vi dico io; che, s'ella fu gia padrona della terra, hoggi è Signora della terra e del cielo.* Do. *Et cosi s'ha da credere.*"—Domenichi, *Dialogo della vera Nobilta*, p. 45.

[*Protestant Papists.*]

Archbishop Abbot, in the Account of his Province for the year 1632, says "there

[1] This man was concerned in the murder of Sir T. Overbury.

hath been these two last years past, mention made of Papists frequenting Holy-Well, or St. Winifred's Well in Wales; and the Bishop of St. Asaph doth not forget to touch it again in these words, *there hath been all this summer more than ordinary concourse of people, and more bold and open practice of superstition.* When it is not to be forgotten that at that Well a great part of the Powder Treason was hatched. And therefore my humble opinion is, that serious letters should be directed from your Majesty or Privy Council, to the Lord President of Wales and his Fellow Commissioners that at summer next, some course should be taken for the repressing of this confluence, being indeed no better than a Pilgrimage." —*History of the troubles &c. of Archbishop Laud*, p. 519.

[*New Orthography of Cheke.*]

Thomas Churchyarde, Gentleman, whose "orthographie and manner of writing are observed in his Commendatory Verses to Barnabe Riche's Allarme to England, 1578, was probably the first who attempted to mend our orthography upon system, or rather to introduce an uglyography of his own. The following specimen is copied from the British Bibliographer.

"If chyld thatt goes to skoel, dyd any warning tack
Att fellows fawtts who feels the rod, when they offence do mack,
Himselff shuld skaep the skorge, and construe many a lyen,
And lawghe to skorn the whisking whip that macks the skollars whyen.
But neyther chyld nor man wyll warning tacke youe se
Tyll tempest coms wyth thonder crak, and stryeks doun staetly tre.
Owr nebors howse a fyer byds wyves to loek abowtt
And rack upp coells in imbers cloes, and putt the candell owtt.
Least sperkulls creep in strawe, and smothryng smock aryes
And styefull sylly sleeping soells in bed that caerles lyes.
The warrs att hand we heer macks hollowe peace to bloeshe,
Byds call for warrs and coets of steel to stande and byed the poeshe.
A man who long gyvs aem may shoeth hym selff att leynth:
A heddy hors must corbbed be by connyng or by streynth.
A wyelly wykked world byds wantton [heds bewaar:
What needs moer words, when peace is craktt for lusty warrs prepaer.
Does not your old renown, O baebs of Bryttayn bloed!
Dance after dram; let tabber goe,—the musyck is not goed
That macks men loek liek gyrlls and mynce on carpeytts gaye,
As thoghe Mayd Marryon mentt to martch, and Juen should bring in May.
The sownd of trumpett suer wyll change your maydens face
To loek lyek men, or lyons whelpps, or tygers in the chace."

[*Change of Strain.*]

"Well, I will set my kit another string,
And play unto it whilst that thou dost sing."
Wither's *Shepherds Hunting*.

[*Latimer's Censure of Physicians.*]

"Ye see by the example of Hezekiah that it is lawful to use physick. But now in our days physick is a remedy prepared only for rich folks, and not for poor, for the poor man is not able to wage the Physician. God indeed hath made physick for rich and poor, but Physicians in our time seek only their own profits, how to get money, not how they might do good unto their poor neighbour. Whereby it appeareth that they be for the most part without charity, and so consequently not

the children of God; and no doubt but the heavy judgement of God hangeth over their heads, for they are commonly very wealthy, and ready to purchase lands, but to help their neighbour, that they cannot do. But God will find them out one day I doubt not."—LATIMER.

[*Images of Souls.*]

"DAMASCIUS says expressly, that in a battle fought near Rome with the Scythians, commanded by Attila, in the time of Valentinian [the Third], who succeeded Honorious (in the year 425), the slaughter on both sides was so great, that none on either side escaped, except the generals and a few of their attendants; and, which is very strange, he says, when the bodies were fallen, the souls still stood upright, and continued fighting three whole days and nights, nothing inferior to living men, either for the activity of the hands or the fierceness of their minds. The images of the souls therefore were both seen and heard, fighting together, and clashing with their armour. He moreover endeavours to confirm the truth of this by other relations of a like kind."—LARDNER.

[*All Ale not Good Ale.*]

"THIS muddy drench of ale does taste too much
Of earth; the malt retains a scurvy touch
Of the dull hand that sows it; and I fear
There's heresy in hops."

In the Virtue of Sack, which is printed among Beaumont's Poems.

The Old Song of the Ex-ale-tation of Ale alludes to the Time when Beer was introduced.

"IT helps speech and wit; and it hurts not a whit,
But rather doth further the virtues morale,
Then think it not much of a little I touch
The good moral parts of a pot of good ale.

"To the Church and Religion it is a good friend,
Or else our forefathers their wisdom did fail,
That at every mile next to the church stile
Sat a consecrate house to a pot of good ale.

"But now, as they say, Beer bears it away,
The more is the pity if right might prevail;
For with this same Beer came up heresy here,
The old Catholick drink is a pot of good Ale."

The same Song distinctly marks the difference between Ale and Beer.

"And Physic will favour Ale as it is bound,
And be against Beer both tooth and nail;
They send up and down all over the town
To get for their patients a pot of good ale.

"Their ale-berries, cawdles and possets each one,
And syllabubs made at the milking pail,
Although they be many, Beer comes not in any,
But all are composed with a pot of good ale.

"And in very deed the hop's but a weed
Brought over against law, and here set to sale;
Would the law were renew'd, and no more Beer brew'd,
But all good men betake them to a pot of good Ale.

* * *

"But to speak of killing, that am I not willing,
For that in a manner were but to rail;
But Beer hath its name, 'cause it brings to the bier,
Therefore well fare, say I, to a pot of good Ale.

"Too many, I wis, with their deaths proved this, [fail)
And therefore (if ancient records do not

He that first brewed the hop was rewarded
with a rope,
And found his Beer far more bitter than
Ale.

" O Ale *ab alendo*, thou liquor of life!
That I had but a mouth as big as a whale,
For mine is too little to touch the least tittle
That belongs to the praise of a pot of
good Ale."

[*The Brain.*]

" It was believed that the three principal faculties of the mind, the Understanding, the Imagination and Memory, resided in the different ventricles of the brain; the Imagination having its seat in the fore part, the Memory in the hinder cell, and the Judgement or Understanding in the middle.

" That the radical moisture and primogenial heat wasted gradually from the time of our conception, as oyle in a lampe, or wax in a taper."—Hakewill, p. 5.

Copla de Cartagena, en que pone el nombre de Mencia.

" Por la M que nos mata,
por la E que la entendamos,
por la N no podamos
desatarnos si nos ata.
Por la C cessa el plazer
de todos los que la vemos,
por la Y yerra el saber,
siendo de otro parecer
por la A que la adoremos."

Cancionero General. Seville. 1540. ff. 59.

[*Craft of Mahomet.*]

" Mahommed also is said to have been a shoemaker, and for that reason the 'gentle craft' is held to be the most honourable of all trades in Morocco."—Grey, *Jackson's Letters*, p. 98.

[*Evlia Effendi's Story of a Dervish Reytashi.*]

" We were thus talking when we beheld suddenly at the door a Dervish Reytashi, crying the usual formulas of that order, 'from God the truth of religion,' and again 'God is the truth.' Walking in he began to play on his flute, playing first twelve tunes in honour of the twelve Imams, which put me and the Pashaw in astonishment; we were so much the more surprized how he came in, as the doorkeepers had the strictest orders not to walk in. I began now to examine the Dervish more closely, and saw he was barefooted and bareheaded, of pleasant parley, a clear and eloquent man, with a crown, or head-dress, divided into twelve red divisions in honour of the twelve Imams and of the twelve Elders of the order of the Reytashis. He took his flute again in his hand, and began now to accompany himself, reciting the ninety-nine names of God, and after the exclamation 'the truth of God is friend and friend,' he remained silent.

" I began now to look to his body, and saw on his breast the deep wounds in remembrance of the killing of Hossein, wounds and scars so deep that I might lay a hand in each of them. He took off his crown, and then I saw a scar on his forehead which is the mark of resignation to the orders of God: he showed it to witness the purity of his religion, and true Derviseship. On his right arm he had the wounds in remembrance of the four friends of Mahommed (Abubekr, Omar, Othman, and Ali) and on the left arm the bloody marks of the battle of Kerbela. His being entirely and so cleanly shaved that no hair could be found on the whole body, indicated his renunciation of all forbidden pleasures, for he had neither beard, nor whiskers, nor eyebrows, nor eyelashes, and his face was bright and shining. At his girdle hung his fire-herd, or coal-pan; (?) in the hand he had his back-scratcher, at his waist a sling like that with which David killed Goliath; on

his breast a flute, breathing wonderfully like Moses: in brief, all the instruments and things necessary for such a soldier of God. I took then the liberty of addressing to him these words. My Sultaun (of sanctity) you bring us health; and then I declaimed a stanza of six verses: 'Thy sweet breath, of what rose is it the morning gale? Thy shining cheeks, of what candle are they the splendour? The moisture of thy face, of what river is it the water? The dust of thy feet, of what ground is it the earth? Of what nature are you who charm all nature? What is your name, your country and your master?'

"Having sung these verses, the Dervish began to move with nimbleness so lightly, that his feet did not touch the ground. He answered my Turkish sextain with an Arabic quatrain, declaiming with great preciseness and elegance; then he answered my questions in the following way. I am of the order of the Reytashis, the disciple of Dervish Ali, who fasted forty years, and in his life never ate anything touched by a knife. I am a native of Irak, born at Bagdad, and my name is Dervish Sunnetti. I kissed then his hand as a sign of homage and duty, and answered now his questions saying. Thy servant Evlia is the son of Dervish Mahommed. So accept then of me, said he, as thy companion on land and on sea, and stretching his hand which he (I?) took hold of, he recited the verse. Those who render homage unto thee render homage unto God, and the hand of God is over their heads! And I was awakened to a new life after this homage paid.

"Melek Pashaw having witnessed this scene desired to avail himself of the opportunity, and to pay the same homage to the Dervish, who said immediately, O Lover, you are Melek Ahmed Pashaw, who have followed the path of the righteous. It is for your sake that I have put my foot into this country, that I have travelled during seven months, till I reached the port in safety, God be thanked. Be it then known to you, Melekede, that two Dervishes who travel among the Spaniards under the disguise of Christians, but are true believers and faithful chiefs of order, having paid homage to me told me. Go, Dervish Sunnetti, and meet at Constantinople with Melek Ahmed Pashaw and his friends. Give our greetings to him as to our spiritual father Melekede, and console him with this verse taken from the Soora Yoossuf, Who trusts in God shall find in him his support till the end. They send to you this verse as a pledge, and admonish you not to be afraid of the business, because God will assist you. The Pashaw got up, and said standing, Thanks and praise to God, and health to you, and his mercy and his blessing. All fear I had from Ipshir is now vanished in my breast, and I am free from sorrow. As soon as I heard this verse I became quiet, and attained therefore the object of my desires, which is interior peace and quietness of mind. He took the hand of Dervish Sunnetti and enquired who were the brethren in Spain and elsewhere. Sunnetti said, from Cordoba Babersadik greets you; from Tangier Sheik Manssoor; at Fez and Morocco the Sheik Azzeddin Burnavi. The Pashaw said, I know them, I have sent letters to them by the Algerine Ali Sitshin Oghli, and know they are arrived. He embraced then the Dervish and got into intimate conversation. The topic of it was comments on the above said verse, and on another by which he endeavoured to convince the Pashaw that the reign would not be Ipshirs. After a conversation of five hours the Dervish went away suddenly, and the Pashaw sent me instantly after him; but not being able to find him anywhere, and returning to the Pashaw he gave me two hundred ducats, and two Cashmere shawls, and ordered me to find him and present him the gift, and invite him to return. I mounted on horseback, and having asked long time in vain, I found at last a man who told me that he had just seen a Dervish of my description walking out of the gate of the town called the Gate of the Stable. So I dismounted, and run-

ning on foot through the gate to the sea shore, I saw him at this moment embarking and going off in a boat. I embarked immediately in a boat of five pair of oars, and setting sail at the same time, I made all possible haste. My boatmen waving a handkerchief to those of the boat ahead, it moved on more slowly, and we came at last abreast of it. I jumped into it, embraced the Dervish, and discharged myself of my commission. He thanked me, and said he would accept the shawls, but that the ducats should be mine and the boatmens. I insisted that he should accept of the whole. Ah! said he, this is a demand not to be fulfilled; and taking out from his fireherd, or coal pan, (colepane it is spelt?) a box, he opened it, saying, put thy hand in. I did as he allowed, and saw that it was all full of new ducats, Venetian zechins, emeralds and rubies, so that I was put out of my wits. I said, if so, you know better my Sultaun, and gave him the box. He putting then his hand into it himself, took out a handful of ducats, eighty-seven in number, with many diamonds, rubies, emeralds, turquoises, &c., and he said, Take, my Evlia, here a ducat for every year of your life. (Evlia was nearly ninety at this time.) Oh! said I, should I live eighty-seven years more! and on this occasion I sunk in wonderful fancies. He gave then half the two hundred ducats of the Pashaw to me, and distributed the other half amongst the boatmen, giving ten to every one of my ten boatmen. Of the two shawls he tied one round his head, and one round his waist, and said, My greetings to the Pashaw, I cannot return any more, for I am now bound to Jerusalem, Mecca, and Medina. You see that I am right in accepting your fellowship on land and sea, because we meet here. Do not forget me in your prayers: mine are with you. Go on heartily. Be not afraid of the roads of Mecca, Medina, and Cairo. God will assist and accompany you. You will be honoured and regarded by the Princes, Viziers, and distinguished men of all the places you come to, and protected against the mischief of enemies, Amen! I kissed his hand and departed, returning to the European shore; meanwhile he made sail towards Scutari.

"I returned to the Pashaw, took two sailors as witnesses of what had happened, and astonished the Pashaw, who was much consoled with the verse of the Soora Yoossuf. He said by God he was either a madman or a saint (*ya Deli, ya Weli*) and spoke long time of him and his wonderful apparition, because the doorkeepers swore that they saw nobody get in, and that they were not aware of the Dervish's having come in till they heard his call *Hakkallah*, and the sound of his flute. It was a wonderful scene."

[*Musk used in Mortar.*]

"In Kara Amed, the capital of Diarbekr, there is a mosque called Iparie, built by a merchant, and so called because the builders mingled with the chalk seventy *Juk* of musk, so as always to perfume the building."—Evlia Effendi.

"In the mosque of Zobaide at Tebriz (Tauris?) the mortar of the Mihraub having been mixed with musk exhales the sweetest perfume."—Evlia Effendi.

[*Use of Vinegar by Mahometans.*]

"Vinegar is praised in the Prophets tradition 'if there is no vinegar in a house, it is sin; there is no blessing neither.' It is a wonderful thing that the juice of the grape forbidden as wine is lawful as vinegar."[1]—Evlia Effendi.

[*A Second Arion.*]

"Karaum Deli Sefer Dede having taken his rest in a heated oven, he took

[1] In Evlia's time they cried in the streets of Constantinople 'good excellent English vinegar.'

leave when he went out, of some hundred persons, and threw himself into the sea, where he disappeared, as it is universally witnessed by the inhabitants of Flowerhall. Seven years afterwards when the ships of Kara Khodja and Ali Bitshen came from Algiers to Constantinople, Deli Sefer Dede arrived with them, and settled at Flowerhall. He had no tongue then, used to wander about, and to eat nothing but grass. The men of Kara Khodja and Ali Bitshen related that being under sail at the streights of Centa for the Atlantic, they saw Deli Dede riding on a fish, and they took the Saint on board, and that the fish followed the ship all the way to Algiers, where it died, and was buried at Deli Dede's intercession. He died the same year, and was buried outside of Flowerhall near Khorossidede."—EVLIA EFFENDI.

[*Wonderful Dogs.*]

"IN a procession before the Grand Signor which EVLIA describes, the shepherds lead along in double or triple chains large dogs of the size of asses, fierce as lions from Africa's shores, the names of which are Palo, Mautslike, Alabaush, Saulbaush, Tooramaun, Karamaun, Komraun, Sarkaun, Aun, Zerke, Wedjaun, Yartaun, Waurdiha, Yeldiha, Karabash, Alabirish, Bora. These dogs are covered with rich cloth, silver collars, and neckrings, and a circle of iron points round the neck. Some of them are all clad in armour. They assail not only the wolves which enter the stables and folds, but would also dragons and go into the fire. The shepherds watch with great care over the purity of the breed, they give for the springing of such a dog one sheep, and five hundred for a Samsoon or shepherd's dog of true race. These dogs descend from the shepherd's dog which entered the cave of the Seven Sleepers in their company. They chase the eagle in the air, the crocodile in the river, and are an excellent breed of well-dressed dogs. There are some of the dogs called Teftek Getshissi Kopek which have been sold at the price of five or six hundred piastres. The shepherds look on these dogs as their companions and brethren, and they have no objection of eating with them out of the same dish; but these dogs perform also every thing which they are told to perform: they will if bid to do so, bring down a man from horseback however stout a fellow he may be."—EVLIA EFFENDI.

[*Sepulchre of Daniel.*]

"IN the city of Chuzsethan, called Elam in former times (among the ruins whereof, Sussan Habira, is yet to be seen the huge palace of King Assuerus), there are seven thousand Jews, who are assembled in the synagogue, and before one of them standeth the Sepulchre of Daniel. And the river Tigris runneth through the city itself, and also divideth the habitation of the Jews; and on the one side of the river, they are all very rich whosoever dwelleth there, and they have market places very well furnished with merchandizes and trading; but on the other dwell all the meaner and poorer sort, who have no markets, no trading, nor gardens, nor orchards: so that upon a certain time they conceived envy against the other, and supposed that the riches and fertility happened unto them through the neighbourhood of Daniel the Prophet buried there. Wherefore they required of them that the Sepulchre of Daniel might be permitted to be translated unto their quarters, which when it was constantly denied, they first fell to bawling, and afterwards to battle and fight with great slaughter on both sides for many days together; until at length being both weary they agreed upon covenants and conditions, that every other year the tombstone of Daniel should be carried over unto the other side. And that for some little time was done and renewed, but in the mean space it happened that Senigar Saa (Shah?)

the son of Saa, the mighty Emperor of all the kings of the Persians came thither, whose command five and forty kingdoms obey. When he had seen the tombstone of Daniel to be carried over from one quarter of the city unto the other, and that very many of the Jews and Ishmaelites went with it, demanding and understanding the cause, he thought it a shameful thing that such irreverence towards Daniel should be tolerated. But having diligently measured the space between both parts, he hung up the tombstone of Daniel, put into an ark of glass, in that middle place, fastened to an huge beam with brazen chains, and commanded a great temple to be built, dedicated to the use of a synagogue, and open for all men of the whole world, and denyed to no mortal man, whether Jew or Aramite purposing to enter into the same to pray. And that ark hangeth upon the beam even until this day. Moreover that Emperor forbade by an express edict that no man should take fishes out of the river for one mile down the river, and for another mile up the river, for the reverence and honour of Daniel." —BENJAMIN OF TUDELA, *Purches* 1454.

[*Secret Virtue of Flowers.*]

"I WAS seated one day," says TADJAD-DIN AHMED (in his description of the Sanctuary of Jerusalem) "in a place covered with anemonies and camomils; near me was a poor man in rags, who smiled and from time to time lifted up his voice to sing the praise and the greatness of God. He sang thus. Praise be to him who collects in thee, O holy city, all that is beautiful! who clothes thee with this magnificent robe, and who showers upon thee the treasures of this world and of the next. Sir, I made answer, as to beauty, a man need only open his eyes and be satisfied; but where are these worldly treasures? He replied, there is not one among all the flowers which thou seest, that has not extraordinary virtues known well unto those who study them. Perhaps, I answered, you will show me something to convince me further, and to make this conversation profitable. Then he took me by the hand, led me some steps towards the sanctuary, plucked up a handful of herbs, and said to me, hast thou a ring, or a piece of money? Yes, I replied, giving him a piece of silver. He rubbed it with one herb, and it became yellow, like a ducat: then he took another herb and rubbed it again, and it became as it had been before. See, quoth he, the secrets in which the treasures are contained. Praise be to God Almighty."—*Fundgruben des Orients*, vol. 2, p. 94.

[*Vulgar Ideas of Composition.*]

"THE just composer of a legitimate piece," says LORD SHAFTESBURY, "is like an able traveller, who exactly measures his journey, considers his ground, premeditates his stages, and intervals of relaxation and intention, to the very conclusion of his undertaking, that he happily arrives where he first proposed when he set out. He is not presently upon the spur, or in his full career; but walks his steed leisurely out of the stable, settles himself in his stirrups, and when fair road and season offer, puts on perhaps to a round trot; thence into a gallop, and after a while takes up. As down, or meadow, or shady lane present themselves, he accordingly suits his pace, favours his palfrey, and is sure not to bring him puffing and in a heat, into his last Inn. But the Post way is become highly fashionable with modern authors. The very same stroke sets you out and brings you in. Nothing stays or interrupts, hill or valley, rough or smooth, thick or thin, no difference no variation. When an author sits down to write he knows no other business he has than to be witty, and take care that his periods be well turned, or (as they commonly say) *run smooth*. In this manner he doubts not to gain the character of *bright*."

Derrick's Description of what he calls the Woodkarns in his Image of Ireland, is by no means obsolete yet.

"No pyes to pluck the thatch from house,
are bred on Irish ground,
But worse than pyes, the same to burn a
thousand may be found;
Which will not stick without remorse, whole
towns for to devour,
Committing[1] house and household stuff, to
sulphurs mighty power;
Consuming corn and cattle both, (O heavy
tale to tell!)
Like Satans imps, regarding nought the
endless pains of Hell;
Who being grown to sappy strength, long
nourished in their sin,
Suppose by playing[2] of such parts, eternal
joys to win. [Irish karn!
O pleasant land deformed thro' the life of
O perverse flock, that hell nor heaven from
living ill may warn!
O fretting boars more bloodier than the
wolf or savage bear!
Was never beast more brutish like, less
void of sovereign's fear.
No men so bare of heavenly grace, more
foes to country's soil;
Nor traitors that do more rejoice when they
their neighbours spoil.
No monsters loving lesser peace, delighting
more in war;
Nor rebels seeking fitter ways a common-
wealth to mar.
No wight regarding virtue less, more prone
to sinful lust:
Nor creatures living under heaven that men
may worser trust; [what's amiss!
God turn them to a better life, reforming
For man may not comprize the same, 'tis
not in hands of his."

SCOTT's *Somers' Tracts*, pp. 582-3.

[1] Where Irish karns have superiority, then they commit all things to fire and sword, as house, corn and cattle, men, women and children.

[2] By murdering, spoiling and burning, Woodkarnes hope to come to Heaven; but it must be by a halter.

[*Kentigern and Merlin, the Prophet of Vortigern.*]

"WE read that in that time in which the blessed Kentigern was wont to frequent the deserts of the wilderness, it happened on a certain day, as he was praying earnestly in a thicket of that solitude, that a certain madman, commonly called Lailoken, naked and hairy, and as it appeared, destitute of all worldly comfort, like a horrid spectre, passed towards him. Whom when Saint Kentigern saw, he is said thus to have addressed him: 'I adjure thee, whatever creature of God thou art, by the Father, and by the Son, and by the Holy Ghost, if you are on the part of God, and if you believe in God, that you speak with me, expressing who you are, and why you wander alone in this solitude and keep company with wild beasts.' But immediately the madman stopped and answered: 'I am a Christian, though unworthy of such a name, formerly the prophet of Vortigern, called Merlin, and now made to suffer dreadful punishments in this solitude among beasts, which was predestined to me for my sins, because I am not worthy to be punished among men. For I was the cause of the slaughter of all the slain who were killed in the battle well known to all the dwellers in this country, which was in the field between Lidel and Carwanolon; in which battle heaven began to open above me and I heard as if a great noise, a voice from heaven, saying to me, Lailoken, Lailoken, because thou alone art guilty of the blood of all these slain thou alone shalt be punished for the wickedness of all; for you shall be delivered to the Evil Spirit, and you shall have your conversation, even to the day of your death, among wild beasts. But when I looked up to the voice which I had heard, I saw an exceeding splendour, so great that human nature could not support it. Where also there were ranks of an innumerable army in the air, holding in their hand fiery lances like unto lightning, and burning weapons which most cruelly they shook at me. Then

the malignant spirit snatched me, being made beside myself, and placed me that I should keep company with wild beasts as you see.' These words being said he ran from thence into the unfrequented parts of the forest, known only to wild beasts and to birds. Whose misery the blessed Kentigern greatly compassionating, he fell on his face on the earth, saying, 'O Lord Jesus, this most miserable of miserable men, how doth he live in this solitude, among beasts, as a beast, naked and outcast, eating nothing but herbs! Bristles and hairs are to beasts and animals a natural covering; green herbs, roots and leaves their proper food; behold this our brother, in form, flesh and blood, as one of us, dies with nakedness and hunger! Therefore after thy confession now made unto me, if thou art truly penitent, and if thou thinkest thyself worthy of so great a gift, behold the salutary sacrifice of Christ placed upon the table! Approach it with the fear of God to receive it with all humility, that Christ himself may deign to receive thee also, because I neither dare give it thee nor refuse it thee.' But the miserable wretch, having washed with water, and having faithfully confessed one God in the Trinity, approached humbly to the altar and partook with pure faith and most great devotion the protection of the uncircumscribed sacrament. Having received which, extending his hands to heaven he said, 'I give thanks to thee, O Lord Jesus Christ, because I have now received the most holy sacrament; which I have wished.' And turning to the blessed Kentigern, he said, 'Father, if to-day my temporal life should be completed as you have heard from me, the most excellent of the Kings of Britain, the most holy of the Bishops, and the most noble of the Counts, in this year will follow me.' The holy bishop replied, 'Brother, as yet you remain in your simplicity, not altogether without irreverence. Go in peace, and the Lord be with you.' But Lailoken, the pontifical benediction being received, leapt from thence as a goat escaped from the snares of the hunter, and breaking out with a jubilant song, *Misericordias Domini in æternum cantabo*, he struck into a thicket of the solitude. But because those things which are predestined by the Lord never fail to come to pass, but it behoves them to be done, it happened on that same day, being stoned and beaten, even to death, by some shepherds of the petty king Meldred, he fell at the point of death beyond the broken shore of the river Tweed, near to the town of Dunonelles, upon a most sharp stake which was inserted in a fishing weir. Being pierced through the middle of his body, and his head hanging down, he gave up his spirit in the water, as he had prophesied, totally to the Lord. Whence a certain poet:

Sudeque perfossas, lapide percussis et undâ,
Hæc tria Merlinum fertur inire necem.

But when the blessed Kentigern and his Clerks knew that those things were fulfilled which that demoniac had foretold concerning himself, believing and fearing that the remainder of those things which he had predicted without doubt would come to pass, all began to tremble and to weep greatly, and to praise the name of the Lord for all things. And thus in the same year died Merlin, Saint Kentigern, and King Roderic.

"Some say it was not that Merlin who was in the time of Vortigern, but another wonderful Scotch prophet who was called Lailoken, but because he was a wonderful prophet he was called another Merlin."—Fordun.

[*Mourning on the Death of the King of Serindib.*]

"In the Isle of Serindib, when the King dies his body is placed upon a chariot in such a situation that, being laid back, his head hangs down to the ground and his hair drags in the dust. The chariot is followed by a woman, who with a besom casts

dust upon the head of the corpse. At the same time proclamation is made with a loud voice, 'O men, behold your king! he who was your master yesterday; but the empire which he possessed over you is now past away. He is reduced to the state in which you now behold him, having quitted the world, and the Dispenser of death has summoned his soul. Depend not upon the uncertain hopes of life.' During three days this cry is made, and others of a like import; after which time the body is embalmed with sandal wood, camphire, and saffron; it is then burnt and the ashes scattered to the wind."—*Anciennes Relations des Indes et de la Chine. Paris*, 1718.

[*Burial Place of the Mussulmans.*]

"Along the side of the road are the burial-places of the Mussulmans; for they, like the ancient Greeks, always bury by or near the highways. Those of the common people are mounds of earth covering the whole length of the body, with a small square column at the head, about three feet high, and another, not more than eighteen inches, at the feet: those of superior rank have mausoleums, decorated in proportion to the wealth or munificence of the family. It is a custom with the women of the family to attend these tombs of their friends, or nearest and most valued relations, after sunset; and it is both affecting and curious to see them proceeding in groups, carrying lamps in their hands, which they place at the head of the tomb: the effect, considered in a picturesque light, is highly beautiful, with that of sentiment, it is delightful."—Hodges' *Travels in India.*

[*Sepulchre of Crucmaur.*]

"There is a wonderful thing," says Nennius, "in the country of Cereticum, in which is a mountain called Crucmaur, on the top whereof stands a Sepulchre, along which whoever extends himself, though he be a man of a short stature, yet he shall find the Sepulchre just even to his length; and though he be four cubits high, the sepulchre shall be of the same length, and so still fitted to the proportion of every man; and whatever weary traveller shall kneel thrice by it, shall be no more weary to the day of his death, though he should live alone in the remotest part of the world."—Sir James Ware.

[*Death dissolves Contracts.*]

"In the law *de Personer qui mor apres haber començat o promes de fer part*, the heirs or executors of the deceased are exempted from fulfilling his agreement, unless they are bound to it by his will. *¿Per qual rao? Per ço, car hom quant es mort no es tengut de tenir fur ne ley, ne costuma, salvo dente o comanda, è de tort sil' te. Encara per altre rao; per ço car al dia que algu' mor, aquell dia es partida tota companyia que ab alguns hagues: que hom qui mort es, no ha companyo.*"—Cost. Mar. *de* Barcelona, c. 48.

[*The Call of Don Alonzo.*]

"Don Alonzo de Castilla, bastard of D. Pedro de Castilla, Bishop of Valencia, by an English Lady in the suite of Queen Catalina, wife of Enrique III.

"1486. He was buried in St. Claras at Valladolid, in a chapel by the side of the Nuns' quire, and whenever any of his descendants are about to die, the sisters hear a knocking in his grave, and immediately inform the family to prepare—for Don Alonzo calls."—*Historia de la Antiguedad, Nobleza y Grandere de Madrid, por el Licenciado Geronimo de Quintana*, p. 206, *Madrid*, 1629.

[*Heathen Notion of Baptism.*]

"One day a *savage* maiden being dead after she had been baptized, and the mo-

ther happening to see one of her slaves at the point of death also, she said, my daughter is gone alone into the Country of the Dead among the *Europeans*, without relations, and without friends. Lo now its spring-time, she must therefore sow *Indian* corn and Gourds. 'Baptize my slave,' added she, 'before she dies, that he may go also into that country whither the souls of the *Europeans* after their death go, to the end he may serve my daughter there.' "—LOUIS HENNIPIN, *Missionary*.

[*Imitative Words.*]

"THE Hottentots," according to the writer of Sir Thomas Roe's Voyage, "call their cows Boos, and their sheep Baas."—BARRON, vol. 1, p. 161.

[*The Worldling's Motto,—"It is good to be sure."*]

"THERE is a tale of a covetous man that had nothing in his mouth, but, *It is good to be sure!* If his servant went to sow his land, he would follow him: Why? *O, it is good to be sure!* Though himselfe had lockt the doore, yet he must needs rise out of his bed in the cold, to feele it fast: Why? *O, it is good to be sure!* It came to passe that he fell very dangerously sicke; and his servant perceiving little hope of life in him, asked him, Master, have you said your prayers? Yes, I have said them. Nay, but say them againe, Master; you know *It is good to be sure!* No, sayes the worldling, it is more than needs, for I am sure enough of that. Hee bids his servant open his chest, and bring him all his gold in it, to looke upon. The honnest servant, willing to worke his master to repentance, having opened it, told him, Master, the Devill is in the chest, he layes his paw upon all the gold, and sayes it is all his; because it was extracted out of the life-blood of widows, orphans, and poore wretches. Sayes he so, quoth the Extortioner: Then bring me the gold, the chest, the devill and all; *It is good to be sure!* Perhaps from hence came that by-word; that the covetous worldling gets the devill and all." — THOMAS ADAMS'S *Commentary on the Second Epistle Generall of St. Peter*, p. 218.

[*Virtue of Gold.*]

"IT is Gold by whose virtue Life was implanted in the Tree of Life. The first entity or sperm of Gold being united with the vegetable nature."— TENTZELIUS.

[*Efficacy of Medicine.*]

THUNBERG observes, "that almost always, and everywhere, his medicines acted with the greatest efficacy, as well as certainty, upon the slaves; which he accounts for, because their constitutions were not so much impaired by improper diet as those of their masters, and because they were also less accustomed to the use of remedies."

[*The Pit of the Leaf.*]

"IN the famous Mosque at Jerusalem, a place is shown called the Well, or Pit of the Leaf, from this legend:—In the reign of the Caliph Omar, a man of the tribe of Beni Temim, by name Cherik, the son of Habacha, let his ring fall into this pit; and, descending in search of it, he returned with a leaf behind his ear, which he said he had gathered in Paradise. This he told the Governor: and the Governor himself, with many attendants, went into the pit, but could find no door, nor any way to the Garden of Delight. The story was related to Omar, who remarked, it was indeed true that the Prophet had foretold how one of his people should enter Paradise alive, and walking upright; but it might be ascertained whether this was the man, by in-

specting the leaf; for, if it withered, it could not have been gathered in Paradise, where nothing changes. The leaf did not change, and Cherik's veracity was thus established."—MEDJIRED-DIN *Fundgruben des Orients*, vol. 2, p. 85.

[*A King's best Servants.*]

"WHEN a king," says CARTE, "forbears to make use of the most proper persons, and the best fitted by their affections and abilities to serve him in his great offices, and most important trusts, purely in compliance with, and in hopes of obliging a discontented faction or party of men, he takes very wrong measures for the good of his service. He never contents that party, whilst he adds to their power, and lessens his own; what he grants, only emboldens them to ask for more; and subjects him to their control ever after in like cases. This we see remarkably verified in all the history of King Charles."—*Life of Ormonde*, vol. 1, p. 117.

[*What is Beauty?*]

"HERMOSA vista tiena al mar cubierto
De blanca espuma en olas encrespado;
Hermoso es un gran golfo descubierto,
Y mas hermoso quanto mas airado;
Mas es á quien lo mira ya del puerto,
Y a su contrario desde alli engolfado;
Que si hay tormenta delèytosa y bella
Será mirando al enemigo en ella."

BALBUENA, *El Bernardo*, tom. 2, p. 330.

[*Cornish Wool.*]

"THE sheep of Cornwall were, from 'auncientie,' very small; and their fleeces so coarse, that the wool was called Cornish hair; under which name, the cloth manufactured from that wool was allowed to be exported without being subject to the customary duty paid for woollen cloth. This privilege was confirmed to the Cornish by Edward the Black Prince, as a privilege derived from their ancestors."—POLWHELE's *Hist. of Cornwall*, vol. 3, p. 2.

[*Sensitive Trees.*]

"AMONG the 'Inquiries for the Antilles, or Caribbee Islands,' proposed in the Philosophical Transactions, it is asked, 'Whether, in the passage of the isthmus from Nombre de Deos to Panama, there is a whole wood full of sensitive trees, of which, as soon as they are touched, the leaves and branches move with a rattling noise, and wind themselves together into a roundish figure?' The answer says, there is 'nothing improbable in this.' Sloane describes a highly sensitive species, under the name of *Sensible Grass*, *Mimosa herbacea*, &c., which spreads over large spots of ground in many parts of Jamaica, and is so very sensible, that 'a puff of wind from your mouth will make impressions on it. I have,' says this author, 'on horseback, written my name with a rod on a spot of it, which continued visible for some time.'"—*Phil. Trans. abridged*, vol. 1, pp. 228-30.

Thomas Newcomb.

THIS author was, by the mother's side, great-grandson to Spenser: genius is not hereditary. He published very many poems, from one of which, on the Last Judgment, a few lines may suffice to show how easy it is to imitate Milton! As if to show that his taste was equal to his genius, he turned two of Hervey's Meditations into verse!

[*The Disease called Tavardilha, or Coccolucio.*]

"LINSCHOTEN mentions this disease, which he calls *Tavardilha*. His brother, who had left Seville to seek his fortune in Portugal during the troubles, was one of the thou-

sands who perished. Many adventurers, it seems, set out upon this speculation, and were disappointed by learning, at Badajoz, that Antonio was driven out of the country, and the disturbance over.

"D. Pall. (I can give no more of his name than I know,) has inserted a note in the text respecting this contagion, which, he says, prevailed all over Christendom; he himself suffering with it in Italy. It was there called *Coccolucio*, 'because such as were troubled therewith were no otherwise troubled than in the throat, like unto Hens which have the pip,—after the which followed many pestilent fevers.'"—JOHN HUGHEN VAN LINSCHOTEN, *his Discourse of Voyages. London*, 1598.

Linschoten himself being at Lisbon this year, fell sick, as he says, "through the change of air, and corruption of the country; and, during my sickness, was seven times let blood, yet by God's help I escaped."

De Gunnis Eskippandis.

"SCIATIS quod Concessimus et licentiam dedimus, dilecto nobis Johanni Ferkyn, quod ipse duas parvas gunnas pro navi, quas in regno nostro Angliæ fecit, in navi de Ispanniâ, in qua Magna Gunna nostra ad partes Ispanniæ mittetur, eskippare, et proficuum et avantagium suum earumdem ad voluntatem suam facere possit."—RYMER, vol. 8, p. 694.

[*A generous Enemy.*]

"IN the year 1746, when we were at war with Spain, the Elizabeth of London, Captain William Edwards, coming through the gulf from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak that obliged them to run into the Havannah, a Spanish port. The Captain, going on shore, directly waited on the Governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men prisoners of war, only requesting good quarter. No, sir, replied the Governor, if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners; but, when distressed by a tempest, you come into our port for safety of your lives, we, your enemies, being men, are bound as such, by the laws of humanity, to afford relief to distressed men, who ask it of us. We cannot, even against our enemies, take advantage of an act of God. You have leave, therefore, to unload your ship, if that be necessary, to stop the leak. You may refit her here, and traffic so far as shall be necessary to pay the charges. You may then depart; and I will give you a pass, to be in force till you are beyond Bermuda; if after that you are taken, you then will be a lawful prize: but now, you are only a stranger, and have a stranger's right to safety and protection. The ship, accordingly departed, and arrived safe in London."—QUERY?

[*An enthusiastic Experimentalist in Agriculture.*]

"SEVERAL years ago, a very ingenious person, the inventor of some useful machines, for which he had taken out patents, but from which he did not derive the profits he had expected; and who found also, that the profession he followed, (that of a writing-master,) produced but a moderate income, formed an idea that he could make his fortune, by an improved mode of cultivating the soil. With this view, he took up his residence in the neighbourhood of Edinburgh, where he purchased eight Scotch acres of land, from which, by means of his new system, he expected to derive an income of £1600 *per annum*. His plan was, to plant 5000 gooseberry bushes *per* acre, making in all 40,000; and, in the interstices between the bushes, to raise cabbages and

other vegetables, by the sale of which he expected to be enabled to defray both the expences of the cultivation and the interest of the money he had paid for the ground. He admitted that no profit could be made till the fifth year, when the bushes would come into full bearing; but he calculated, that, though the bushes were reduced from 5000 to about 4000 plants *per* acre, yet that each bush, on an average, would produce three Scotch pints, which (making allowances for the rivalship of other cultivators,) he would be able to sell at the rate of fourpence *per* pint, or one shilling *per* bush. 32,000 bushes, therefore, even at that low price, would produce £1600 *per annum*. Hence the plan seemed to him certain of success. It was in vain that his friends pointed out an objection, which he had not taken into his consideration, namely, the hazard of not finding a market for such a quantity of the same article. He was too sanguine to admit of any difficulty in effecting a sale. The event, however, proved, that the difficulty anticipated was perfectly well-founded. The gooseberry bushes produced an abundant crop; and both the quantity and quality of the fruit exceeded his most sanguine expectations. But the occasional inclemencies of the season, the numbers destroyed by the boys and women sent to pull them, the circumstance that a large proportion became ripe nearly at the same time, and the fruit being of so very perishable a nature that it could not be preserved in a perfect state for above a day or two,—all combined to render the plan unsuccessful; and a very small proportion of the crop, under these disadvantages, ever came to market. He was reluctantly compelled, therefore, to extirpate the gooseberry bushes, and to try some other expedient.

"He had heard of the great value of a crop of carrots, when produced in ground properly manured and cultivated, and he determined to sow his eight acres with that root. The carrots throve, and to all appearance were an excellent crop; but when raised to be sent to market, a large proportion of them were diseased, having got the distemper called '*Fingers and Toes*,' and nobody could be found to purchase them.

"Still, however, he was not discouraged; and, being unwilling entirely to lose a crop from which he had expected to derive so much profit, and having heard that carrots contained much sugar, and consequently afforded a great deal of nourishment, he bought an immense quantity of poultry, invented machines for scraping, boiling, and mashing the carrots, and fed his poultry with them to a remarkable state of fatness; but, alas! even these were not marketable; for, although he sold a few of them, nobody who once bought them would purchase them again, for their flesh *appeared to be quite raw* even when well cooked, in consequence of their having been fed on so red a substance as carrots.

"It is much to be regretted, that so ingenious and persevering a character should have experienced so many disappointments; and it will be admitted, that the plans he tried were sufficiently plausible to justify his making the experiments above detailed. Perhaps the gooseberry experiment might have been more successful, had he converted the fruit *into wine*, which, when properly made from that fruit, is an excellent and wholesome beverage."—Sir John Sinclair's *Correspondence*, vol. 2, p. 301.

[*New Establishment at Canterbury.*]

"At what time the Cathedral Church of Canterbury (was) newly erected, altered, and changed, from Monks to secular men of the Clergy, in the time of King Henry VIII., as to prebendaries, canons, petty canons, choristers, and scholars, these were present at that erection—Thomas Cranmer, Archbishop of Canterbury, the Lord Riche, Chancellor of the Court of the Augmentation of the Revenues of the Crown, Sir Christopher Hallis, knight, the king's attorney, Sir Anthony Sancteleger, knight, with divers other Commissioners. And tak-

ing upon them to nominate and elect such convenient and apt persons, as should serve for the furniture of the said Cathedral Church, according to the new foundation, it came to pass, that when they should elect the children of the grammar school, there were of the Commissioners more than one or two, which would have none admitted but younger brethren and gentlemen's sons. As for other husbandmen's children, they were more meet (they said,) for the plough and to be artificers, than to occupy the place of the learned sort; so that they wished none else to be put to school but only gentlemen's children.

"Whereunto that most reverend father, Thomas Cranmer, Archbishop of Canterbury, being of a contrary mind, said that he thought it not indifferent so to order the matter. For (said he) poor men's children are many times endued with more singular gifts of nature, which are also the gifts of God, as with eloquence, memory, apt pronunciation, sobriety, with such like, and also commonly more given to apply their study, than is the gentleman's son delicately educated.

"Whereunto it was on the other part replied, that it was meet for the ploughman's son to go to plough, and the artificer's son to apply the trade of his parents' vocation, and the gentlemen's children are meet to have the knowledge of government and rule in the commonwealth. For we have as much need of plough even as of any other state, and all sorts of men may not go to school.

"I grant (quoth the Archbishop) much of your meaning herein, as needful in a commonwealth; but yet utterly to exclude the ploughman's son and the poor man's son from the benefit of learning, as though they were unworthy to have the gifts of the Holy Ghost bestowed on them, as well as upon others, is as much as to say, as that Almighty God should not be at liberty to bestow his great gifts of grace upon any person, nor no where else but as we and other men shall appoint them to be employed, according to our fancy, and not according to his most godly will and pleasure: who giveth his gifts, both of learning and other perfections in all sciences, unto all kinds and states of people indifferently. Even so doth he many times withdraw from them and their posterity again those beneficial gifts, if they be not thankful. If we should shut up into a strait corner the bountiful grace of the Holy Ghost, and thereupon attempt to build our fancies, we should make as perfect a work thereof, as those that took upon them to build the tower of Babelon. For God would so provide, that the offspring of other best born children should peradventure become most unapt to learn and very dull, as I myself have seen no small number of them very dull and without all manner of capacity. And to say the truth, I take it that none of us all here, being gentlemen born, as I think, but had our beginning that way from a low and base parentage: and through the benefit of learning and other civil knowledge, for the most part, all gentles ascend to their estate.

"Then it was again answered, that the most part of the nobility came up by feat of arms and martial acts.

"As though (quoth the Archbishop) that the noble Captain was always unfurnished of good learning and knowledge, to persuade and dissuade his army rhetorically, which rather that way is brought unto authority than . . . . . else his manly looks. To conclude, the poor man's son by pains taking . . . for the most part will be learned, when the gentleman's son will not take the pains to get it. And we are taught by the Scriptures, that Almighty God raiseth up from the dunghill and setteth him in high authority; and when so it pleaseth Him, of his divine providence, deposeth princes unto a right humble and poor estate. Wherefore if the gentleman's son be apt to learning, let him be admitted; if not apt, let the poor man's child apt enter his room."
—Cranmer's *Works*, *Ed. Jenkyns*, vol. 1, p. 294.

[*The Cura de Bargote.*]

"The memory of the Cura de Bargote (a village near Viana) is still current in Navarre. They say of him among other things, that being a famous wizard in Rioja and Navarre his delight was to make great journies in a few minutes, and thus he went to see the wars of Ferdinand V. in Italy, and some of Charles V., bringing news to Logrono and to Viana on the very day of the battle, which the event always in due time confirmed. They say also that he once tricked the Devil to prevent the death of a Pope, either Alexander VI. or Julius II. (according to the private life of both it might have happened to either). It seems according to some private and unpublished memoirs that the Pope intrigued with a married woman, whose husband could not publicly complain, because he held an high office under the Pope, and both he and his wife were related to certain Cardinals and Bishops. But his secret desire of vengeance was so strong that he formed a conspiracy to kill the Pontiff who dishonoured him. The Devil went when the Cura de Bargote had made his complaint, told him one day that the Pope would come to a violent death that night. The Cura wished to prevent this, but without revealing this purpose to his familiar, desired to be carried immediately to Rome that he might be there when the death took place and was made known, and that he might see the Pope's funeral, and observe all that would be done on the occasion. The devil accordingly carried him to Rome. The Cura presents himself to the Pope, and overcoming all difficulties by declaring that what he had to impart concerned the Pontiff personally, and could only be revealed to him in secret. Having obtained audience and told him all, the Pope as a reward for having saved his life, absolved him from all his guilt, censure and punishment for his witchcraft, upon a promise that he would never repeat such practices. The Cura was afterwards apprehended by the Inquisition of Logrono, but he was soon set free on account of the merit which he had thus contracted."—Llorente. *Hist. de la Inquisicon Espane*, tom. 1, c. 11.

[*Divers coloured Beards.*]

"The seniors of this guild have beards of different colours by the effect of the vapour of the brass, some green, some sulphur coloured."—Evlia.

[*Silent Powder of Human Bones.*]

"The powder which explodes without sound is made by the men of the powder-fabric of El Meidaun. The ashes employed in it are ashes of human bones."—Evlia.

[*A Spiritual Journey, &c.*]

"The Youth shall travel forward till unto the Old-agedness; yet nevertheless the way will prove very narrow to him in some places, especially when he comes near the City (whereof the Prophet Esdras speaks,) which lieth in a valley or low ground (or in the humility or abasement,) where the way is but a foot broad; and on the one side is water, and on the other side is fire.—Esdras iv. 6, 7. That is, if the Young Birth follow not the Agedness of Being, but turn itself from the way of self-denial, then it must perish either in the Water or in the Fire. The Water which is the vain inconstancy, or lightmindedness of the earthly world, wherein the first world perished: and the Fire is the envious cruelty, which is greedy of revenge (for her propriety or self-interest), to kill and destroy whatever is not like unto herself; and in this Fire shall this last world perish."

This passage occurs in an address to the reader prefixed to a book with the following title,

"A Spiritual Journey of a Young Man towards the Land of Peace, to live therein

Essentially in God, who met in his journey with three sorts of Disputes: with some Proverbs or Sentences which the Old Age spake to the Young Man. Also a Spiritual Dialogue, whereunto is annexed a Round, or Chorus Dance, whereunto the Vain Heathenish Lusts, with their wicked confused minds and thoughts (as well in confusion as in a show of holiness) assemble from all Corners of the Earth, and dancing hand in hand, skip and jump to Hell." *Translated out of Dutch.* London, printed by J. Macock, 1659: foolscap 4to.[1]

[*The Milky Way, or Watling Street.*]

"Sailors used to call the Milky Way Watling Street." (*Complaynt of Scotland*, p. 90.) In the poem of Orpheus, contained in a black letter volume of which an imperfect and unique copy is preserved in the Advocate's Library, Edinburgh, Orpheus is said to have gone to Hell "through Watling Street."

[*Via Lactea,—Le Chemin Sainct Jacques.*]

"That part of the heaven," says Rabelais, "*que les Philosophes appellent* Via lactea, *et les Lifreloffres nomment le chemin Sainct Jacques.*"

Las Cuevas de Salamanca.

"En ella es el Demonio Cathedratico, i por salario se queda con un Estudiante de cada siete que entran. Solo el Marques de Villena le engano, dexandole la sombra en vez de cuerpo. Mas padecio el pobre Marques el trabaxo de no tener sombra desde aquel tiempo; cosa que hace estremecer las Carnes. El modo de ensenar tambien es endemoniado, pues sobre una silla Infernal que tienen alla dentro, solo se ve un brazo que parece de Hombre, el qual habla i se menea sin cessar, i assi explica todas las Hechicerias i maldades."—Franc. Botello de Moraes i Vasconcellos.

[*The River-Horse, and the River-Bull.*]

"Among the peculiar superstitions of this country is the River-Horse, a supernatural being, supposed to feed, in the shape of a horse, on the banks of the Loch Lochy, and, when disturbed to plunge into its waters. He is Lord of the Lake, and with his motion shakes the whole expanse. His power is not always used for good purposes, he sometimes overturns boats; sometimes entices mares from the pastures — in short he is a complete Water King!

"Akin to this, but not supernatural, is the River-Bull, a harmless creature, who is supposed to emerge from the lake into the pasture of cows. The Highland herdsmen pretend that they can distinguish the calves which spring from this union."—Stoddart's *Remarks on Scotland.*

[*St. Maula's Plague.*]

"The memory of St. Maula is continued in Kilkenny by her plague, that fell upon them thus: There was a plague in the town, and such as died thereof, being bound with wythes upon the bier, were buried in S. Maula's church-yard. After that the infection ceased, women and maids went thither to dance; and instead of napkins and handkerchiefs to keep them together in their round, it is said they took those wythes to serve their purpose. It is generally conceived that Maula was angry for profaning her church-yard, and with the wythes infected the dancers so, that shortly after man, woman and child died in Kilkenny."—Ledwicke's *Antiq. of Kilkenny. Collect. de Reb. Hib.* 2. 541. *Hanmer's Chronicle* quoted.

[1] The translation seems to have been made by a foreigner, probably a Dutch Quaker.

[*Moderation — Murderation.*]

"Papists.—In the Netherlands they made a show of moderation, and called their edict so, yet even that in truth was, was felt, and was then called *Murder*ation.—Thorowgood's *Sermon before the H. Commons at the solemn fast, Christmas Day*, 1644.

[*The Devil's Predilection for the North.*]

"The Devil's predilection for the North is thus accounted for, in the very curious *Libro del Maestro e del Discepolo, intitulato* Lucidario. *Novamente revisto, e da molti errori aspurgato; e in lingua Toscha ridutto. Vineggia*, 1534.

"Ma.—*il primo Angelo per accidente hebbe nome Sathan, overo Sathael, cioe contrario a Dio.* Dis. *Quando fo lui contrario a Dio?* Ma. *Quando lui vide che Dio gli haveu dato honore e gloria sopra gli Angeli, lui disprezo tutti gli altri, e volse esser somigliante al nostro Signore, e anchora maggiore.* Dis. *Come volse lui essere somigliante a lui, e maggior di lui?* Ma. *Pero che lui volse melior stato che Dio non li haveva datto*, pero volea ponere la sua sedia ad aquilone ch'e contro al mezo di, a esser pari a altissimo, *e voleva comandare alli altri per tyranneria.*" —Cap. 5.

[*Egyptian Custom of Hatching Eggs under Women's Armpits.*]

"Ovens are not the only artificial means employed in Egypt for hatching chickens. The women put eggs under their armpits, and have the patience to keep them there till they are hatched by the heat of the body."[1]—Hasselquist, p. 55.

[1] There is a story somewhere of a woman put to death by having roasted eggs placed under her armpits, while burning hot. The arms were tied down, and she was left to perish. This custom seems to have given the hint of the cruelty.

Miquelets.

This is what the Catalans themselves gave as the origin of the name in the middle of the seventeenth century. The word Micquelots occurs in Rabelais, and is explained by one of his Commentators to mean the pilgrims to St. Michael's Mount, near St. Malo. It was a proverb that *les grands gueux vont i S. Jacques en Galice, et les petits in S. Michel.* Not improbably therefore, the French may have given to the irregular troops in Catalonia the name, comparing them to these beggarly pilgrims.

[*Power of the Turkish Tenses.*]

"One of the tenses in the Turkish language, supposes in the speaker an absolute and precise knowledge of the truth of his assertion, unrestricted in any of its relations by doubt or uncertainty: if, on the contrary, the knowledge of the fact be merely acquired from report, and though supported by testimony or its own probability, be not known to the speaker from the evidence of his own senses or experience, he expresses by a different inflection the modification with which his report is to be received."—T. Thornton's *Turkey, &c.* vol. 1, p. 40.

[*Profanation.*]

"At Châteaudun, in our own gardens, on the summit of a rocky hill overhanging the river, the tables for company in the linden groves, are composed of tomb-stones, with their inscriptions, supported by broken pillars and other ornaments from the churches. Near them stands a marble vase richly sculptured, which served as a baptismal font, or receptacle for holy water. These gardens and the adjacent public walks, formerly belonged to a convent now in ruins. I could not help expressing my dislike of such wanton profanation to our landlord; but custom had familiarized him to this,

and many more important revolutionary dangers."—FORBES, *Letters from France*, vol. 2, p. 146.

[*Tyranny of the Brahmins.*]

"THE women are happy that the Mahometans are become masters in the Indies, to deliver them from the tyranny of the Brahmins, who always desire their death, because these ladies never being burnt without all their ornaments of gold and silver about them, and none but they having power to touch their ashes, they fail not to pick up all that is precious from amongst them. However, the Great Mogul and other Mahometan Princes, having ordered their Governors to employ all their care in suppressing that abuse as much as lies in their power, it requires at present great solicitations and considerable presents, for obtaining the permission of being burnt; so that the difficulty they meet with in this, secures a great many women from the infamy they would incur in their caste, if they were not forced to live by a superior power."—THEVENOT.

[*Plain Style.*]

"MY unaffected stile retains, you see,
Her old Frize-Cloak of young Rusticity."
WITHER'S *Satyre.*

[*Douthwaite's Poems.*]

"THE Barber in the Upholsterer was a portrait of Douthwaite, who lived in Brownlow Street, Holborn: and in order to take him off accurately, Woodward shaved with him for a considerable time. He wrote, and we believe published, two volumes of poems, for which his customers among the gentlemen of Gray's Inn subscribed. Often have we admired the tottering gait of the thin, tremulous, smirking, talkative, inconsiderate old man. Woodward's personification of him was correctness itself."—*Panorama*, vol. 9, p. 1064.

A volume of his poems I take to be the book which I once saw in the possession of Thomas Wilkinson at Yanvath, very original and amusing nonsense, and not without its value as evincing what pleasure the man derived from stringing together lines without meaning.

[*A Coffin used as a Boat.*]

"A DUTCH seaman being condemned for a crime, his punishment was changed, and he was ordered to be left in St. Helen's Island. This unhappy person representing to himself the horrour of that solitude much beyond what it really was, fell into a despair that made him attempt the strangest action that ever was heard of.

"There had that day been interred in the same island an officer of the ship. This seaman took up the body out of the coffin, and having made a kind of rudder of the upper board of it, ventured himself to sea in it. It happened fortunately for him to be so great a calm that the ship lay as it were immoveable within a league and half of the island, but his companions seeing so strange a kind of boat floating on the water, imagined they saw a spectre, and were not a little startled at the resolution of the man, who durst hazard himself upon that element in three boards slightly nailed together, which a small wave might have overturned, though he had no confidence to be received by those who had so lately sentenced him to death. Accordingly it was put to the question whether he should be received or not, and some would have the sentence put in execution; but at last they concluded *in mitiorem*, and he was taken aboard, and came afterwards to Holland, where he lived in the town of Korn, and related to many, how miraculously God had delivered him."—MANDELSLO.

[*Influence of Earthquakes on Animals.*]

"The prescience of animals of the approach of earthquakes is a singular phenomenon," says Dolomieu, "and the more surprising to us from our ignorance by what sense they receive the intimation. It is common to all species, particularly dogs, geese, and domestic fowls. The howling of the dogs in the streets of Messina (1763) was so violent that they were ordered to be killed."—*Note to Dissertation on the Earthquake in Calabria*, 1763.

[*Ancient Ladies' Pomp.*]

"'Tis a strong-limb'd knave:
My father bought him for my sister's litter.
O pride of women! Coaches are too common—
They surfeit in the happiness of peace,
And ladies think they keep not state enough,
If, for their pomp and ease, they are not borne
In triumph on men's shoulders."

Massinger's *Bondman.*

[*Nature seen with Jaundiced Eye.*]

"Nature (which is, though dim, the only glass
Where all a little see the Godhead's face
That walk with open eyes,) was hardly free
From being chid for too much levity,
Because her feathered quire but vainly sing
When she does usher in the gaudy spring.
They thought their painted plumes ill patterns here,
By which our lovers vary what they wear;
Whilst all her flowers that do our meads adorn
Seem but her ribbands, and for fancy worn."

Davenant's *Poem to the Earl of Orrery.*

[*Increase of Coaches.*]

"Sixtie or seventy yeeres agoe, coaches were very rare in England, but at this day pride is so farre increased, as there be few gentlemen of any account (I meane elder brothers) who have not their coaches, so as the streetes of London are almost stopped up with them. Yea, they who onely respect comlinesse and profit, and are thought free from pride, yet have coaches, because they find the keeping thereof more commodious and profitable, then of horses, since two or three coach-horses will draw foure or five persons, besides the commodity of carrying many necessaries in a coach."—Fynes Moryson. *Born* 1566, *died* 1614.

[*Enthusiastic Recollection of a Battle-field.*]

"Our virgins,
Leaving the natural tremblings that attend
On timorous maids struck pale at sight of blood,
Shall take delight to tell what wounds you gave,
Making the horror sweet to hear them sing it.—
—— And while
The spring contributes to their art, make in
Each garden a remonstrance of this battle,
Where flowers shall seem to fight, and every plant
Cut into forms of green artillery
And instruments of war, shall keep alive
The memory of this day and your great victory."

Shirley. *The Imposture.*

[*Charcoal.*]

"I fear mens censures as the charcoal sparks."[1]

Wither. *Inconstancy.*

[1] Charcoal was probably the fuel of the higher orders—as still at Gray's Inn, and for this reason, nothing else could be burnt in a central hearth without inconvenience.

[*Sea Coal.*]

"Seacoal is said by Luis Munoz to have been used by the poor as fuel,—and he mentions it as one of the manifest signs of D. Luisa's poverty."—*Vida y Virtudes de la Venerable Virgen D. Luisa de Caravajal y Mendoza.*

[*Conflicting Interests.*]

"I have long observed," says Sir William Temple, "from all I have seen, or heard, or read in story, that nothing is so fallacious as to reason upon the counsels or conduct of princes or states, from what one conceives to be the true interest of their countries: for there is in all places an interest of those that govern, and another of those that are governed: nay, among these there is an interest of quiet men that desire to keep only what they have, and another of unquiet men, who desire to acquire what they have not, and by violent if they cannot by lawful means. Therefore I never could find a better way of judging the revolutions of a state than by the personal temper and understanding, or passions and humours of the princes or chief ministers that were for the time at the head of affairs."—*Memoirs from* 1672 *to* 1679.

[*Care necessary for the Preservation of Life,—Natural and Spiritual.*]

"We find by plain experience how languid the seeds of life, how faint the vigour either of heavenly influences, or of sublunary and inferior agents, are grown, when the life of man, which was wont to reach to almost a thousand years, is esteemed even a miraculous age if it be extended but the tenth part of that duration. We need not examine the inferior creatures, which we find expressly cursed for the sin of man with thorns and briers (the usual expression of a curse in Scripture). If we but open our eyes and look about us, we shall see what pains husbandmen take to keep the earth from giving up the ghost, in opening the veins thereof, in applying their soil and marle as so many pills or salves, as so many cordials and preservatives to keep it alive, in laying it asleep, as it were, when it lyeth fallow every second or third year, that by any means they may preserve in it that life, which they see plainly approaching to its last gasp."—Reynolds's *Vanity of the Creature.*

[*Pope's Generosity.*]

Pope's conduct toward Gay should always be remembered to his honour. "I remember a letter," says Aaron Hill, "wherein he invited him to partake of his fortune (at that time but a small one,) assuring him with a very unpoetical warmth, that as long as himself had a shilling, Mr. Gay should be welcome to sixpence of it; nay, to eight pence, if he could contrive but to live on a groat."—Hill's *Works*, vol. 1, p. 376.

Epitaph in Pancras Churchyard.

Underneethe this stone doth lye
The body of Mr. Humphrie
Jones who was of late
By trade a tin plate
Worker in Barbicanne
Well known to be a goode man
By all his friends and neighbours too
And paid every bodie their due
He died in the year 1737
Aug. 4th aged 80 his soul we hopes in heven.

[*Rowe on the Language of Dryden.*]

"Rowe, if we may believe Oldmixon, wrote the following verses upon Dryden in a poem which he sent to the press, and afterwards recalled it to erase them before

the Poem was printed: out of which, says Oldmixon, I copied them.

"Wit and the Laws had both the same ill fate,
And partial Tyrants sway'd in either state;
Ill natured Censure would be sure to blame
An alien wit of independant fame,
While Bayes grown old and hardened in offence
Was suffered to write on in spite of sense:
Backt by his friends the Invader brought along
A crew of foreign words into our tongue.
To ruin and enslave the free born English song;
Still the prevailing faction propt his throne,
And to four volumes let his plays run on."

[*Richard Cœur de Lion and the Bee Hives.*]

"In the metrical Romance of Richard Cœur de Lion it is said that he took thirteen ship-loads of bee-hives with him; which when he beseiged Acre, he threw from a mangonel into the town. The Saracens were much annoyed by this, and said

King Richard was full fell
When his flies biten so well.

"There must have been some inconveniences in charging a machine with such instruments of offence."—Ellis's *Specimens of Eng. Met. Rom.* vol. 2, pp. 202, 223.

[*Aches — A Dissyllable.*]

"A sudden and a swift disease
First on thy heart, Life's chiefest fort, does seize,
And then on all the suburb vitals preys:
Next it corrupts thy tainted blood
And scatters poison through its purple flood.
Sharp *Aches* in thick troops it sends,
And pain which like a rack the nerves extends."

Oldham's *Pindarique to the memory of Mr. Charles Morwent.*

Boring out the eye of a Cyclops.

"Ya le corre del ojo sangre ardiente,
Ya le quema la llama los dos parpados,
Ya la ceja y pestañas le chamusca,
Ya yerve con el fuego la niñeta,
De la suerte que quando algun coete
Sale del braço del moçuelo loco
Las noche de San Juan, o de San Pedro,
O en Valencia leal la alegre noche
Del Martir San Dionis, honor de Athenas,
Que con lengua de fuego Xi pronuncia,
Assi del gran gigante el ojo ardiendo
Entrando en el la estaca rechinava."

Los Amantes de Teruel.

[*Peat Water.*]

"The antiseptic property of peat is very remarkable. Not only are the horns of animals, extinct for many centuries, preserved in it to the present day, but timber and even human bodies remain a long time without exhibiting any signs of decay when buried in peat. This quality is communicated in a very considerable degree to the brown coloured water which flows from it. Captain Cook having to water his ship on the coast of Terra del Fuego, was obliged for this purpose to have recourse to a brook, the water of which was of reddish hue, like that which runs from the turf bogs in England. This no doubt was moss water. He was at first suspicious of its quality and used it sparingly; but after having it long aboard, and in warm climates, it proved the best water he took in during the whole climate. It would appear from his account that it never became putrid; and it is highly probable that moss water, or water artificially impregnated with peat, would be more salutary and remain longer unchanged, especially in the hot latitudes, than any other river or standing water whatever." — Annual Review, 2. 711. *Trans. of the Highland Society*, vol. 2.

[*Gold Water.*]

"THE wholesomeness and delicacy of the water," says TECHO, speaking of Chili, "which runs through veins of gold, is in great esteem among the frugal Spaniards, though I cannot deny but the veins of gold themselves are much more valuable to most of them."

[*Comparison of Mines to Trees.*]

"MINES were considered as trees of which the veins are branches,—and though experience had shown that the deeper they dug the poorer the vein became, still they believed that the root would be the richest part,—como tronco y manantial de todas las vetas."—ACOSTA, l. 4, c. 8.

[*Modern California.*]

"I've heard those say that travel to the West
Whence this beloved metal is encreast,
That in the places where such minerals be
Is neither grass, nor herb, nor plant, nor tree,
And like enough;—for this at home I find
Those who too earnestly employ the mind
About that trash, have hearts, I dare uphold
As barren as the place where men dig gold."
WITHER, *Satyr* 8.

[*Improvement in Lighthouses.*]

SIR JOSEPH SENHOUSE has suggested, in the Naval Chronicle for November 1808, two material improvements in Light Houses. First, that every reflecting light should have a different colour, by which it would be immediately identified, as soon as seen. Secondly, that, fifty, sixty, or one hundred feet below the great light, there should be four or five others of a smaller size, to be seen a few leagues off at sea. When these were not perceivable, the seaman would know he was far from land. When any one of them was in view, he need only take the angle of altitude between it and the greater one, and in a table, calculated beforehand, he would find his distance from the light house by a very easy and expeditious method, sufficiently exact for his purpose.

[*Water turned green at Serampore, 22nd May, 1810.*]

"Serampore, 22nd May, 1810.

"THE only news I have to communicate to you, is an extraordinary event which took place here a few days ago. The water in our tank, which I have known there thirty-four years, changed suddenly to the colour of dark green, and an immense quantity of fish, many of them weighing from ten to eighteen seers, floated dead on the surface of it. Some few were taken out by the natives, and carried away; the remainder were transported by hackey loads and buried, or applied to the purposes of manure. This strange occurrence is attributed by most people to the recent earthquake, which I understand was felt in Calcutta." — *Panorama*, vol. 9, p. 974.

[*Loadstone an Amulet against the Gout.*]

"HENRY HINDE PELLY, Esq., of Upton, in the county of Essex, wears constantly a piece of loadstone sewed in a little flannel case, suspended from a black ribbon round his neck, next his skin. It is about two inches long, about an inch and half broad, and of the thickness of two-tenths of an inch. Mr. Pelly, who is a gentleman advanced in years, says, that he used to be laid up annually for three or four months with a violent fit of the gout. He read in some old book that the wearing of a magnet next the skin was a sure preservative against that most excruciating and enfeebling disease. He knew that some of the finest and most powerful magnets in the world were found in the province of Golconda. He employed an agent in India to procure him one from thence, and the stone he wears was

actually brought from the mountains of Golconda. Its magnetic virtue is very great. It was shown to Nairn and Blunt, who chipped it into a wearable shape, and those gentlemen said that they had never seen a finer. He made them a present of the irregular fragments. It much resembles a piece of slate, such as schoolboys learn to cypher on. Mr. Pelly says, he now and then has some slight twinges, which only serve to remind him of the terrible paroxysms to which he once was subject. It happened by accident, one day, when dressing, that he omitted to hang his amulet about his neck: another and another day passes, and he began to think that after several years had elapsed without a fit, the magnet had altered his very system, and rendered him intangible by gout. One night, however, he awoke in torment: his dreams of security were dissipated in a moment. He called for his safeguard, and threw it about his neck. He escaped with a slight attack; and has never been without his piece of loadstone ever since: He wears it night and day, and enjoys perfect freedom from all the pains inflicted by his old enemy. We have heard this story from such unquestionable testimony, that we feel it a duty to give it to the world as we heard it, word for word."—*Panorama*, vol. 7, p. 699.

[*Flies' Antipathy to the Magnet.*]

"A PERSON having an artificial magnet suspended from the wall of his study, with a piece of iron adhering to it, remarked for several years that the flies in the room though they frequently placed themselves on other iron articles, never settled on the artificial magnet: and even that if they approached it they in a moment again removed from it to some distance."—VOIGT's *Journal.*

[*The Bandit and the Red Boots.*]

"THE Chief of a very desperate gang of banditti who had amassed considerable wealth was taken by a soldier and conducted to the Governor of the province at Ekalerinoslaf. Great reward had been offered for the person of this man; and it was supposed he would, of course, be immediately knouted. To the astonishment of the soldier who had been the means of his apprehension, a few days only had elapsed when he received a visit from the robber: He had been able to bribe the Governor sufficiently to procure his release, in consequence whereof he had been liberated from confinement. 'You have caught me,' said he, addressing the soldier, 'this time; but before you set out upon another expedition in search of me I will accommodate you with a pair of red boots for the journey.' Boots made of red leather are commonly worn in the Ukraine: but to give a man a pair of red boots, according to the saying of the Tartars, is to cut the skin round the upper part of his legs, and then cause it to be torn off by the feet. This species of torture the banditti are said to practise, as an act of revenge: in the same manner, the Americans scalp the heads of their enemies. With this terrible threat, he made his escape; and no further inquiry was made after him, on the part of the police. The undaunted soldier, finding the little confidence that could be placed in his commander determined to take the administration of justice into his own hands, and once more adventured in pursuit of the robber, whose flight had spread terror through the country. After an undertaking full of danger, he found him in one of the little subterranean huts in the midst of the Steppes. Entering this place with pistols in his hand, 'You promised me,' said he, 'a pair of red boots; I am come to be measured for them!' With these words, he discharged one of his pistols, and killing the robber on the spot, returned to his quarters."—CLARKE's *Travels*, vol. 1, p. 594.

[*Fulsome Compliment of Gomez Manrique upon Tostatus.*]

In the lamentation which Gomez Manrique composed for the death of the Marques de Santillana, Faith is introduced mourning the loss of this prelate among her other losses. She pays him the singular compliment of saying, that if the whole Bible were now to be made, he could have composed it.

El Tostado que fue Obispo de Avila.

Lloro el pilar primero
avilense que perdi,
el qual bastara señero,
aun en el tiempo de enero,
para sostener a me.
No creo de theologia
sans Augustin mas sabia;
puer la biblia toda entera
se por hazer estuviera
de nuevo la compornia."

Cancionero General. Seville, 1540. ff. 31.
See Omniana, vol. 1, p. 196.

[*Red Haired Temper.*]

"M. Sauvan," says D'Arvieux (tom. 5, p. 489), "*n'oublia rien pour nous donner des marques de son bon cœur, quoique pour l'ordinaire on dise qu'il en faut peu attendre d'un homme de son poil, car il etoit rousseau: mais les Turcs ont observé, et peut-être bien d'autres avec eux, que les rousseaux sont tous bons ou tous mauvais; qu'ils sont bons quand ils sont gras, mais qu'ils ne valent rien quand ils sont maigres.*"

[*Fresh Water taken at Sea, at the Mouth of great Rivers.*]

"It is an ordinary thing in several places to take up fresh water at sea, against the mouth of some river, where it floats above the salt water; but we must dip but a little way down, for sometimes if the bucket goes but a foot deep, it takes up salt water with the fresh."—Dampier.

[*Ancient Sewers of Merida.*]

"There were sewers also at Merida, according to the fabulous Chronicle of King Rodrigo,—which may possibly in this point be correct, *de cada casa*, it says, *salia un caño so tierra; y entravan todos los caños en un caño grande, que avia en cada calle por do corrian las aguas de la lluvia. E assimismo toda la suziedad, y por esta guisa no hallarian ninguna de las calles suzias.*"—P. 2, c. 156.

[*Errors of big Books.*]

"Capillitium Veneris, in Physiology, denotes a meteor appearing in the air, in form of fine threads resembling a spider's web.

"Some think that the Capillitium Veneris derives its origin from a cloud. The watery parts of which having been exhaled by the sun's heat, only the earthy and sulphureous parts are left behind, which shoot into this figure. It is sometimes also found hanging about woods and coppices, or even extended on the ground, like a fine net, frequently mistaken for spiders' webs."—Rees's *Cyclopædia.*

It is marvellous that such an article should be found in such a work!

[*Why Gold-seekers are disappointed.*]

"The Negroes of Bambouk account for the disappointment so often experienced by those who mine for gold by a curious superstition. They think the gold is an evil Spirit, which delights in tormenting those who love it, and therefore frequently shifts its place."—Durand's *Voyage to Senegal*, c. 17.

[*Expense of Mining.*]

"The outlay in opening a mine is so considerable, that the Spanish Americans had a proverbial saying, *que para una mina es menester otra mina.*"—P. Andres Perez de Ribas, p. 4.

[*A Welsh Bidding.*]

" Feb. 4, 1809.

" As we intend to enter the matrimonial State on Friday the 3d day of March next, we are encouraged by our friends to make a Bidding on the occasion, the same day at our dwelling-house, called Ty'n-y-ffynnon, in the parish of Llanddewi-aberarth, when and where the favour of your good company is humbly solicited, and whatever donation you will be pleased to bestow on either of us that day, will be cheerfully received, warmly acknowledged, and readily repaid, whenever applied for, on a similar occasion, by

Your very humble servants,
DAVID JENKINS,
MARY EVANS.

" The young man desires that all gifts of the above Nature due to his late Father may be returned to him on the said day, and will be thankful with his mother and brothers for all Gifts conferred on him. Also the young woman's Father and Mother desire that all gifts of the above Nature due to them may be returned to the young woman on the above day, and will be thankful for all favours conferred on the young woman."

[*Nothing New under the Sun.*]

" GREAT wits to madness nearly are allied." Seneca said this eighteen centuries ago—*Nullum magnum ingenium absque mixtura dementiæ est*, and Aristotle said it before him.

[*Liber Passionis Domini Nostri Jesu Christi.*]

" GREAT doubts have been entertained as to the existence of a book, for which it is affirmed the Emperor Adolphus offered 11,000 ducats, *Liber Passionis Domini Nostri Jesu Christi, cum figuris et caracteribus ex nullâ materiâ compositis.* This Book of the Passion of our Lord Jesus Christ, with figures and characters not made of any materials whatever. This book, it is recently ascertained, is in possession of the family of the Princes de Ligne. It contains twenty-four leaves of vellum, on which not the smallest trace is apparent on inspection : but when a leaf is strongly pressed against the blue paper with which the book is interleaved, the characters become visible, as also the outlines of the figures, which are executed with the most laborious finishing. The work is attributed to the time of Henry the Seventh, between 1458 and 1509." — *Panorama*, vol. 10, p. 1117.

I suppose the characters and figures are scraped, so as to render the vellum more or less transparent in those parts.

Genovefæ dura Mater.

" SI medicis adhibenda fides, præmolle cerebrum
Protecti durâ matre, piâque sumus :
At cum te, Genovefa, sacris procul ædibus arcet,
Dura tibi tantum, non pia Mater erat."
SANTEL, *Annus Sacer. Jan.* 3.

[*Carvajal and the Poisoned Arrows.*]

" ONE day, being Sunday, ten or twelve boys of the same school with me, whose fathers were Spaniards and mothers Indians, all of us under the age of twelve years, walking abroad to play, we espied the quarters of Carvajal in the field ; at which we all cried, Let us go and see Carvajal, and being come to the place, we perceived that the quarter hanging there was his thigh, very fat, stinking, and green with corruption. Hereupon one of the boys said, that none of them durst go and touch him. Some said yes, some said no ; with which they divided into two parties, but none durst come near it, until one boy, called

Bartholomew Monedero, more bold and unlucky than the rest, How, said he, dare not I? and with that ran and thrust his middle finger clear through the quarter; upon which we all ran from him, and cried, 'Oh the stinking rascal! oh the stinking rogue! Carvajal is coming to kill you for being so bold with him.' But the boy ran down to the water, and washed his finger very well, and rubbed it with dirt, and so returned home. The next day, being Monday, he came to the school with his finger very much swelled, and looked as if he wore the thumb of a glove upon it: towards the evening his whole hand was swelled up to his very wrist; and next day, being Tuesday, the swelling was come up to his very elbow, so that he was then forced to tell his father of it, and confess how it came. For remedy of which, physicians being called, they bound a string very strait above the swelling, and scarrified his hand and arm, applying other antidotes and remedies thereunto: notwithstanding which, and all the care they could use, the boy was very near death; and though at length he recovered, yet it was four months afterwards before he could take a pen in his hand to write. And thus, as the temper of Carvajal was virulent and malicious in his life time, so was his flesh noxious after his death, and gives us an experiment in what manner the Indians empoisoned their arrows."—GARCILASSO.

[*The Poet Chapman.*]

" 'Tis true that Chapman's reverend ashes must
Lie rudely mingled with the vulgar dust,
Cause careful heirs the wealthy only have
To build a glorious bauble o'er the grave.
Yet do I not despair some one may be
So seriously devout to poetry,
As to translate his reliques, and find room
In the warm church to build him up a tomb:
Since Spenser hath a stone; and Drayton's brows
Stand petrefied in the wall, with laurel boughs
Yet girt about, and nigh wise Henry's herse
Old Chaucer got a marble for his verse.
So courteous is Death; Death poets brings
So high a pomp, to lodge them with their kings."

HABINGTON.

COLLECTIONS FOR THE HISTORY OF MANNERS AND LITERATURE IN ENGLAND.

" Il n'y a point de chemin trop long à qui marche lentement, et sans se presser. Il n'y a point d'avantages trop éloignés à qui s'y prépare par la patience." —La Bruyere.

"I am reading the Saxon Chronicle. The Poems incorporated in it are much more difficult than the prose; but I must have more insight into the language before I can explain the cause. When I shall have finished this, I mean to begin upon the Gothic Gospels, and then to the Edda,—I shall then be able to see what there is on the Mennesingers, and the old German Metrical Romances,—and then I shall need no further preparation for beginning the History of English Manners and Literature: subjects which I think may well be combined, because it is chiefly in the latter that the former are preserved."—*MS. Letter from* Southey *to* Rickman, *9th September*, 1823.

"For more than twenty years I have marked every passage in my reading which related to the History of Manners in this Country—with a distant view of composing a work on this subject,—and doubting whether it had better be blended with, or distinct from a History of English Literature. The Notes which I have made for this purpose are very numerous,—in all the old Poetry and Plays* which I have had, not a passage has escaped me; probably so large a Collection has never before been made with this view."—*MS. Letter from* Southey *to* Rickman, 21*st June*, 1835.

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* This extraordinary Collection is supposed to be lost. Possibly it was destroyed with some other MSS. by fire. The Editor has seen it more than once, many years ago. It was in a 4to. volume. Numerous Extracts from Old Poetry and Old Plays will be found in this Collection, but the one alluded to was from the Drama only. Perhaps what related to Manners and Literature was engrafted in the present Collection.

J. W. W.

COLLECTIONS

FOR THE HISTORY OF MANNERS AND LITERATURE IN ENGLAND.

Britons.

SCYTHED-CHARIOTS were used by the Persians in Alexander's time. Darius had two hundred at the battle of Arbela. I suppose the chariots of iron mentioned in the book of Judges were of the same kind. Egyptians uniformly in war and in their temples — *pugnæ hominum*. — Captain Macollar, p. 160.

Turner (3rd edit. vol. 1. p. 40,) — "the Britons dwelt in subterraneous habitations, communicating by trenches. These dwellings they called Argillan, according to Rowlands and Angel in Welsh, still means a cover, a place covered over." But T. has not noticed that the Britons had "covered ways, or lines of communication from one town to another, some of which are still visible on the Wiltshire Downs." — Sir R. Colt Hoare's Ancient Wiltshire, p. 89. See also G. Lyson of Exeter's Comm. upon Richard of Cirencester for an account of the excavations at Black Down, p. 264.

Britain — Loegria at least seems to have been thoroughly Romanized by Agricola. "Jam vero principum filios liberalibus artibus erudire, et ingenia Britannorum studiis Gallorum anteferre, ut qui modo linguam Romanam abnuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor, et frequens toga: paulatimque discessum ad delinimenta vitiorum, porticus et balnea et conviviorum elegantiam. Idque apud imperitos humanitas vocabatur, cum pars servitutis esset."—Tacitus *Agric.*

Gildas also says "that Britain might have been more properly called a Roman than a British island, so much did the Latin language and manners prevail."

The Romans "all along their own highways and upon stations left much greater quantities of this hidden treasure than has been ever yet discovered. For it was not only accidently dropped, but industriously secured before they fought; and when at last they deserted the island, they buried their money in hopes of an opportunity to return and raise it up."—Kennett's *Parochial Antiquities*, p. 14.

Here he must be wrong. When they left the island they would surely take their money with them.

Whitaker says upon this subject, "great deposits of coin are never found in or near the Roman stations: but almost always near some line of march, where sudden surprizes might be expected. On the contrary; within the precincts of the greater stations, small brass is found scattered in such profusion, that it can scarcely

be conceived not to have been sown like seed, by that provident and vain glorious people, as an evidence to future ages of their presence and power in the remoter provinces. Should the sites of our great towns, in the revolutions of ages, be turned up by the plough, how few in comparison would be the coins of England scattered beneath the surface. Design, I think, there must have been in these dispersions. The practice of scattering the *Missalia* in their games, will not account for a fact so general in their greater stations." — *Notes to Musæum Thorebyanum*, p. 1.

THE Welsh, like the Runic remains, are extremely difficult, even to their own antiquarians. Proof of their genuine antiquity in both cases, I think. But the cause of this difficulty appears to be extreme rudeness in the Runic, and extreme refinement in the Welsh.

MUCH as the Britons suffered from the Romans and Saxons it was nothing compared to what the latter suffered from the Danes, and more especially from the Normans. *Theirs* was truly an *iron* conquest.

SPENCE in his Inquiry (p. 260) thinks that after the Anglo Saxons had established themselves, there was a considerable in- or rather re-flux of Britons. The laws imply something which supports this opinion.

" He built a Palace of the finest oak,
A white Palace close by the road side,
And then did the Lion of Berffordd rest."

Elegy on Davydd ap Gruffydd, ap Davydd ap Llewelyn of Gresfordd by GYTHAM OWAIN.

" BRITANNICI belli exitus expectatur; constat enim aditus insulæ esse munitos mirificis molibus: etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illâ insulâ, neque ullam spem prædæ nisi ex mancipiis; ex quibus nullos puto te literis aut musicis eruditos expectare." — CICERO, *Ep. ad Atticum*, *Ep.* 16.

A CLEAR inference drawn from Cæsar, that the people knew the use of letters,—else why should the Druids have forbidden their doctrines to be written,—but because they were like their worthy successors the Romish priests desirous of concealing the records which might be examined to their prejudice. — *Script. Rer. Hibern.* p. 1, *Proleg.* XXX.

BELATUCADER, Vitires and Magon, are British local Gods, who are commemorated on several altars found in Cumberland and Northumberland. A Nymph Goddess, Briganta, was also worshipped in these parts. A figure found in Annandale, represents her with a mural crown, and attributes somewhat resembling those of Minerva.— SURTEES' *History of Durham*, vol. 1.

THE Saxons were two hundred years before they could separate the North Britons from those of Wales, by the conquest of Lancashire.—Ibid. vol. 2.

ALTARS to Vitires are very common in the North. Was he supposed (see Horsley in loco) to clear the country of boars and toads? an odd conjunction of business. The toad however was magical from the days of Camdia to Ben Jonson's witches, and frequently appears on Altars.—Ibid. vol. 2, p. 299.

AT Lanchester the bust of a strange idol was found with a round face, half owl, half human, and ears like the strix olus.—Ibid. vol. 2, p. 307.

AN inscription Jovi Serapi, dug up at Kirkby Thor in Westmoreland. — *Gent. Magazine*, vol. 8, referred to.

The Rev. E. A. Bray having in 1810 ascended Vixen Tor at Dartmoor, through a natural fissure of the rock, discovered on the top three basins cut in the granate.—Mrs. Bray, *Note to Fitz of Fitz-Ford*, vol. 1, p. 37.

Marcus Antoninus obliged the Quadi and Marcomanni to supply him with a large body of troops, whom he immediately sent into Britain.—Gibbon, vol. 1, p. 24. *Note*, Ibid. p. 381.

"The Stone of Faith is an octagonal stone perforated, of a size fitted to the reception of the hands and cubits of those who were sworn at the altar on covenants of all sorts, among the ancient Gaels and Scots, a custom coeval with the Druidical rites."—Lord Buchan. "He found one with the date of 1000 in the reign of King Grüm."—Nichols's *Illust.* p. 506-7.

"They worshipped Devils, whose pictures remained in the days of Gildas, within and without the decayed walls of their cities, drawn with deformed faces, (no doubt done to the life, according to their terrible apparitions,) so that such ugly shapes did not woo, but fright people into adoration of them."—Fuller's *Church History*, b. 1, c. 1.

The measures of our Druidical temples are observed to fall easily and naturally into the scale of the ancient Phenician or Hebrew cubit. But they will not admit of the standard measure of Greece, Rome, or any western nation, without being divided and broken into infinite and trifling fractions.—*Enquiry into the Patriarchal and Druidical Rel. by* William Cooke, *Rector of Oldbury and Dedmarton. M. Review*, August 1754, vol. 11, p. 86.

British Baskets.

Barbara de pictis veni bascanda Britannis,
Sed me jam mavult dicere Roma suam.
Martial, l. 14, ep. 97.

For Rome he tells us in right pompous tone,
From barbarous British baskets formed her own.
Bishop's *Poems*, vol. 1, p. 276.

Cole's Pitts, near Little Coxvill, Berks, two hundred and seventy-three in number, and lying pretty close to each other. James Barrington supposes this to have been a considerable city of the Britons, containing at five souls in each pit, nearly fourteen hundred inhabitants.—*M. Review*, vol. 74, p. 268. *Archæol.* vol. 7.

Saxons.

Oswald, King of Northumbria, having become a Christian during his abode as a fugitive in Scotland, sent thither for a Priest to instruct his people after his return, and established Saint Ardan, who came at his desire, as Bishop in Lindesfarn. "Ubi pulcherrimo sæpe spectaculo contigit, ut evangelizante Antistite, qui Anglorum linguam perfecte non noverat, ipse Rex suis Ducibus ac ministris interpres verbi existeret cælestis; quia nimirum tam longo exilii sui tempore linguam Scotorum jam plenè didicerat." The Northumbrians then were instructed by a Gaelic Missionary.—Bede, lib. 3, cap. 3. *Acta SS.* Feb. tom. 3, p. 22.

Finan, Ardan's successor at Lindesfarn,—built in the island "ecclesiam Episcopi sede congruam. Quam tamen more Scotorum non de lapide, sed de robore secto totam composuit, atque arundine texit.—Sed et Episcopus loci ipsius Eadberht, ablatâ arundine, plumbi laminis eam totam, hoc est, et tectum et ipsos quoque parietes ejus cooperire curavit."—Bede, lib. 3, cap. 25. Ibid.

Eadberht was made Bishop 688. Finan who came from Iona died about 660.

The Bath in common use, even in Con-

vents. Life of Saint Oswald who died 992. *Acta SS.* Feb. tom. 3, p. 754.

Sheep milked. Bede in the life of Saint Easterwin, *Acta SS.* March, tom. 1, p. 653. This Saint used to lay aside his rank, when minister of King Egfred, and work with the other Monks in the most menial services of the Monastery at Weremouth,—"ventilare cum eis et triturare, oves vitulasque mulgere, in pistrino, in horto, in coquinâ, in cunctis monasterii operibus jucundus et obediens gauderet exerceri." The grinding must have been by a hand mill.—*Acta SS.* March, tom. 1, 764. An Angel used to help the Irish Saint Senan, while he worked at the mill by night, doing every thing by the light of his own phosphorescent fingers.

Saint Constantine, a King of Cornwall in the sixth Century, upon the death of his wife gives up his kingdom to his son, sails to Ireland, enters a Monastery, and serves it for seven years, carrying grain to the mill and acting as miller. A mill certainly is meant here, not grinding by hand. When he is discovered by being overheard in a soliloquy, the Monks take him into the house *litteras docent*, and make him a Priest, after which he becomes a Martyr.—*Acta SS.* March, tom. 2, p. 64.

A certain King Mark of Cornwall (ut opinor) in the sixth Century, ruled over people who spake four languages,—"cujus imperii dominatus leges dabat quatuor gentibus linguarum *famine*[1] dissidentibus." This was in the days of Saint Paul de Leon. What could these languages have been? Cornish. Some Gallic dialect of the Keltic perhaps spoken in the Scillies? Latin, among some descendants of the Romans. Hebrew? Did the Jews settle at Marazion as early as this?—Irish Gaelic, spoken by some colonists from Ireland? Or some Teutonic speech, the language of borderers who were for a time subject to Cornwall?—Ibid. p. 114.

Of Saint Patrick it is said "in quatuor linguis Britannicâ videlicet, Hibernicâ, Gallicâ et Latinâ peritus et expeditus erat."—Ibid. p. 577.

Saint Guthlac (Goodluck?). "Non puerorum lascivias, non garrula matronarum deliramenta, non vanas vulgi fabulas, non ruricolarum bardigiosos vagitus, non falsidica parasitorum frivola, non variarum volucrum diversos crocitus, ut adsolet illa ætas, imitabatur."—Ibid. April, tom. 2, p. 39.

"Alii, sæculari ambitione depositâ, *cingulum solvunt*, atque sub ejus disciplina, vitam simul et habitum mutaturi, accedunt."—Osburn, *Vita Saint Elphegi.* Ibid. p. 632.

Description of Dunstan, and his authority.—Ibid. p. 633.

Regular beggars in his time, he lived from 954 to 1012. He exhorts Christians to learn charity to their brethren from the Jew and the Pagan.—Ibid. p. 634.

When the Danes murdered Saint Elphege, Archbishop of Canterbury, it was by stoning and boning him,—"lapidibus, ossibus, bovinis capitibus obruunt," according to Hoveden, Florence of Worcester, Simeon of Durham and Gervese;—"lapidibus et ossibus bovinis," according to Brompton and Dicetus.—Ibid. p. 641.

It seems scarcely possible that the South Saxons should not have known how to catch any other fish than eels, till Saint Wilfred taught them, circiter A.D. 700.—Ibid. tom. 3, p. 305.

First Nunnery founded in the seventh Century by Saint Erkonwald, Bishop of

[1] "Famen, *φάτις*, *βάξις*. Onomast. id est, Sermo, id quod famur." Martinii Lexicon in v.—J. W. W.

London, a descendant of Offa, at Berking, for his sister Saint Ethelberga.—Ibid. p. 781.

Saint John of Beverley,—subduxit primo manum ferulæ Theodori Archipræsulis Cantæ, cujus doctrinis ac curâ erat institutus.—Ibid. May, tom. 2, p. 169.

Folcard, the Monk of Canterbury, who wrote this life, is supposed to have lived in the reign of Edward the Confessor.

Medical notions concerning the influence of the Moon and the Tide in diseases.—Ibid. p. 170.

"Non istum verberibus, quia rudis adhuc est, acribus, pedum tantum in quibus duritia inest calli, tonsione cultelli castigemus." This is what some Devils say concerning D. Alcuinus Levita, because in his youth he liked Virgil better than the Psalms. May it be inferred that paring the heels, so as to render the boy unable to walk without pain till the callus had grown again, was a common punishment milder than flogging?—Ibid. tom. 4, p. 336.

"Tres dies et noctes sunt, in quibus si vir natus fuerit, corpus ejus sine dubio integrum manet usque in diem judicii; hoc est in 6 kalend. Februarii, et 3 kalend. et idus Februarii, et suum mysterium mirabile est valde."—Bede, tom. 1, p. 397.

In Bede's Tetrastica for the months, the following directions are worthy of notice:—

January.—"refici grato sæpe liquore jubet," and the warm bath is recommended.

September.—"Tunc etiam presso pascere lacte capræ." "Nec tuus externum vitet aroma cibus."

November.—"Esse salutaris perhibetur mulsa Novembri, Gingiber, et Dulci fissile melle natans."

December.—"Cinnameoque tuus fragrat odore calix."—Tom. 1, pp. 214-26.

What kind of mead was this which Dunstan increased by miracle at a feast given by Ethefleda to the king,—potus qui mellis ac myrti aspergine conficitur?—*Acta SS.* May, tom. 4, p. 364.

At Dunstan's funeral the people *cut* their faces, he was borne into the church "sub immenso murmure lugentium populorum, feretrum densissime ambientium, facies suas *dissecantium*, palmis sese ferientium, atque amaris vocibus, heu, heu, carissime Pater, clamantium."—Ibid. p. 376.

How are we to account for the compleat conquest which the Saxon language effected in England? Every where else where the Northern nations established themselves in the Roman dominions, a mixed speech was produced. The proportion of the conquerors to the conquered seems insufficient to explain this. Previous circumstances however had greatly thinned the population. The braver part of the British population fought manfully, and segregated themselves. The colonists no doubt employed slaves, and in all likelihood those slaves were of Teutonic race, akin to the conquerors.

Life of Saint Aldhelm, Bishop of Sherburn.—*Acta SS.* May, tom. 6, p. 77.

A Scotch tutor occasioned the foundation of Malmsbury, so named after him.—Ibid. p. 79.

Aldhelm the first Englishman who wrote upon metre.—Ibid. p. 79.

Græci involuti, Romani splendidi, Angli pompaticè dictare solent.—Ibid. p. 80.

Books bought from France for sale,—a compleat Bible among them.—Ibid. p. 82.

Ina sent for two Greek masters from Athens.—Ibid. p. 85.

Aldhelm was a Hebrew scholar.—Ibid. p. 85.

Aldhelm—Oldhelm—Oldham.

His preaching upon the Bridge.—Ibid. pp. 85. 79.

Relaxation of the Monks in his days. —Ibid. 86.

Picture of England by Goceline. Ibid. 380. Chesnut woods, vineyards, pearls, good goldsmiths, famous embroiderers.

Remains of Heathenism, proscribed by Edgar.—Canciani, tom. 4, p. 276, in Northumberland, p. 286. By Cnut, Ibid. p. 304.

Turner says (vol. 1, p. 311) "there can be no doubt that the majority of the British population was preserved to be useful to their conquerors." I think the total change of language disproves this; and that the nature and length of the contest also show that the separation was almost compleat. No doubt they preserved the slaves, who would mostly be of their own stock.

Before the conquest, the popular language had been invaded by the Normannic.—Baber's *Life of Wiclif*, p. 36. Ingulph's *History of Croyland*, p. 62, quoted. Ed. Gale.

Boniface, Archbishop of Mentz, wrote to Cuthbert, Archbishop of Canterbury, (about 750) that there were few cities in Lombardy, France, or Gaul, in which there were not to be found some lewd women of the English nation. For which reason he recommended the suppression of pilgrimages to Rome, as of a very scandalous and ill consequence.—Lewis's *Life of Pecock*, p. 93.

Saint Athelwold, in the reign of Edgar made rules for the Monks of Abingdon. "In æstate vero constituit ad cœnam fratrum lac acidum in vasis pulcherrimis quæ creches vulgari onomate dicuntur, a die quæ dicitur Hokedai usque ad festum Saint Michaelis qualibet die. A festo vero Saint Michaelis usque ad festum Saint Martini lac dulce secundâ die. Vas vero quod Creche nuncupatur 7 pollices continet, viz. ad profunditatem à summitate unius usque ad profundum lateris alterius." —Dugdale's *Monasticon*, tom. 1, p. 104.

There were some Nunneries founded by some of our forefathers, wherein it was appointed that some should be taught the knowledge of the Saxon tongue, on purpose to preserve it, and transmit it to posterity by communicating it down from one to another. Such was the Nunnery at Tavistock and many others, which he (Archbishop Parker) could have named.—Strype's *Parker*, p. 536.

These foundations must have been made by Saxons under the Norman kings.

Ordeals—Cnut's Laws.—Canciani, vol. 4, p. 306.

Doomsday Book was upon the model of the Dome-boc, made by Alfred when he divided his kingdom into counties, hundreds, and tithings.—Kennett's *Par. Antiq.* vol. 1, p. 86.

"In the first form of consecrating Churches in England which we meet with, at a synod held at Celchyth, under Wulfred, Archbishop of Canterbury, 816, it is ordained, that when a Church is built it shall be consecrated by the proper diocesan, who shall take care that the Saint to whom it is dedicated, be pictured on the wall, or on a tablet, or on the altar."—Ibid. vol. 2, p. 300.

'Tis certain there was an early and remarkable custom among our Saxon predecessors, that all who lived within such a district, or to use the terms wherein the historians have transmitted it to us, the Decennæ, Friborgi, or Gildæ, had a common table, and eat and drank of the public fund and common stock, and the very expression in the ancient laws, that signified such a community or fellowship, is

cnocca, si eorum croccum cowellat, that is as it is explained in the ancient laws of King Henry I. si eorum olla simul bulliat, fram cnocca olla, and pellan, bullire, *co* being prefixed, as is usual, in compound words, as copartner, &c. — THORESBY's *Leeds*. WHITAKER's edit. p. 13.

THERE is a part of Leeds called Crackney, of which he says "all the houses that anciently stood within these boundaries I take to have been of the same *Bonfire* as 'tis now called, and which seems to be the remains of that custom, all within that neighbourhood being mutually treated at the christenings of the children," &c.—Ibid.

SAINT DUNSTAN's conversion. "Eo namque modo turgentium vesicarum dolor intolerabilis omne corpus ipsius obtexit, ut elephantinum morbum se pati putaret, et opem vitæ propriæ penitus non haberet.—Pius igitur et misericors Dominus servum suum Dunstanum ab amore mulierum taliter miseritus retraxit."—*Acta SS.* May, tom. 19, p. 349.

Peter Martyr explains what the Elephantine Disease is. I think therefore that this was a case of Siphilis.

FORTE die quâdam vir quidam nominis alti,
Tempore pausandi, venit ad ecclesiam.
Nam mos est monachis sub tempore meridiano
Ostia, dum pausant, clausa tenere sibi.
Vita S. Neots.—WHITAKER's *Life of St. Neot*, p. 326, appendix.

DERBY, Durham and Deira are all derived from deor, a wild animal—fera. At Flexton in Yorkshire was an Hospital built in the time of K. Athelstan, for defending travellers (as is expressly said in the public records) from Wolves, that they should not be devoured by them.—WHITAKER's *Thoresby*, p. 177.

THE town, says WHITAKER speaking of Leeds, was then no more than a village, and villages, though nominally the same as at present, were little groupes of huts only, inhabited by a few ploughmen and shepherds.—*Loidis and Elmete*, p. 13.

THAT the Romance was almost universally understood in this kingdom under Edward the Confessor, it being not only used at Court, but frequently at the bar, and even sometimes in the pulpit is a fact too well known and attested (says PLANTA) to need my authenticating it with superfluous arguments and testimonies. — *Account of the Romanish Language.*

He quotes Ingulphus *passim*, and accounts for the fact by the constant intercourse between Britain and Gaul.

THE Benedict Biscop is known to have introduced glass into his church at Yarrow, the use of it does not appear to have been general among the Saxons; and the narrow apertures in their massy walls evidently point at a struggle between the admission of light and the exclusion of cold. — *Loidis and Elmete*, p. 120.

The genuine Saxon and early Norman loop hole was never intended for glass, &c.

EARL GODWIN's MOTHER. — It is reported that she was in the habit of purchasing companies of slaves in England, and sending them into Denmark, more especially girls, whose beauty and youth rendered them more valuable, that she might accumulate money by this horrid traffic.—WM. OF MALMESBURY, *Sharpe's Trans.* p. 255.

THE first Alfred while he was a refugee in Ireland became "deeply versed in literature, and enriched his mind with every kind of learning." His fourth successor Celwulf was also a scholar. "Bede at the very juncture when Britain most abounded with

scholars, offered his Hist. of the Angles for correction, to this prince more especially: making choice of his authority, to confirm by his high station what had been well written: and of his learning to rectify by his talents what might be carelessly expressed."—Ibid. p. 58.

THIS Celwulf "thinking it beneath the dignity of a Christian to be immersed in earthly things, abdicated the throne after a reign of eight years and assumed the monastic habit at Lindisfarn," where he lived and died in the odour of sanctity.—Ibid. p. 67.

ALCUIN writes to the monks of Wearmouth, obliquely accusing them of having done the very thing which he begs them not to do. "Let the youths be accustomed to attend the praises of our heavenly King, not to dig up the burrows of foxes, or pursue the winding mazes of hares."—Ibid. p. 72.

BONIFACE wrote to Cuthbert Archbishop of Canterbury to remonstrate with the Clergy and Nuns on the fineness and vanity of their dress.—Ibid. p. 83. And Alcuin writing to Cuthbert's successor Athelard, reminds him that when he should come to Rome to visit the Emperor Charles the Great, he should not bring the clergy or monks, drest in party-coloured or gaudy garments, for the French clergy used only ecclesiastical habits.—Ibid. p. 84.

ETHELBALD of Mercia, who died 756, exempted all monasteries and churches in his kingdom from public taxes, works and impositions, except the building of forts and bridges, from which none can be released. —Ibid. p. 85.

HE also gave the servants of God "perfect liberty in the product of their woods and lands, and the right of fishing." Ergo, there were rights of the feudal character, and game laws before the conquest.

WM. OF MALMESBURY ascribes Egbert's retreat into France "to the counsels of God, that a man destined to so great a kingdom, might learn the art of government from the Franks, for this people has no competitor among all the Western nations, in military skill, or polished manners."—Ibid. p. 109.

ATHELSTAN, his hair was "flaxen, as I have seen by his reliques, and beautifully wreathed with golden threads."—Ibid. 154. Was he then buried with his hair thus disposed? This was a fashion at Troy, see the death of Euphorbus.—COWPER, 17, v. 62.

ATHELSTAN, who first made North Wales pay tribute, required among other things dogs for hunting, and trained hawks.—Ibid. 154. When and where did hawking begin?

HUGH the Great, father of Hugh Capet, sent to ask a sister of Athelstan in marriage; among the presents which he sent were perfumes such as never had been seen in England before. See the account of the *Reliques in Malmesbury*, p. 156. The most interesting is the sword of Constantine, with his name on it, in golden letters.

DUNSTAN.—"So extremely anxious was he to preserve peace even in trivial matters, that as his countrymen used to assemble in taverns, and when a little elevated, quarrel as to the proportions of their liquor, he ordered gold or silver pegs to be fastened in the pots, that whilst every man knew his just measure shame should compel each neither to take more himself, nor oblige others to drink beyond their proportional share."—Ibid. p. 171.

Wm. of Malmesbury frequently refers to historical songs. The marriage of Hardeanul's sister Gunhilde to the Emperor Henry was frequently sung in ballads about the streets in his time.—Ibid. p. 239.

St. Edburga, Edward the Elder's daughter used to steal away the socks of the several nuns at night, and carefully washing and anointing them, (?) lay them again upon their beds.—Ibid. p. 280.

Elmer, a monk of Malmesbury in Edward the Confessor's reign, "a man of good learning for those times," in his early youth had hazarded an attempt of singular temerity. He had by some contrivances fastened wings to his hands and feet, in order that, looking upon the fable as true, he might fly like Dædalus; and collecting the air on the summit of a tower, had flown for more than the distance of a furlong. But agitated by the violence of the winds and a current of air, as well as by the consciousness of his rash attempt, he fell and broke his legs, and was lame ever after. He used to relate as the cause of his failure, his forgetting to provide himself a tail."—Ibid. p. 288.

Rushes were used to strew the floors in Normandy when Wm. the Conqueror was born, for "at the very moment when the infant burst into life and touched the ground he filled both hands with the rushes strewed upon the floor, firmly grasping what he had taken up." This prodigy was joyfully witnessed by the women gossipping on the occasion; and the midwife hailed the propitious omen, declaring that the boy would be a king.—Ibid. p. 299.

"When Harold was in Normandy, William took him with him in his expedition to Brittany, to make proof of his prowess, and at the same time with the deeper design of showing to him his military equipment, that he might perceive how far preferable was the Norman sword to the English battle-axe."—Ibid. p. 308.

Harold's spies before the battle of Hastings reported that almost all the Norman army "had the appearance of priests, as they had the whole face with both lips shaven. For the English leave the upper lip unshorn, suffering the hair continually to increase; which Cæsar affirms to have been a national custom with the ancient inhabitants of Britain."—Ibid. p. 315.

William sent Harold's standard to the Pope: "it was sumptuously embroidered with gold and precious stones, in the form of a man fighting."—Ibid. p. 317.

"The English at that time wore short garments reaching to the mid-knee; they had their hair cropped; their beards shaven; their arms laden with golden bracelets; their skins adorned with *punctured designs*. They were accustomed to eat till they became surfeited; and to drink till they were sick. These latter qualities they imparted to their conquerors; as to the rest they adopted their manners."—Ibid. p. 321.

By the laws of Wihtræd K. of Kent, who died 725, "Si peregrinus, vel advena, devius vagetur, et tunc nec vociferaverit, nec cornu insonuerit, pro fure comprobandus est, vel occidendus, vel redimendus." Repeated by Ina.—Canciani, tom. 4, p. 234.

Ina. "If an infant were not baptized within 30 days, the parents were fined 30 solidi. If it died without baptism—compenset illud omnibus quæ habet."—Ibid. p. 235.

Ina. "Fures appellamus societatem septam hominum, at septem usque ad 35 turmam, et deinde esto exercitus."—Ibid. p. 337.

Laws concerning waste in woods.—Ibid. p. 240.

Holy Days.—Ibid. p. 253. But servi and operarii are excepted.—Ibid. p. 307.

Athelstan. "Statuimus, ut nullus scutarius pellem ovinam superimponat scuto, et quod si faciat solvat 30 solidos."—Ibid. p. 262.

The editor of Rabelais says "ce qu'il y a de certain, c'est que ce furent les Goths qui introduiserent l'usage de dîner et de souper, c'est à dire, de faire deux grands repas par jour. En quoi on s'éloigna de l'ancienne coutume qui étoit de dîner fort légèrement, et de souper à fond."—Tom. 1, p. 222.

See for Rosovida's works, (Hrosvitha) a Saxon Nun who wrote six plays in imitation of Terence, but in honour of virginity. They were published at Nurenberg, 1501; but the book is singularly scarce. She wrote circiter, A.D. 980.

The Saxon Chronicle speaks of five nations in this island (p. 1.), English, British, Scotch, Pictish and Boclæden, i. e. Latin.

The Picts obtained wives of the Scots on condition that they chose their kings always on the female side, which they have continued to do so long since.—Ibid. p. 2.

Years are reckoned by winters.

The head and hands of Oswald cut off and exposed.—Bede, 3, 12, p. 62.

Bede, l. 5, c. 13, p. 128. The loud laughter and mockery of the Devils in hell exulting over the souls whom they were conveying to the pit is described in the view "quasi vulgi indocti captis hostibus insultantis!"

"Sic totâ patriâ illâ a fide catholicâ elongatâ, ibidem missus Augustinus, anno Domini sexcentesimo primo totum populum convertit ad Dominum, in cujus conversionis signum sacerdotes Anglorum in albis suis sacerdotalibus, super humero sinistro, quasi socipes (forcipes) de panno serico super assutas deferunt, superius quidem clausas, in signum quia una fides, unum baptisma, unus est Jesus Christus; inferius autem divisas in signum quia bis conversi ad fidem."—*Chron. Eccl.* S. Bertini. *Apud* Mart. *et* Durand. *Thes. Anec.* tom. 3, p. 450.

The Chronicle of Johannes Iperius (last quoted) contains a very important passage concerning the first great Benedictine Reform. Some monks of St. Bertius resisted it when their twenty-fourth abbot St. Gerard, with the help of Count Arnulf, would have forced it upon them. "Cum induratos animos eorum flectere non valeret, nilque proficeret, Abbas Gerardus secundum beati Benedicti regulam, utens ferro abscissionis, invocato brachio sæculari, eos sic induratos, nec converti volentes, per vim Comitis de monasterio expulit, ne morbida ovis pium gregem contaminaret. Concurrit populus quasi ad spectaculum, eratque videre dolorem in exitu monachorum, qui multitudine populi concomitante ad Longonescum villam hujus monasterii, et ibidem aliquantisper Comes eos immorari fecit. Tunc Comes pluries eos rogavit et induci facit, ut ad bonum revertantur propositum, promittens eis omnia lauta necessaria, solum ut religionem teneant quam Deo voverant: sed cum nihil omnino proficeret, eos de terrâ suâ ejiciens, mare in Angliam transire coëgit; qui in Angliam venientes, ab Adalstano rege benigne suscepti sunt; et monasterium eis concessit ad Balneos dictum, vulgariter vero *Vada*, eo specialiter, qui rex Eadwinus frater ejusdem regis, in mari, pridem mersus, hoc in monasterio fuerat recollectus et honorificè susceptus."—Mart. *et* Durand. *Thes. Anec.* 3, p 552.

They were the great majority of the Monks who were thus expelled. It appears thus that their cause was popular, and that the religious liberties for which they contended were upheld and favoured at that time in England.

PALGRAVE, says (*Quarterly Review*, vol. 34, p. 288,) "we may suspect that the progress of the Anglo-Saxon dominion was facilitated by alliances with the British sovereigns, for we cannot otherwise explain the appearance of British names in the family of Penda, the Mercian sovereign."

"CEADWALLA seems to have been Saxon by the mother's side only."—Ibid.

"IT is curious that Hardicnute's imposition of ship-money, without the sanction of a general assembly, occasioned violent commotions at Worcester."—SPENCE's *Inquiry*, p. 269.

THE Seventh Century. "Eo tempore, necdum multis in regione Anglorum monasteriis constructis, multi de Britannia, monasticæ conversationis gratiâ, Francorum monasteria adire solebant; sed et filias suas erudiendas, ac sponso cœlesti copulandas, eisdem mittebant, maxime in Brige, et in Cale, et in Andigalam monasterio."—THOMAS *of Ely*, *Acta. SS.* June, tom. 4, p. 498.

"IN that part of the Duchy of Sleswie which is called Frisia Minor, the place is shewn at *Tundera*, where the Angles embarked when they finally went to take possession of their conquest in Britain."—*Westfalin*, vol. 1, p. 58.

"DUNSTAN would not begin Mass on Whitsunday, until three coiners had been executed: and this zeal for justice was so acceptable, that, at the time of the elevation, a white dove descended and alighted upon his head!"

"Given as a good example by F. MARCO DE GUADALAJURA."—*Expulsion de los Moriscos*, p. 157.

BEDE plainly shows, in his Epistle to Egbert, that monasteries were founded as places of ease and comparative security for the founders, who wished to make them hereditary.

SIMEON of Durham, lib. 3, c. 9. Heads of Scotch Chiefs slain in an invasion exposed on poles in the market-place at Durham.

"AGENHINE, he who lay a third night at an inn, and was called a third night awnhide, for whom his host was answerable if he committed any offence: Secundum antequam consuetudinem, dici poterit de familia cujus qui hospitatus fuerit cum alio per tres noctes; quia prima nocte dici poterit *uneath.* incognitus: secunda vero *gust.* hospes, tertia nocte *hogen hyne*, familiaris."—CRABBE's *Technical Dictionary*, BROMPTON, *quot. Leg. Ed. Conf.*

IT is said, but disputed, that in the Monastery at Tavistock there was a Saxon school, when that language was taught no where else, and that one of the first books printed in this country was a Saxon Grammar in that Convent.

CARTE says, "the Danes and Normans who infested these countries, were those Saxons who, instead of submitting to Charlemagne, took refuge in the peninsula of Denmark."—*Life of Ormond*, vol. 1, p. 10. Their language seems to confirm this.

"CURTAILING (?) of horses, and eating of horses' flesh forbidden by a Council held in Northumbria, 786."—HOLINSHED, vol. 1, p. 651.

About the same time, "the Northumbers, having to their Captain, two noble men, Osbald and Ethelward, burnt one of their judges, named Bearne, because he was more cruel in judgment (as they took the matter) than reason required."—Ibid. vol. 1, p. 651.

The Ghost of Dunstan, when he prologizes to Grim, the Collier of Croydon, says:

—"had I lived, the Danes had never boasted
Their then beginning conquest of this land."

I see nothing in his history to justify this boast.

It appears by Domesday Book, there was a custom in Shrewsbury, "that what way soever a woman married, if a widow, she should pay to the King twenty shillings, but if a virgin, ten shillings, in what manner soever she took the husband."—Gibson's *Camden*.

A Note says, "there are not now the least remains of any such custom."—P. 546.

The Norman Kings.

Ulfric the Hermit, who died in the last year of King Stephen, wore in secret a hauberk—loricam—a shirt of mail,—next his skin. It was so long as to inconvenience him when he knelt. And the soldier, of whom he asked counsel, and had obtained it, told him it might be sent to London and altered to a proper length. The legend adds, that he enabled his friend to cut it with a pair of scissors by miracle. It proves that there were no armourers at Bristol, near which Ulfric lived, or none capable of this work.—Matt. Paris. *Acta SS.* Feb. tom. 3, p. 231.

"Waxen tablets used in the Conqueror's time."—Eadmer. *Vita S. Anselmi. Acta SS.* Apr. tom. 2, p. 872.

Cruel discipline in the Monastic schools. —Ibid. p. 873.

Legend of St. Elphege set to music by Osbern the Monk, and by St. Anselm's orders sung in the church.—Ibid. p. 877.

Anselm would gladly have always resided with his monks at Canterbury. "Sed et hoc partim remotio villarum suarum, partim usus et institutio antecessorum suorum, partim numerositas hominum, sine quibus eum esse Pontificalis honor non sinebat, illi adimebat, eumque per villas suas ire ac inibi degere compellebat. Præterea si Cantuariam assidue incoleret, homines sui ex advectione victualium oppido gravarentur; et insuper à præpositis, ut sæpe contingebat, multis ex causis oppressi, si quem interpellarent, numquam præsentem haberent, magis ac magis oppressi in destructionem funditus irent."—Ibid. p. 880.

A very curious passage concerning three kinds of soldiers: those who served according to their tenure; those who served for pay; and those who served in hope of being reinstated in the possessions which their parents had forfeited;—the last being those who could best be depended upon in difficult service.—Ibid. p. 884.

Anselm anointed with balsam, "sicut Meus Cid," after his death.—Ibid. 893.

Fashion of long hair.—Ibid. pp. 902, 950.

Purchase of St. Bartholomew's arm,—"Illis quippe diebus hic mos Anglis erat, patrocinia Sanctorum, omnibus seculi rebus anteferre."—Ibid. pp. 917, 918.

But this was in the days of Canute.

At the Norman Conquest, women took shelter in the nunneries, under cover of the

veil, and it seems to have protected them. The question concerning this, whether it bound them, was afterwards discussed, and properly determined in the negative.—Ibid. p. 922.

A VERY curious passage, showing in a most characteristic manner how little written deeds were understood about the year 1000.—Ibid. p. 927.

A.D. 1002. COUNCIL of London.—"Ut Presbyteri non eant ad potationes, nec ad pinnas bibant.[1]—Ne Abbates faciant Milites (knights.) Et ut in eadem domo cum monachis suis manducent et dormant, nisi necessitate aliquâ prohibente."—Holy Fountains.—Slave Trade.—Ibid. p. 929.

DISTRESS for taxes,—the doors taken off.—Ibid. p. 937. Still practised in Belgium, the note says.

INSOLENCE of the followers of the court under William Rufus.—Ibid. p. 943.

STEPHEN.—"Vix aliquis pacem fidemque promissam proximo tenere vellet: verum etiam alienigenarum per omnes Angliæ fines tanta multitudo excreverat, ut indigenas terræque colonos ad quod vellent compellere possent. Fecerunt Primates terræ castella sibi construi, milites aggregari, sagittarios conduci, ut pios impii comprimerent, spoliarent, et more milvorum rapacitate insatiabili ad castra dæmoniaca, videlicet oppida sua, vicinorum aliorum victum atque pecunias attraherent et coacervarent."—*Miracula S. Joannis Beverlacensis. Acta SS.* May, tom. 2, p. 182.

TOOTH-DRAWING, in Stephen's age, as afterwards practised by King John *versus* Jew.—Ibid. p. 183.

[1] Henschenius has not understood this. See his Note.

"TILL the times of Henry I. kings used not to receive money of their lands, but victuals for the necessary provision of their house. And towards the payment of the soldiers' wages and such like charges, money was raised out of the cities and castles in which tillage and husbandry was not exercised."—STRYPE's *Parker*, p. 414. *From* GERVASE *of Tilbury.*

WILLIAM THE CONQUEROR.—"Hic Willielmus, omnibus inimicis insurgentibus expulsis, provincialibus autem ad nutum subactis, Monasteria totius Angliæ perscrutari fecit, et pecuniam quam ditiores Angliæ, propter illius austeritatem et depopulationem in eis deposuerant, jusserat asportare."—DUGDALE, *Mon.* tom. 1, p. 46.

WALTHEOF's (Earl of Northumberland) execution, in William the Conqueror's time, "is observed as the first example of beheading in this island."—KENNETT's *Paroch. Antiq.* vol. 1, p. 83.

"THE *bordarii*, often mentioned in the Doomsday Inquisition, were distinct from the *servi* and *villani*, and seem to be those of a less servile condition, who had a bord or cottage, with a small parcel of land allowed to them, on condition they should supply their lord with poultry and eggs, and other small provisions for his *board* and entertainment. Hence *bordlode* was the firm or quantity of food which they paid by this tenure. *Bordlands* were the small estates that were so held."—KENNETT's *Glossary.*

"THE reign of Henry I. was a great æra of Church building, in which the Norman Lords adapted the religious edifices on their manors to their own more extended ideas of propriety and magnificence."—WHITAKER's *Loidis et Elmete*, p. 13.

"NO sooner did the use of glass become general, than windows began to expand,

first into broader single lights, and next into two, included in the sweep of one common arch. But I conceive the introduction of painted glass to have suggested the necessity of widely ramified windows, first, perhaps, for the purpose of displaying an extended surface of vivid colouring, or a larger group of historical figures; and, secondly, in order to compensate, by a wider surface, for the quantity of light excluded by their tints. This idea, which I never met with before, is confirmed by chronology. The earliest stained glass which we read of, at least in the North of England, was in the possession of the Monks of Rivaulx, about 1140. At this precise period, the narrow single lights began to expand, and as the use of it grew more and more general, the surfaces of windows became by degrees wider and more diversified."—Ibid. p. 120.

It is plain, from the foundation and endowment of dependent churches, which took place at a very short time after Domesday, that under the settled government of the Norman line, a spirit of active improvement was beginning to operate. — Ibid. p. 185.

"On the death of Stigand, the Archbishop of Canterbury, whom the Conqueror degraded, a small key was discovered among his secret recesses, which, on being applied to the lock of a chamber cabinet, gave evidence of papers, describing immense treasures, and in which were noted both the quality and the quantity of the precious metals which this greedy pilferer had hidden on all his estates."—Sharpe's *William of Malmesbury*, p. 255.

"In William of Malmesbury's time, treasures hidden by the Britons when the Romans left them, were frequently dug up." —Ibid. p. 8.

Trading in slaves, he calls "the common and almost native custom of this people; so that, even as our days have witnessed, they would make no scruple of separating the nearest ties of relationship through the temptation of the slightest advantage."—Ibid. p. 45.

The belief in Vampires prevailed. "They report that Alfred was first buried in the Cathedral, (at Winchester), because his Monastery was unfinished; but that afterwards, on account of the folly of the Canons, asserting that the royal spirit, resuming its carcase, wandered nightly through the buildings, Edward, his son and successor, removed the remains of his father, and gave them a quiet resting-place in the New Minster. These, and similar superstitions, such as that the dead body of a wicked man runs about after death by the agency of the Devil, the English hold with almost inbred credulity."— Ibid. p. 140.

"Fulco, Earl of Anjou, so brought down the proud spirit of his son, Geoffrey, that, after carrying his saddle on his back for some miles, he cast himself, with his burden, at his father's feet.—Ibid. p. 306.

Carrying a saddle, it seems, was a punishment of extreme ignominy.

"This Fulco went, when an old man, to Jerusalem, where, compelling two servants by an oath to do whatever he commanded, he was by them publicly dragged, naked, in the sight of the Turks, to the Holy Sepulchre. One of them had twisted a withe about his neck, the other with a rod scourged his bare back, whilst he cried out, 'Lord, receive the wretched Fulco, thy perfidious, thy runagate: regard my repentant soul, O Lord Jesu Christ!'"—Ibid. p. 307.

"The regulations," says Malmesbury, "which William Fitz-Osborne established in his county of Hereford, remain in full force at the present day; that is to say, that no knight *(miles,)* should be fined more than seven shillings for whatever

offence: whereas, in other provinces, for a very small fault, in transgressing the commands of their lord, they pay twenty or twenty-five."—Ibid. p. 330.

WILLIAM, apprehending an invasion from Denmark, "enlisted such an immense number of stipendiary soldiers out of every province on this side the mountains, that their numbers oppressed the kingdom. But he, with his usual magnanimity, not regarding the expense, had engaged even Hugo the Great, brother to the King of France, with his bands, to serve in his army."—Ibid. p. 336.

THE Conqueror was "of such great strength of arm, that it was often matter of surprize that no one was able to draw his bow, which himself could bend when his horse was on full gallop."—Ibid. p. 351.

"WILLIAM RUFUS, on his accession, gave to the Monasteries a piece of gold; to each parish Church, five shillings in silver: to every county, an hundred pounds, to be divided among the poor."—Ibid. p. 354.

"WILLIAM RUFUS's boots cost three shillings."—See a good story about them. Ibid. p. 384.

IN this reign, "then was there flowing hair, and extravagant dress; and then was invented the fashion of shoes with curved points." The Translator adds, "these shoes, which gave occasion for various ordinances for their regulation or abolition during several successive centuries, are said to have owed their invention to Fulk, Earl of Anjou, in order to hide his ill-formed feet." —*Orderic. Vitalis.* p. 682: who also observes, that the first improver, by adding the long curved termination, was, *quidam nebulo*, named Robert, in the court of William Rufus.—Ibid. p. 386.

"THEN the model for young men was to rival women in delicacy of person, to mince their gait, to walk with loose gesture, and half naked. Troops of pathicks, and droves of harlots followed the court."—Ibid. p. 386. See also p. 552.

TURNER (119) has overlooked this valid reason for Anselm's censure of effeminate fashions.

WHEN the Crusade was first preached, Malmesbury says, "the Welshman left his hunting; the Scot his fellowship with vermin; the Dane his drinking party; the Norwegian his raw fish."—Ibid. p. 416.

HENRY I. at his accession "restored the nightly use of lights within the palace, which had been omitted in his brother's time."—Ibid. p. 488.

I think this cannot refer to the curfew.

1106. DAVID of Scotland, "who, polished, from a boy, by intercourse and familiarity with us, had rubbed off all the rust of Scottish barbarism; when he obtained the kingdom, he released from the payment of taxes for three years all such of his countrymen as would pay more attention to their dwellings, dress more elegantly, and feed more nicely."—Ibid. p. 405.

ROBERT, Earl of Mellent, "possessed such mighty influence in England (in Henry the First's time,) as to change, by his single example, the long-established modes of dress and of diet. Finally, the custom of one meal a day is observed in the palaces of all the nobility, through his means; which he, adopting from Alexius, Emperor of Constantinople, on the score of his health, spread among the rest by his authority. He is blamed, as having done, and taught others to do this, more through want of liberality, than any fear of surfeit, or indigestion; but undeservedly; since no one, it is said, was more lavish in entertainments

to others, or more moderate in himself."—Ibid. p. 502.

The Editor observes, "this practice is referred to by HENRY HUNTINGDON, when speaking of Hardecnut, who had four repasts served up every day, 'when, in our times, through avarice, or, as they pretend, through disgust, the great set but one meal a day before their dependants.'"—HENRY HUNTINGDON, l. 6, p. 209.

HENRY the First's menagerie at Woodstock.—Ibid. p. 505.

"WHEN Henry I. heard that the tradesmen refused broken money, though of good silver, he commanded the whole of it to be broken, or cut in pieces."—Ibid. p. 507.

This was at once to show its quality, and make the broken money pass.

COINING appears to have been the earliest of what may be called civilized crimes. In Stephen's reign, "the scarcity of good money was so great, from its being counterfeited, that, sometimes, out of ten or more shillings, hardly a dozen pence would be received."—Ibid. p. 583.

STEPHEN himself suspected of having reduced the weight of the penny.—Ibid. p. 583.

HENRY I. applied the measure of his own arm to correct the false ell of the traders, and enjoined it throughout England.—Ibid. p. 507.

AT Henry's death, he had "an immense treasure. His coin, and that of the best quality, was estimated at 100,000 pounds: besides which, there were vessels of gold and silver, of great weight, and inestimable value, collected by the magnificence of preceding kings, but chiefly by himself."—Ibid. p. 561.

A note from SUGER says, he used to have jewels set in rich drinking vessels.—*Apud* DUCHESNE, tom. 4, p. 345.

LANFRANC seems to have extirpated the remains of heathenism. "Populus, rituum barbarorum interdicta vanitate, ad rectam credendi atque vivendi formam eruditur."—*Acta. SS.* May, tom. 6, p. 840. MILO CRISPINUS.

1075. AT the Council of London, it was forbidden, "Ne ossa mortuorum animalium, quasi pro vitandâ animalium peste, alicubi suspendantur. Ne sortes, vel haruspicia, seu divinationes, vel aliqua hujusmodi opera diabolica ab aliquo exerceantur."—Ibid. p. 845. MILO CRISPINUS.

LANFRANC. "Quia Scripturæ scriptorum vitio erant nimium corruptæ, omnes tam veteris quam novi Testamenti libros, nec non etiam scripta sanctorum Patrum, secundum orthodoxam fidem studuit corrigere."—Ibid. p. 846. MILO CRISPINUS.

WILLIAM the Conqueror dubbed his son Henry a knight.—*Saxon Chronicles*, p. 290.

WILLIAM let his lands at rack-rent.—Ibid. p. 292.

GOOD order in his time,—the effect of a strong government.—Ibid. p. 295.

"1116. This year was so deficient in mast, that there was never heard such in all this land, or in Wales."—Ibid. p. 337.

Mast then must either have been human food,—or pork more a necessary of life than we have ever considered it to be.

I LOOK upon Stephen's usurpation as one of the great misfortunes which have

befallen England. For if Maud had succeeded peaceably to the throne, Earl Robert of Gloucester's influence would have produced a sort of golden age.

I THINK the Normans when they settled in France had no women with them, otherwise they would not so soon have lost their own language. And that most of the higher orders when they came to England brought wives, or sent to Normandy for them,—otherwise the Saxon language could not have been first superseded and then melted into our mixed speech.

THE first notice that we have of the right of primogeniture is in the treatise entitled the laws of Henry I. where it is declared that the eldest son shall take the principal feudum of his ancestor.—SPENCE'S *Inquiry*, p. 398. WILKINS, p. 266; see also p. 553, referred to.

"AT this time, such was the general spirit for hereditary succession, that ecclesiastical benefices were commonly conferred, as it would appear, almost as of course, on the son of the last incumbent." — Ibid. p. 530. *Litr. Lucii* 2 *Papæ.* RYMER, vol. 1, p. 14, referred to.

EARLS without territory attached to the title, to whom the third penny of all fines and dues on judicial proceedings in the county was granted.—Ibid. p. 531.

HENRY I. in his sixth year set a sum upon every parish church, which he forced the incumbent to pay. For the marriage of his daughter Matilda he received 3*s.* for every hide of land, and upon every hide there was a constant annual tax of 12*d.* It does not appear that he asked the consent of his barons or people for raising these subsidies. — *Parliamentary History*, vol. 1, pp. 4, 5.

THE convention at Clarendon, 1164, the first assembly after the Norman Conquest which is like a Parliament.—Ibid. vol. 1, p. 6.

1186. The same tax which had been levied in Normandy and his other foreign dominions, granted by the Estates at Gayntington to Henry II. for a crusade.—Ibid. p. 6.

BOTH the Conqueror and Stephen obtained a ratification of their titles from the Pope; the Popes regarding nothing but the acknowledgment and increase of their own authority.

THE custom of giving hostages must have tended in most cases to worsen the dreadful state of manners which it implies. For men would sometimes secretly rely upon the humanity of those to whom the hostages had been given, and thus provoke to inhumanity those who were by disposition humane.

"DRENGAGE was a servile tenure which obliged the landholder to cultivate the lord's land, reap his harvest, feed his dog and horse, and attend him in the chace.

"The farther back, the greater appears the number of servile and oppressive tenures: but the basest and harshest of these were early converted into monied payments, commensurate perhaps at first with the supposed value of the services, but forming in process of time a very trifling incumbrance, compared with the increasing value of the estate."—SURTEES, vol. 1, p. 54.

"EVEN after charters were introduced, some visible token was frequently added *in perpetuam rei memoriam;* a gold ring was placed in the wax, or a dagger, or buglehorn, or some other personal appendage was offered at the altar."—Ibid. vol. 3, p. 350, N.

"As late as the twelfth century the kings of England were often paid in cattle, which

were thence called rent beeves." — Sir J. Davis quoted: *Historical Rel.* p. 6. *Collectanea Hibern.* vol. 1, p. 396.

"Some critics will have our Doomsday Book so called, not because all lands are arraigned to appear therein as at a general judgement, but quasi *Domus Dei*, or God's House Book, where the original thereof was anciently entrusted."—Fuller's *Pisgah Sight*, p. 398.

Woods were valued at the Conquest, not by the quantity of timber, but by the number of swine which the acorns maintained.—Young's *Survey of Sussex*, p. 165.

The Plantagenets to Edward the Second.

After the conquest of Ireland, English were sent to reform the monasteries there. The author of the Life of S. Finian (*Acta SS.* March, tom. 2, p. 444) is said to have been "aliquis ex iis qui, post Insulam à suæ nationis hominibus subjugatam Anglicæque coronæ adjunctam, eodem ad reformanda Hiberniæ monasteria inducti, pro turbatissimâ, quam istic inveniebant religionis ac disciplinæ formâ, abjectius de totâ gente sentiebant."

"Anno milleno ducenteno quadrageno,
Olim Carmelitæ capiunt ad tempora vitæ.
Carinis cessi primis, in Borea loca Vesci.
Richard in claustro Grey primo fixit in Austro.
Quæ loca concessi Carmelitis ego Vesci,
Perci fundavit: Deus huic sibi nos sociavit."

These verses written, as Papenheim says, pingui Minervâ, record the two first establishments of the Carmelites by the Lords Vesci and Grey, at Alnwick and at Aylesford.

The sixth General of the order was S. Simon Stok, "qui ante adventum Fratrum Carmelitarum ad Angliam spiritu prophetico illos expectavit, in trunco concavo ducens vitam solitariam, et ideo a trunco, qui vulgari Anglico Stok vocatur, Simon Stok vulgariter nuncupatur." He professed among them as soon as they were brought to England by the two lords, was afterwards miraculously chosen general, turned water into wine for the mass, sent a boiled fish alive and well into the water again, and died at Bourdeaux (Burdegalia) at the age of 100. —*Acta SS.* May, tom. 3, p. 653. See also (ibidem) a story which brought him into great odour at Bolzen in the Tyrol.

Edward II. Statutum de Militibus, obliged every one who was possessed of £20 a year in land, to appear when summoned and receive the order of knighthood.

Edward VI. Elizabeth, and Charles raised money by enforcing this obsolete statute, and allowing persons to compound. But they summoned those only who possessed £40 a year and upwards. — Hume, vol. 6, p. 294.

The composition which Charles required was to be not less than would have been due by the party upon a tax of $3\frac{1}{2}$ subsidies.

Edward II. A Dietary, being ordinances for the prices of victuals and diet of the clergy: for the preventing of dearth. 1315. — Strype's *Parker*, App. No. 33.

"There are several circumstances which lead to an opinion that a general declension in diligence and zeal had taken place among the religious in England, much earlier than is usually supposed: for, in the first place, one only of those memoirs of their foundations and early histories, which were common to the northern houses, is continued beneath the reign of Edward I. 2ndly. If decay of zeal may be inferred from a diminution of influence, it will appear that although testamentary burials in the monasteries, even at the distance of forty miles or more, (as at Stanlaw from the parish of Roch-

dale, and at Furness from the neighbourhood of Gargrave) were frequent in the twelfth century, this practice almost entirely ceases in the next.—Again, in the area at which the foundation of chantries became fashionable in Craven (from the thirteenth to the fifteenth century) only one (that of the Dawtre family) took place at Sallay Abbey and one at Bolton Priory; the rest were uniformly attached to parish churches. And in general, whoever considers not only how few religious houses were founded after the reign of Edward I. but how few donations were made to those of earlier date, must be convinced that, long before the dawn of evangelical light under Wickliffe, some internal cause must have operated to produce this general cessation of bounty; and that can scarcely have been any other than a declension in the zeal and diligence of the religious themselves."—Whitaker, *Hist. of Craven*, p. 43.

"The use of oaten ale, which is said to be a wretched liquor, very general in antient times. The monks of Salley (Yorkshire) annually brewed two hundred and fifty-three quarters of malted oats, and one hundred and four of barley. Their establishment was about seventy persons;—there was therefore large allowance for hospitality."—Ibid. p. 50.

"In the endowment of the vicarage of Gargrave (in Craven) is one article of very rare occurrence, the *Decimæ Alborum*, or of *White Silver*, an ancient personal tithe levied upon the wages of all labourers and artificers which were supposed to be paid in silver. See Ducange in voce Albi, and a constitution of Archbishop Winchelsey, apud Lindwood, lib. 3, tom. 16. A more oppressive or unpopular exaction can scarcely be conceived."—Ibid. p. 177.

"A very ancient form of letting a farm (perhaps the most ancient) was, that the tenant had his choice to pay either a proportion of the produce, or by commutation in money. The monks of Bolton required four stone of cheese and two of butter for each milch cow"—a consideration which Dr. Whitaker calls extremely easy.—Ibid. p. 384.

"In these times there were few or no shops. Private families therefore, as well as the religious, constantly attended the great annual fairs, where the necessaries of life not produced within their own domains were purchased. In every year of this Compotus (of Bolton) there is an account of wine, cloth, groceries, &c. bought apud Setum Botulphum. Distant as Boston in Lincolnshire was, our Canons certainly resorted to the great annual fair held at that place, from whence the necessaries purchased by them might easily be conveyed by water as far as York."—Ibid. p. 385.

Wool was always dear in ancient times. Anno 1300, it sold for more than £6 a sack, while the price of a cow was 7*s*. 4*d*. The legal sack consisted of twenty-six stone of fourteen pounds each, i. e. nearly 5*s*. each stone. This was a very unusual price, and for the time it lasted would have the singular effect of rendering the wild moors and sheep walks belonging to the Canons equally valuable with their richest pastures.—Ibid. p. 385.

It also explains the change of arable land into sheep walks, so often and bitterly complained of in Henry VIII.'s time, and earlier.

Wolves, though rare, were not extinct in Craven in the beginning of the fourteenth century. A man is rewarded by the Canons of Bolton for killing one, but the reward is not specified.—Ibid. p. 389.

1305. Nine stone of butter were made this year at Malham from sheep's milk.—Ibid. p. 389.

Funerals in those days were celebrated with excessive profusion in meat and drink: and as they admitted of little time for preparation, and the religious houses had always great store of provisions beforehand, it seems to have been usual in the gentlemen's families to have recourse on these occasions to the nearest abbey.—Ibid. p. 390.

Chimneys were at this time extremely rare, and none probably but the masons employed about the Abbeys knew how to construct them. They were not introduced into farm houses in Cheshire till the middle of the seventeenth century. King, writing 1656, in his Vale Royal, says, "In building and furniture of their houses, till of late years, they used the old manner of the Saxons; for they had their fire in the midst of the house, against a hob of clay, and their oxen under the same roof; but within these forty years they have builded chimneys."—The last farm house of this most ancient construction was remaining in the township of Tong with Hough, near Bolton, in Lancashire, within the last twenty years (1807).—Ibid. p. 392.

At Bolton Priory it appears that they skinned their bacons, hogs, and sold the hides to tanners.—Ibid. p. 397.

Perhaps the skin made good covering for shields, or good leathern armour.

1324. Four pounds were the consideration for manumitting a Neife of Bolton Priory. A good horse at the same time sold for more than thrice the sum. Are we then to conclude that this was the comparative price of the two animals, or that the Canons were favourable to the emancipation of their slaves? I hope and believe the latter.—Ibid. p. 400.

"There was always money, or some other valuable consideration, paid to the King for leave to have a trial or judgment in any controversy (a case is instanced just before, where the Abbot of Egnesham owed a palfrey for having a trial concerning the right to two carucates of land, in King John's reign). And this, says a good antiquary (Dr. Brady) may be the reason why Glanvil so very often in his treatise of the Laws and Customs of England hath these words, *Petens ac quærens perquirit breve*, the demandant or plaintiff purchases a writ. 'Hence,' says he, 'it is probable at first came the present usage of paying 6*s*. 8*d*. where the debt is £40. 10*s*. where the debt is £100, and so upwards in suits for money due upon bond.' But it is certain, this was owing to King Alfred, who, when he had settled his courts of judicature, to prevent the arbitrary delays of justice, did order that, without petitioning leave from the King, writs of citation should be granted to the plaintiff to fix the day of trial, and secure the appearance of the other party."—Kennett's *Paroch. Antiq.* vol. I, p. 234.

"1208. The young King (Henry III.) at Oxford, on March 30, issued out his precept to the sheriff of this and other counties, to take care that all Jews within their respective liberties should bear upon their upper garments, whenever they went abroad, a badge of two white tablets on their breast, made of linen cloth, or parchment, that by this token they might be distinguished from Christians."—Ibid. p. 263.

Henry Earl of Warwick dying 1229, Philippa "his countess gave one hundred marks to the King, that she might not be compelled to marry, but live a widow as long as she pleased, or marry whom she liked best, provided he were a loyal subject to the King. Whereupon she took a husband the same year, one Richard Siward, who proved a turbulent spirited man, being as Matt. Paris says, 'vir martius ab adolescentiâ.'"—Ibid. p. 289.

"It was then customary for the religious to have schools that bore the name of their respective order. Thus the Augustine schools, one of divinity, another of philosophy, in which latter the disputing of bachelors has yet continued the name to the exercise of Augustines. The Benedictine schools for theology; the Carmelite schools for divinity and philosophy in the parish of St. Mary Magdalene. The Franciscan schools, &c. And there were schools appropriated to the benefit of particular religious houses, as the Dorchester schools, the Eynsham schools, the schools of St. Frideswide, of Littlemore, of Osseney, of Stodley, &c. The monks of Gloucester had Gloucester Convent in Oxford; the monks of Pershore in Worcestershire had an apartment for their novices in that house, &c. So the young monks of Westminster, of Canterbury, of Durham, of St. Albans, &c. The convent of Burcester were more especially obliged to provide for the education of students in the University, as they were of the Augustine order, who had this particular charge incumbent on them. In a general chapter held in the parish church of Chesthunt, 1331, strict commands were given for maintaining scholars in some University, as had been before decreed in their statutes made at Northampton, Huntingdon and Dunstaple. In another chapter at Northampton, 1359, it was ordained that every Prelate (i. e. Abbot or Prior) should send one out of every twenty of the canons to reside and study in the University; and if any prelate should neglect this duty, he should pay £10 for every year's omission. In a Chapter at Oseney, 1443, William Westkar, Professor of Divinity, stood up, and recited the names of those Prelates, and had the allotted fines imposed on them. —By rules sent from Pope Benedict (?) in the fifth of the pontificate, to the Abbot of Thornton and Prior of Kirkham, to be observed within the dioceses of York and Lincoln, the pensions for such students are expressed, £60 yearly to a master in divinity, to a bachelor £50, to a scholar or student in divinity £40, to a doctor of canon law £50, to a bachelor or scholar in civil law £35.

"So in the acts and constitutions of the Chapters of the Benedictine Order, there be frequent provisions for scholars to be maintained, one out of twenty monks at the University, with inquiries into such defaults, and penalties imposed for them. They had a prior of students to govern all the novices of their order at Oxford and Cambridge, where they had a doctor in each faculty of divinity and canon law, under whom their inceptors were to commence at the public charge of their respective monastery. The general colleges for this order were Glocester in Oxford, and Monk's College, now Magdalene, in Cambridge."—Ibid. vol. 1, p. 301-3.

1235. There were "four agistors for the forest of Bernwood, whose office obliged them to take care of the feeding of hogs within the King's demesne woods, from Holy-rood day to forty days after Michaelmas; and to take pannage, which was one farthing for the agistment of each hog"—Ibid. p. 308.

Ela, Countess of Warwick, who died very aged, 1300, "was so great a friend to the University of Oxford, that she caused a common chest to be made, and did put into it two hundred and twenty marks; out of which such as were poor scholars might upon security at any time borrow something gratis for supply of their wants; in consideration whereof, the University were obliged to celebrate certain masses every year in Saint Mary's Church. Which chest was in being in Edward IV.'s time, and called by the name of Warwick chest." —Ibid. vol. 1, p. 325.

Archbishop Parker established a similar charity at Benet College.

"The privilege of free warren was this, that within such liberty no person should

hunt or destroy the game of hare, coney, partridge, or pheasant, without the leave of him to whom the said privilege was granted, under the forfeiture of 10*l.*—Ibid. p. 350.

1279. "To prove the corruption of this age in excessive pluralities, we may note that in this year Bogo de Clare, rector of Saint Peter's in the East, Oxon, was presented by the Earl of Gloucester to the church of Wyston, in the county of Northampton, and obtained leave to hold it, with one church in Ireland, and fourteen other churches in England, all which benefices were valued at 228*l.* 6*s.* 8*d.*—Ibid. p. 412.

1305. "The keeper of the gaol in Oxford having in his custody one Alice de Droys, condemned for felony, and reprieved for pregnancy, suffered her to go abroad under the guard of a servant. She making her escape, the master was saved by benefit of clergy, but the servant was hanged."—Ibid. p. 504.

"That rent which was paid in money was called blanchfearm, now the *white rent*, (argentum album) and what they paid in provision was termed black mail."—Ibid. *Glossary*.

In those days if a man had three or four sons born at divers places, they were named after the place in which they were born.—M.S. in Coll. Arms, London. Quoted by Thoresby, p. 69.

180,000*l.* were levied for Henry II.'s first war, "the mode of raising it was new in the English annals. It was done by *scutall*, that is, by a pecuniary commutation for personal service. Before this, at the prince's command, agreeably to the fees or tenures they immediately held under the crown, his vassals appeared in arms, bringing with them their appointed contingent of knights, retainers, or tenants. And thus the armies rose. But on this occasion a proclamation was issued, which empowered the vassal, in lieu of his personal attendance, to contribute a sum of money, proportioned to the expence he would have incurred by service. The inferior military tenants were eased, as it freed them from the toil and great expense of a distant war; and the king was better served. With the money he hired a mercenary force, men well inured to disciplines, and whom the condition of their pay bound to permanent service."—Berington's *Henry II.* p. 11.

In the character of privileges to the Burgesses of Leeds granted by their Mesne Lord, Maurice Paganel, 9. Joh. the Burgess who is impleaded of larceny was to be judged by the Burgesses with the help of the Lord's servant, he making one compurgation for the first offence with thirty-six compurgators. But if he were impleaded a second time, he was then to purge himself either by the water ordeal, or by single combat.

No woman was to pay custom in that borough, who was to be sold into slavery. By which Whitaker understands that if a free woman sold herself as a slave, the lord graciously remitted the toll due on such a transaction. — Whitaker's *Loidis and Elmete*, p. 11.

The first principles of English liberty unquestionably sprung up in the Boroughs, and it is a singular fact that the vassals who were most immediately under the eye of the lords, were the first whom they condescended to render independent. — Ibid. p. 11.

"The seals of this age are indeed extremely rude, but the matrices have been deeply sunk in order to produce a relief, of the effect of which the cutters had evidently some idea, on the impression. This is singular, for during the whole of this period, the dies of the national coinage can have

been nothing more than flat surfaces with strong and coarse outlines impressed upon them. Again, when we reflect that almost every the obscurest land-owner had a seal, it is evident that many artists (if they deserve the name) must have been employed in sinking the matrices; and this perhaps with the degree of emulation which it must naturally excite, will account for a certain progress in this species of sculpture. It has also been a matter of wonder that the original seals of families have so rarely been discovered or preserved: but the truth is, that they are always personal and not family stamps, and were broken, as episcopal seals are at present, on the death of the individual for whom they were graven; so that while thousands of impressions appended to charters of the twelfth and thirteenth centuries, in so perishable a recipient as wax are remaining, it would perhaps be difficult for all the musea of the kingdom to find half-a-dozen originals of the same date."—WHITAKER'S *Loidis and Elmete*, p. 124.

EDWARD I. German, a mercer, arrested the horse of William Lepton, who was Esquire to Sir Franco Tyas, in consequence of which the Esquire was unable to attend his Knight, "ad dedecus et damnum prædicti Franci." Sir Franco for this affront recovered one hundred shillings from the mercer,—equal at least, to as many pounds at present.—Ibid. p. 330.

A KNIGHT'S fee—that is such an income as would maintain a Knight in the common way of living, was reckoned in the reign of Henry III. at 15*l.* a year.—WATSON'S *Hist. of Halifax*, p. 137.

1164. BY the constitutions of Clarendon, the sons of villains were not to be ordained clerks without the consent of the lord on whose land they were born.—BERINGTON'S *Henry II.* p. 82.

TILL the reign of Henry I. the rents from the demesne lands were usually paid in provisions, and other supplies for the household; but these were afterwards commuted into money, which was carried into the Treasury.—BERINGTON'S *Henry II.* p. 114.

BY the statutes of Clarendon "if any one is arraigned before the King's Justices of murder, or theft, or robbery, or of receiving any such malefactors, or of forgery, or of malicious burning of houses, by the oath of twelve knights of the hundred, or in their absence, by the oath of twelve free and lawful men, or by the oath of four men of every town of the hundred, he shall be sent to the water ordeal, and if convicted, shall lose one of his feet." To which the statute of Northampton adds (1176) "that he shall likewise lose a hand, and abjuring the realm, go out of it, within forty days. If acquitted by the ordeal, he shall find sureties, and stay in the kingdom, unless he had been arraigned of murder or any heinous felony, by the community of the county and of the legal knights of his country: in which case though acquitted by the ordeal, he shall leave the realm within forty days, taking with him his chattels, and remain at the King's mercy." The Roman Church had in vain striven to suppress these absurd trials; and here we see them solemnly sanctioned with clauses of palpable injustice, by a statute of the English nation in council assembled.—Ibid. p. 287.

1811. HENRY II. ordered "that every possessor of one Knight's fee, and every free layman worth sixteen marks in chattels or rent, should have a coat of mail, (lorica) a helmet, shields and lance; and every Knight to have as many coats of mail, helmets, shields and lances as he had Knights' fees on his domain. Every free layman worth ten marks in chattels or rent, to have a habergeon, an iron scull-cap and a lance (—i. e.—the arms of a foot soldier.)

And the burgesses, and the whole community of freemen, a wambais, an iron scullcap, and a lance." Thus under severe penalties, and the King's Justices to ascertain that it was observed. It fell heavy on the indigent, and Gervase says, "the unskilful peasants, used to the spade and mattock, now gloried reluctantly in the soldiers' arms."—Ibid. pp. 316-17.

1195. RICHARD I. decreed that whoever held or was present at a tournament should pay for a license, in proportion to the rank he bore; an Earl twenty marks, a Baron ten, a knight possessing land four: and those without land, two.—Ibid. p. 409.

557. RELIGIOUS houses founded in England between the Conquest and the death of John.—Ibid. p. 611.

WILLIAM OF MALMESBURY says that fruit trees were planted by the road side in the Vale of Gloucester. "This vale is more thickly planted with vines than any other part of England, and here they are more productive, and their flavour is more grateful. The wines made from them have no harshness in the mouth, and are little inferior to those of France."—Ibid. p. 611.

MALMESBURY says to Robert Earl of Gloucester "from the Normans you derive your military skill; from the Flemings your personal elegance, from the French your surpassing munificence."—SHARPE'S *William of Malmesbury*, p. 542.

MILITARY luxury in armour and trappings, and its inconvenience.—ST. BERNARD. *Sermo ad Milites Templi*, p. 830.

1172. AT an assembly chiefly of the Clergy held at Armagh, in a time of public calamities, it was agreed "eo hæc mala inflicta esse Hiberniæ, quod olim Anglorum pueros a mercatoribus ad se advectos, in servitutem emerant, contra jus Christianæ libertatis. Angli enim olim pauperes ut necessitatem supplerent, vel proprios filios vendere, haud educare, soliti sunt: unde cum omnium consensu, per totam Hiberniam servi Angli libere abire permissi sunt."—PHIL. HATESBURG, *Chron. Hiberniæ*, *Cotton Lib. Domitian*, A. xviii, p. 10. Quoted in STEPHEN'S *Slavery of the W Ind. delineated*, p. 6.

A SPORT "What have you got on your back?" played at the English Court,—and a pretty story relating to it. PAVADIN, *Cronique de Savoye*, p. 183.

1821. EDWARD I. Attendant etiam Sacerdotes, ne lasciva nomina, quæ scilicet mox prolata sonent in lasciviam, imponi permittant parvulis baptizatis, sexûs præcipue fœminini; et si contrarium fiat, per Confirmantes Episcopos corrigatus.—GIBSON'S *Codex*, tom. 1, p. 363.

THE Tenants of the knights Templars and Hospitallus set up crosses in their houses and in their lands, as marks that they were exempt from many duties and services. A law against those who did this when they were not entitled to those privileges, which was a common fraud.—Ibid. vol. 1, p. 643.

ABOUT the 14th century it was a sort of fashion to put law matters into French verse. There exist metrical copies of the Statutes of Gloucester and Merton. And a compiler in the reign of Edward I. says he then preferred executing his task in common romance,—that is plain French prose, to translating it into rhymes.—*Catalogue of the Lansdowne MS.*, part 2, p. 129.

"THERE is reason to think that it was the intention of Edward I., or his advisers,

to have confined the office of the Commons to the presenting petitions, and that of the Lords to offering their advice; and to have referred to himself the sole power of making the laws."—SPENCE's *Inquiry*, p. 5.

THE Laws on the subject of usury and trusts grew up during the White and Red Rose Troubles, in consequence of frauds growing out of the times.—Ibid. p. 563.

A MS. of the fourteenth century contains the form "Super hominem pugnaturum, cum benedictione scuti, baculi et ensis."—COTTONIAN MSS. *Tiberius*, B. VIII. 11.

WALSINGHAM noteth (folio 5) that the first rot (or scab) that came amongst our sheep was brought hither by one out of Spain.—SIR EDWARD COKE, *Parl. Hist.* vol. 1, p. 134.

So much money went out of the kingdom for the crusades, and for Richard's ransom, that not one genuine coin of that king's stamp is to be met with in any known collection.—*Parl. Hist.* vol. 1, p. 8.

THE first protest in our history is that of the Barons to Henry III., 1246.—Ibid. p. 19.

BY the Statutes of Winchester 13 Edward I. (1285) any stranger passing a town during the night watch was to be arrested until morning, and then if no suspicion appeared against him, to go quit; but if cause appeared he was to be delivered to the sheriff, and the sheriff to rescue him without damage, and keep him safely till he should be acquitted in due manner.—*Statutes*, vol. 1, p. 97.

"MAUD, widow of William de Veteripont, in king John's reign,—whose place of abode is, from her, called Mauds Meaburn,—had most of her rents paid in corn and victuals, which course was reduced afterwards with much ado to certain sums of money which at this day are called rents of assize."—*Memoir of the Countess of Pembroke, MS.*

"ISABELLA DE VETERIPONT by whose marriage the Westmoreland property past to the Cliffords in Edward I.'s reign, sate upon the bench herself, in the time of her widowhood as hereditary sheriff of Westmoreland, upon trials of life and death, an honor to which no woman in this kingdom hath hitherto attained but herself."—Ibid.

"ROGER LORD CLIFFORD, who died 1327, was so obstinate and careless of the king's displeasure, as that he caused a pursuivant that served a writ upon him in the Baron's chamber, there to eat and swallow down part of the wax that the said writ was sealed with, as it were in contempt of the said king; as appears by some writings that were extant within these thirty years in the hands of Master Theun the great antiquary."—Ibid.

DR. PHELAN says of Magna Charta that "it gives to the Clergy enormous power, to the barons and knights a monopoly of those privileges which the modesty of the Church declined, and to the mass of the people nothing. The only article of the Great Charter which notices the serfs, or villains of the soil, at that time the most numerous body of men in England, has an obvious reference to interests of their masters. A serf could not forfeit his plough, cart, or other implements of husbandry, because if deprived of these he could no longer minister to the barbarous plenty of the lord to whose estate he belonged."—*Hist. of the Church of Rome in Ireland*, p. 61. N.

WHAT could have led Edward I. even in his youth (so wise and polite as he had even then shown himself) crusading?—

when he ought to have been in Ireland. Can it have been the mere ardour of enthusiasm and contagious enterprise? or is there any political cause assignable?

"The vicars of the Collegiate Church at Lanchester were forbidden to exercise wrestling, dancing, or other hurtful games, and to frequent such spectacles or sights as are commonly called miracles. Miracles were jugglers' tricks with which the monks it seems were very apt to relieve the monotonous hours of the Convent when a travelling practitioner came that way."—Surtees' *Durham*, vol. 2, p. 309.

"About the year 1200 a pound of cumin seed occurs as a refused rent."—Ibid. vol. 3, p. 270. This seems to have been not unusual.

Robert Fitz Meldred (the great lord of Raby) holds one carucate (under the Bishop of Durham) and pays 10s. 8d., and tills four portions with all his men, except the housewife in each family, and except his own proper household; and he or some one for him shall be on the spot, and look to the autumnal tillage, his men plough and harrow one acre and a half: and Robert Fitz Meldred feeds a dog and horse (for the Bishop's chase) and performs *ut ware*, as much as belongs to the service of one dreng, and finds four oxen to carry the Bishop's wine.—*Boldon Book.*

The involutions of the feudal system frequently present the spectacle of a gallant noble holding by a servile tenure under a much meaner lord than the Bishop of Durham.—Surtees, vol. 3, p. 346.

Edward II.—

Sir Gosselin Deinvill with two hundred more
In Friars weeds, robb'd and were hang'd therefore.—

Taylor (W. P.)'s *Thief*, p. 123.

Edward I. "Sir William Russell, warden of the Isle of Wight, recovered a considerable number of acres from the sea at Brading haven in that island."—Vancouver's *Survey of Hants*, p. 323.

"Edward II. made several prudent regulations for supplying his household by breeding oxen and sheep in his parks."—Fosbrooke's *Hist. of Berkeley.*

1279. "Roger de Mortimer held jousts at Kenilworth, and set out from London to Kenilworth with one hundred knights well armed, and as many ladies going before, singing joyful songs."—Ibid. p. 103.

Ladies and gentlewomen were great practisers in the rebellion against Edward II.—Ibid. p. 117.

Henry II. had the "unnatural treason of his sons expressed in an Emblem painted in his chamber at Winchester, wherein was an Eagle, with three Eaglets tyring on her breast, and the fourth pecking at one of her eyes."—Sir J. Davies' *State of Ireland*, p. 56.

1280. "Edward I. licenses John Giffard de Brimnesfeld to hunt wolves, with dogs and nets, in all the king's forests, wherever he can find them. And if his dogs getting loose should attack the deer (de grossis feris ceperint) he was not on that account to be troubled."—Rymer, vol. 1, pp. 2, 587.

1281. "Peter Corbet is enjoined to hunt wolves and in all ways destroy them in our counties of Gloucester, Worcester, Herefordshire, Salop, and Staffordshire."—Ibid. p. 591.

Edward the Third to Henry the Seventh.

"Students and Clerks at Balliol received only — pence a week, and when they had taken their degree of M. A. were immediately expelled the Hall, so that they could not by reason of their poverty, make any progress in their studies, but sometimes were forced for the sake of a livelihood to follow some mechanic employment. Sir William Felton gave the Church of Abbodesle (in the diocese of Lincoln) to the Hall 'to augment the number of the said scholars, and to ordain that they should have in common, books of diverse faculties, and that every one of them should receive sufficient clothing, and twelve pence every week, and that they might freely remain in the same hall, whether they took their Masters' or Doctors' degree or no, until they had got a competent ecclesiastical benefice.'"—Lewis's *Life of Wiclif*, p. 4.

The Benedictines by the statutes of Benedict XII. after they had been instructed in the Primitive Sciences were to go to Paris to study divinity or the canon law. 1337. But now it seems our prelates thought proper they should be sent to our own universities.—Ibid. p. 10.

"1378. Archbishop Sudbury decreed that every Chaplain having no cure of souls and *annalia celebrans*, should content himself with seven marks *per annum*, either all in money, or with diet and three marks; and he that took a cure to be content with eight marks, or with four marks and his diet." Four marks then was the price of a man's board.—Ibid. p. 17.

Before printing the distinction of published and unpublished books was known. The books published were such of which copies were taken and dispersed into many hands,—unpublished, such as were written only for the owner's own use, or to be set up in libraries.—Ibid. p. 83.

Wiclif computed the number of friars "in England to be 4000, and that they yearly expended of the goods of the kingdom 60,000 marks."—Ibid. p. 151.

"Wiclif's English will, I apprehend, be found upon strict examination, to be more pure than that of contemporary writers. When he wrote in his native tongue, he did it not for the benefit of courtiers and scholars, but for the instruction of the less learned portion of the people. He therefore, as much as possible, rejected 'all strange English,' that is, all those licentious innovations made upon our language by an influx of French words and phrases, and was studious to express himself in a diction simple and unadorned, at the same time avoiding the charge of a barbarous or familiar phraseology. Whereas, on the other hand, as it was the ambition of the more renowned of his contemporaries to devote their talents to the amusement of men elevated by their rank, and distinguished for their accomplishments, they were careful to adorn their style and improve their language, if not by directly importing fresh words from the more polished languages of the continent, yet by adopting with judicious choice any new term, which had acquired the authority of colloquial usage amongst those whose notice and protection they were solicitous to procure."—Baber's *Life of Wiclif*, p. 37.

Custom of bringing green boughs to London on midsummer eve, from Bishops' wood, to adorn the houses in honour of St. John the Baptist.—Lewis's *Life of Pecock*, p. 70.

1408. By statute of Archbishop Arundel "no book to be read in the Schools, Halls,

Inns, or other places, nor delivered to the stationers for publication till examined and licensed."—Ibid. p. 214.

HENRY VI. from his great favour to the City of York conferred the peculiar privilege on the citizens that they should be exempted from serving as members in Parliament.—HUME, vol. 6, p. 72.—COKE's *Institutes* quoted, part. iv, ch. 1.

"A BAILIFF of the Monks of Sallay, let out the use of twenty-four milch cows for the year, at one shilling each; that is, about three shillings of our money, for the penny then weighed nearly three times as much as now. At present (1807) the milk of a cow for the same time (and in the same place) is worth six pounds—a difference in 422 years of forty to one: But a quarter of wheat then sold for six shillings and eightpence; that is, for more than the year's milk of six cows, and for a third of the modern price."—WHITAKER's *Craven*, p. 51.

1330. EDWARD III. granted a patent that a flagon of wine in Oxford should be sold but one halfpenny dearer than in London.—KENNETT's *Par. Antiq.* vol. 2, p. 16.

JOAN DE OXFORD, the Black Prince's nurse, had a pension given her of £10, and Maud Plumpton, the rocker, one of ten marks.—Ibid.

1382. AT a court baron held for the manor of Wrechwyke in Burcester, "whereas it was found, upon inquisition, that the tenants' bees had been much disturbed by the huntsmen, it was provided that no such farther molestation should be given, under the penalty of forty pence for every such trespass."—Ibid. vol. 2, p. 165.

1415. "A MEMORABLE accident happened relating to Richard L'Estrange, baron of Knokyn, lord of the manor of Burcester, whose wife Constance contended with the wife of Sir John Trussel of Warmington, in Cheshire, for precedency of place, in the church of St. Dunstan in the East, London; upon which disturbance, the two husbands and all their retinue engaged in the quarrel; and within the body of the church some were killed, and many wounded. For which profane riot, several of the delinquents were committed, and the church suspended from the celebration of any divine office. By process in the Court Christian, the lord Strange and his lady were adjudged to be the criminal parties, and had this solemn penance imposed upon them by the exemplary prelate, Henry Chichely, Archbishop of Canterbury. The lord Strange walked bareheaded with a wax taper lighted in his hand, and his lady barefooted, from the church of St. Paul to that of St. Dunstan, which being rehallowed, the lady with her own hands filled all the church vessels with water, and offered to the altar an ornament of the value of ten pounds, and the lord a piece of silver to the value of five pounds. A great example of the good discipline of the Church, and of the obedience of these noble persons."—Ibid. vol. 2, p. 233.

THE oldest authority for the name of a servile apprentice is in the 12th of Edward III.—KENNETT's *Glossary*.

THE liberty of putting out children to school (ad literaturam ponere) was denied to some parents, who were servile tenants, without the consent of the lord. So in the lands at Burcester, which were held in villanage from the Prioress of Merkyate, "Quilibet custumarius non debet filium suum ad literaturam ponere, neque filiam suam maritare, sine licentiâ et voluntate priorissæ." This Julian-like prohibition of educating sons to learning was owing to this reason, for fear the son being bred to letters might

enter into religion, or sacred orders, and so stop or divert the services which he might otherwise do as heir or successor to his father.—Ibid.

But the statute of Henry VI. c. 17, *reserves* this liberty, which is the only one allowed to such parents.

When the tower of Kirkstall Abbey fell, 1779, Whitaker, a few days after, "discovered imbedded in the mortar of the fallen fragments several little smoking-pipes, such as were used in the reign of James I. for tobacco: a proof of a fact which has not been recorded, that, prior to the introduction of that plant from America, the practice of inhaling the smoke of some indigenous vegetable prevailed in England."—*Loidis and Elmete*, p. 119.

"The writer of this," says Whitaker, "preserves with respect a silver ring, gilt, with two hands conjoined, which was found upon the field of Towton. The remains of arms, armour, bones, &c. turned up on the ground of this great engagement, have been remarkably small, a fact which may be accounted for by recollecting that the weather was cold, and the victory compleat, so that the spoil of the field, and the interment of the dead, proceeded at leisure. One relic, however, of great value, escaped the vigilance of plunder, namely, a gold ring, weighing above an ounce, which was found on the field about thirty years ago. It had no stone, but a lion passant was cut upon the gold, with this inscription in the old black characters, 'Nowe ys thus.' The crest is that of the Percies; and there can be little doubt that it was the ring actually worn by Northumberland. The motto seems to allude to the times, 'This age is fierce as a Lion.'"—Ibid. p. 157.

From an inquisition taken in the time of the last Earl Warren, it appears that the meadow ground lay in open field, and was worth five shillings per acre; the pasture ground was inclosed, and worth only one-tenth of that sum; and the fishery, a small pond of four acres, was worth almost one-third more per acre than the best meadow ground.—Ibid. p. 293.

In the Vision of Piers Ploughman, Webbesters and Walkers are mentioned together,—weavers and fullers. Was fulling then performed by the *feet* in any manner?—Whitaker's *edition*, p. 11.

According to the M. Magistrates, (vol. 2, p. 136,) one quarrel between D. Humphrey and Cardinal Beaufort was, that the former wished to reform the common law, and make the punishment for theft and for murder different.

Here, too, (vol. 2, p. 179,) the Lancaster claim is rested on, this being the male line.

Collingbourne says in his Legend, M. Magist. vol. 2, p. 377,

"To Lovel's name I added more our dog,
Because most dogs have borne that name
of yore."

"Est Florentiæ vir egregius Thomas Britannus mihi amicus, et studiorum nostrorum, quantum illa natio capit, ardentissimus affectator. Huic ergo cupienti ineptias nostras, id est libros novorum poetarum emere, rogo ut omni cura, diligentiâque assistas."—Leonardi Arretini, *Epist.* tom. 1, p. 55.

Were these ineptiæ the Italian poems of Petrarca, Dante, and Boccaccio? and who was this Thomas? This letter was written early in the fifteenth century.

Duke Humphrey wrote to Leon. Arretinus for a copy of his translation of Aristotle's Ethics. See vol. 2, pp. 98, 120.

1388. 12 Richard II. c. 6. "No Labourer or servant to wear buckler, sword, or dagger; but on Sundays to use bows and arrows, and learn all other games."—Gibson's *Codex*, vol. 1, p. 241.

1401. "Hamburgenses navali pugnâ sub Hylgeland insula Holsatiæ, vicerunt piratas Vitalianos dictos (Victalie Brüder) depræ-dantes mercatores Anglicanos, cæsis quadraginta, eorumque Capitaneos Claus Stortebecker et Wichmannum cum septuaginta viris captivos Hamburgum adductos decollari fecerunt."—Lambert. Alardus. *apud Westphalin.* vol. 1, p. 1822.

Edward III.'s queen, Philippa, was of a virago family. Her sister, Margaret, was present in two sea-fights, or rather fought two naval battles against her son, William van Beijeren.—See Van Wyn. *Huiszettend Leeven.* vol. 2, p. 282.

In the Debates upon Usury, 1571, "the manner of exchange used in London" was spoken of, "and how much abuse: a thing in old time not practised, but by the king, as in Edward the Third's time; when thereby the King obtained such treasure, and such excessive wealth, that it was first wondered at, then guessed that it grew by the science of Alchymy."—*Parl. Hist.* vol. 1, p. 757.

1465. When Edward IV. procured an amity with Henry, King of Castile, and John, King of Aragon, "he granted license and liberty for certain Cottesolde sheep to be transported into the countrie of Spain (as people report) which have so there multiplied and increased, that it hath turned the commodity of England, much to the Spanish profit, and to no small hindrance of the lucre and gain which was beforetimes in England, raised of wool and felle."—Hall, p. 266.

By an Act of 3 Edward IV. Cambridge was to pay only £20 to any whole fifteenth and tenth. This exemption was confirmed 7 Henry VII.—*Statutes*, vol. 2, p. 555.

5 Edward III. (1331.) The Statutes of Winchester (13 Edward I.) for stopping suspected travellers during the night-watch, had been found insufficient. Divers homicides, felonies, and robberies had been committed by persons called Roberdesmen, Wastours, and Draghlacche or Draw-latches; persons supposed to be such might be incontinently arrested, and kept in prison till the coming of the justices to deliver the gaol.—Ibid. vol. 1, p. 268.

7 Richard II. (1383) this act is repeated, and extended to Vagabonds and Feitors, running in the country more abundantly than they were wont in times past.—Ibid. vol. 2, p. 32.

Isabella de Berkley, who married Robert Lord Clifford, had one thousand pounds and fifty marks for her portion, to be paid as follows: £333 6*s.* 8*d.* by the year, and secured to her by recognizance; toward the raising of which portion her brother Thomas, Lord Berkley, of Berkley Castle, levied aid of his freeholders. Her wedding apparel was a gown of cloth of bruny scarlett, or brown scarlett, with a cape furred with the best miniver. Thomas, Lord Berkley, and his lady, being, for the honour of the said bride, apparelled in the like habit: and the bride's saddle, which she had then for her horse, cost five pounds in London. —*Mem. of the Countess of Pembroke. MSS.*

7 Henry IV. c. 17, 18, it is "provided, that every man or woman of what estate or condition that he be, shall be free to set their son or daughter to take learning at manner school that pleaseth them, within the realm."—*Statutes*, vol. 2. p. 158.

1349. There seems to have been an attempt to keep down rising prices, after the Pestilence; for the same statute which makes the customary wages of all labour four or five years before that visitation the maximum now to be allowed, complains of stipendiary priests as refusing to serve for a competent salary, and demanding excessively instead, for which they are threatened with suspension and interdiction. This I think implies a general advance of prices. —Ibid. vol. 1, p. 309.

1363. MAXIMUM for poultry, because of the great *chierté* in many places, an old capon and a goose each four pence.—Ibid. vol. 1, p. 378.

BECAUSE grocers engrossed all sorts of goods, "de ceo que les Marchaunly nomez Grossers engrossent totes manieres des marchandises vendables." English merchants were to choose one ware or merchandize, and deal in no other.—Ibid.

HANDICRAFTSMEN were also to work at only one craft, on pain of six months' imprisonment. But women, that is to say, Brewers, Bakers, Carders and Spinners and Workers as well of wool as of linen cloth, and of silk, Brawdesterc (Embroiderers?) and Breakers of wool, and all other that do use and work all handy works—were not to be affected by this ordinance.—Ibid. p. 380.

1388. "No servant man or woman might at the end of their term leave the Hundred, Rape, or Wapentake, to serve or dwell elsewhere, or on pretence of pilgrimage, without a letter patent, under a public seal to be kept for that purpose in every such division. Persons apprehended without such a passport, to be set in the stocks, and kept till they found surety for returning to the place from whence they came."—*Statutes*, vol. 2, p. 56.

ARTIFICERS, servants, and apprentices, might be compelled to serve in harvest, to cut, gather, and bring in the corn.—Ibid.

WAGES of husbandry fixed.—Ibid.

HE or she who had been bred to husbandry till the age of twelve, must abide at it, and might not be apprenticed to any mystery or handicraft.—Ibid.

THIS law was repeated, and with increased oppressiveness, 7 Hen. IV.—Ibid. p. 157, when it was forbidden for any person to apprentice son or daughter to any craft or labour, in city or borough, unless they had lands or rent to the annual value of twenty shillings. But son or daughter might be sent to take learning at any manner school that pleased the parents.

1388. A STATUTE for sending beggars back to the place where they were born, there to abide for their lives, if the place where they were found, will not or may not suffice to find them.—Ibid. p. 58. xii. Rich. II.

1390. IT is admitted that as abundance or scarcity must affect the price of food, a maximum of wages cannot be maintained. The Justices in Sessions are therefore at their discretion to assess the rate, "according to the dearth of victuals."—Vol. 2, pp. 63, 234. This to be annually done.

1402. LABOURERS not to be hired by the week; nor paid for holy days, nor for more than the half day, on the half holyday—i. e. the eves of holy days.—Ibid. pp. 137, 234.

1414. SERVANTS and labourers fly from county to county, because the ordinances for them (rather *against* them) are not executed everywhere.—Ibid. p. 176.

1416. "Givers of wages when they agreed for more than the maximum, or assessed rate, had as much interest as takers in not bringing their case forward, because they had a fine to pay. The penalty therefore was now confined to the taker."—Ibid. pp. 197, 234.—It was deemed too hard for the masters, who must either be destitute of servants, or pass the ordinance.

1444-5. Maximum again tried in wages. —Ibid. p. 338.

1495. And again.—Ibid. p. 585. xi. Henry VII. The rise, though small, might have shown the injustice and impracticability of the scheme.

1496-7. For many reasonable considerations and causes repealed by Henry VII.

"I have seen a record 17 Richard II. of the Commons, offering an aid to his Majesty, so as the clergy, who were possessed of a third part of the lands of the kingdom, would contribute a third part of the sum wanted. The clergy on that occasion said that the Parliament had no right to tax them; they might lay any part of the money wanted on the laity, and that they, the clergy, would then do what they saw just." —Lord Camden, *Parl. Hist.* vol. 16, p. 169.

That part of the Salic law which excludes females from the succession to the great feuds, was not known to the Lombards. It is a fabrication of later times. —Galiffe's *Italy*, vol. 2, p. 235.

1452. When York was driven to Ireland, and writs sent over to seize some of his party who had fled thither, he prevailed "upon an Irish Parliament to enact a law, declaring, 'that it had been ever customary in their land to receive and entertain strangers with due support and hospitality; that the custom was good and laudable; and that it should be deemed high treason for any person, under pretence of any writs, privy seals, or other authority, to attack or disturb the persons so supported or entertained.' Nor was this law, evidently dictated by the extreme violence of faction, suffered to lie dormant. An agent of the Earl of Ormond, who probably was totally unacquainted with it, ventured into Ireland to attack some of those now called rebels, by virtue of the King's writ, but was instantly seized, condemned, and executed as a traitor."—*Irish Stat.* 10 *Hen. VII.* c. 7. Leland, vol. 2, p. 41.

In Hatfield's Survey, (Edward III.) Thomas Godfrey, the Lord's neif who resided at Seton Carrowa, was entered as paying *5s.* per annum, "an instance of the way in which the emancipation of the serfs or slaves of the great landholders was gradually effected, more frequently perhaps, than by any express charter of manumission, though of such many remain on record. In this instance the slave, who was by the harsh condition of his birth attached to the soil, and no more entitled to quit it than his master's horse or ass, compounds at an annual price for his liberty, and for the services which were due from him to his lord. His children would still inherit the servile condition of his blood, but, removed from the immediate eye of their owner, would probably soon mingle in the general mass of population, unreclaimed and undistinguished."—Surtees's *Durham*, vol. 3, p. 72.

A record of A. D. 1444 shows the easy manner in which surnames were changed at so late a date. The elder brother takes the local name of Asheby; his brother is Adam Wilson; and Adam Wilson's son is John Adkynson, i. e. Adamson.—Ibid. vol. 3, p. 226. See next page.

1416. An indenture in the Treasury at Durham states in effect, "that whereas Sir

William Claxton is minded to go for the wars in France, Sir Thomas Surteys has agreed to receive the Dame Elizabeth, wife of Sir William, into his house of Dinsdale, for the space of one year, to be well and honourably entertained, with her waiting maid and page (being of decent and sober behaviour); and for this Sir William covenants to pay ten marks. At Sadberge, 25 Apr. 1416."

A similar indenture appears with Sir William Bulmer for the benefit of his lady. —Surtees's *Durham*, vol. 3, p. 231.

Bees were of so much importance that "every rural incumbent, and every yeomanly gentleman who makes a will, mentions his *skeps* of bees. In Lancashire, the depasturing of bees was one article of a solemn concordat between two religious houses: but I do not understand how they made the bees observe the line of demarcation, unless all that is intended be that they should not carry their hives to pasture beyond the allotted limits."—Ibid. p. 239. N.

"There is a manor-place built, and consisting of a grange, and an ox-house, with one chamber, and a sellar for the bailiff, next the gate. (Hatfield's Survey.) Such is the humble origin and first state of every place which bears the name of Granges,—a storehouse for corn, a fold for cattle, and a chamber for the steward. Places with this addition will be generally found to have stood on lands belonging to the church, or corporate bodies, who were of course absentees, and established a bailiff to look after their estate."—Ibid. p. 312.

There were *dyers* in Darlington when the Boldon Book was compiled. (Edward III.) Surtees understands that the tolls were on lease there. "Burgus, Tinctores, et Fermi (the rents) reddunt x marcas."—Ibid. vol. 3, p. 351.

In a paper endorsed "De tribus fratribus bondis de Chilton," there appear as sons and grandsons of Ydo Towter, Nicholas Pudding, Richard Marshal or Diccon Smith, Jopson and Rogerson, &c. some taking the patronymic, some the metronymic, and others appellations merely personal.—Ibid. vol. 3, pp. 410-1.

"In a Parliament holden the 36 of Edward III. the King had his subjects paid him in wool. And before that, in the 11th year of his reign, it was forbidden to be transported out of this kingdom; and then did strangers come over hither, from divers parts beyond the seas, who were Fullers, Weavers and Clothworkers, whom the King entertained, and bare all their charges out of his Exchequer; at which time the staples or places of merchandize for wool, were kept at divers places of this land at once, as at Newcastle, York, Lincoln, Canterbury, Norwich, Westminster, Chichester, Winchester, Exeter, Bristol, and Caermarthen, by which may be perceived what a great commodity wool was in those days. But in the sixth year of King Edward IV. the King sent certain sheep out of Cotswold in Gloucestershire into Spain, the increase of which so enriched the Spaniards with our wool, that ever since it hath been in the less request in England."—Taylor, *the W. P.'s Pastoral.*

Sometime in this age it must have been when the road between London and St. Albans was so dangerous because of robbers, that an Abbot of St. Albans cut down the woods which afforded them shelter.—Fuller's *Pisgah Sight*, p. 253.

"We know how noisome and offensive slaughter houses in summer are in great cities; insomuch that *Tertio Richardi Secundi*, a motion was made that no butcher should kill any flesh within London, but at Knightsbridge, or some such distant place

from the walls of the city." — Ibid. p. 394. Stowe's *Survey* quoted, p. 340.

"Adam Francis, Mercer, and Lord Mayor of London 1352, procured an Act of Parliament that no known whore should wear any hood or attire on her head, except raised or striped cloth of diverse colours."—Ibid. p. 116. *Book* iv. Stow quoted, p. 553.

"It was the complaint that the Church did eat up the Commonwealth, every third foot in the kingdom being Church land before the dissolution of Abbeys."—*Book* iv. Ibid. p. 159.

1 Edward III. Lord Berkeley sent a dish of pears from Berkeley to Ludlow, to his mother-in-law, Lady Mortimer, "pro novitate fructus."—Fosbrooke's *Berkeley Family*, p. 133.

Richard II. Thomas, Lord Berkeley, sported at threshing of the cock, puck with hens blindfold, and the like.

He kept great store of tame pheasants.—Ibid. p. 146.

Margaret Legatt, of Wotton, gave him for a legacy a brass mortar and iron pestle, and to Lady Margaret his wife, a ring of gold, and to other ladies of his family, gold rings.

When this Lord rewarded husband and wife with an estate for lives, where the husband had been his servant, he always restrained, by a proviso in the deed, the second marriage of the wife without his consent.

This Lord bought of Henry Talbot twenty four Scottish prisoners.—Ibid. p. 147.

He left £100 for a knight to go to the Holy Land, when any going should be.

In this Lord's time tenants often held their farms by so many days' work-rent, hens, eggs, and mask money. Accounts were taken not only for the broken wool, but for the tagges and locks arising at the belting of his sheep in the fold.—Ibid. p. 149.

"The Pope's Bulls prevented alms by the dependence upon pardons for the remission of sins."—Ibid. p. 147.

Edward IV.—"partly by the fair and white promises of Louis XI. and partly by the corruption of some of King Edward's minions, the English forces were broken and dismissed, and King Edward returned to England, where, shortly after, finding himself deluded and abused by the French, he died with melancholy and vexation of spirit."—Sir J. Davies, *State of Ireland*, p. 66.

The people of the forest of Dean, 1430, complained of for spoiling vessels trading with provisions, and declaring that "none should be so hardy to carry no manner of victual by the Severn up ne down for Lord or Lady." They assembled "with great riot and strength, in manner of war, as enemies of a strange country;—to great aneantizing and impoverishing of the persons of the same vessels, and oppression to all the country adjoinant: the said forest and hundreds being large countries, and wild of people and nigh adjoinant to Wales, and all the commons of the said forest and hundreds of one affinity in malice and riot." The petition was from Tewkesbury.—Bree's *Cursory Sketch*, p. 324.

Henry IV.—loathsome disease of which he died;—penitence for other scores, and insensibility as to his sins of ambition.—Hardyng's *Chronicle*, p. 370.

Ibid. The many ways in which his life was attempted.

In the paper relating to the disputes with Prussia and the Hans Towns at the close of Rich. II. and commencement of Henry IV's

reign, among the articles enumerate are werk, and wilde-werk? questing-stones? furres rigges and furres wombys, both of Kaleber? four and a half lasts of osmunds, valued at £220. 10*s.* and 160 nests of masers, worth £100. 13*s.* 4*d.* What can these bowls have been, to have been of such value?—HAKLUYT, vol. 1, pp. 167-70.

SPECTACLES are mentioned by HOCCLEVE, pp. 12, 80.

THE office of Armiger (who carried the spear) was more honourable than that of Scutifer.—PEGGE's *Curialia. Monthly Review*, vol. 69, p. 17.

Henry the Seventh.

LORD KEEPER GUILDFORD used to say that the book "termed Henry VII. which hath some years in the antecedent reigns, was the most useful, or rather necessary for a student to take early into his hand and go through with; because much of the common law which had fluctuated before, received a settlement in that time, and from thence, as from a copious fountain, it hath been derived through other authors to us, and now is in the state of common erudition, or maxims of the law."—ROGER NORTH, vol. 1, p. 27.

MASTER JOHN RICROFT bought eighteen score kine, and put them out, to the end they should pay a yearly benefit to the poor of the parish of Kildwick in Craven. "Master J. R." says Dr. WHITAKER, "was probably ignorant that money would breed as well as kine, otherwise he would scarcely have left behind him this awkward monument of his charity."—*Hist. Craven.*

The time when he lived is not stated. I guess it here; merely it must have been when money was not in universal use.

RICHARD KEDMAN, successively Bishop of St. David's, Exeter, and Ely, and remarkable for charity; his custom was, when he came near to any town, to give the poor notice to assemble by the ringing of a bell; and the smallest piece he bestowed upon any one was sixpence."—DODD's *Church History*, vol. 1, p. 180.

IT was not till this reign that any real expression was given to the human countenance, either in sculpture or coinage.—WHITAKER, *Loidis and Elmete*, p. 271.

MEN began to wear ear-rings in France during this reign.—*Rabelais*, vol. 4, p. 89, N.

CHARLES VIII. of France "sate himself in the chair of justice twice a-week, to hear the complaints and grievances of all, and he attended to the poorest."—*Mem. of the Ch.* BAYARD, c. 11.

"THEN Parrot must have an almond or a date;
A cage curiously carven, with silver pin,
Properly painted, to be my covertowre,
A mirror of glass, that I may loke therein.
These maidens full meekly with many a divers flower [bower,
Freshly they dress and make sweet my
With speak Parrot, I pray you, full courteously they say,
Parrot is a goodly bird, a goodly popagey."
SKELTON.

AMONG the Lansdowne MSS. is an account of the expense of the Lords' diet in the Star Chamber, 1509, for seventeen days' dinner:—the whole expense was £35. 0*s.* 5*d.* The cook's daily wages for dressing the dinner was 2*s.* 4*d.* Strawberries, cream, and oranges were part of the dessert.—*Catalogue of the Lansdowne MSS.* p. 2, No. 1, 49.

1485. ACT empowering Bishops to punish Priests for incontinency by imprisonment. *Statutes*, vol. 2, p. 500.

Against bringing in of Gascoyne wine, except in English, Irish, or Welshmen's ships.—Ibid. vol. 2, p. 502.

Act that the Citizens of London may carry goods to fairs and markets, which the Corporation of London had prohibited, in hope of drawing all purchasers to London,—a very curious statute.—Ibid. p. 518.

Another attempt at monopolizing in London.—Ibid. p. 638.

Archery fallen to decay because of the excessive price of Long Bows, wherefore a maximum of 3*s.* 4*d.* was fixed.—Ibid. p. 521.

No horse might be exported without special license;—no mare above the price of 6*s.* 8d.—Ibid. p. 579.

Men were forbidden to bear certain English hawks; yet there was a penalty of £10. for killing them, or driving them from the coverts where they were wont to breed. And for taking their eggs, the punishment was imprisonment for a year and day, and fine at pleasure: the same for swans' eggs.—Ibid. p. 581.

The Act against taking Pheasants and Partridges on another's estate without his assent, which Turner supposes to be our earliest game-law, gives as a reason that "the owners and possessioners lose not only their pleasure and disport that they and their friends and servants should have about the hawking and hunting of the same, but also the profit and avail that by the occasion should grow to the household, to the great hurt of all Lords and Gentlemen and others having any great livelihood within this realm." The penalty for taking them on another person's freehold was £10.—Ibid. p. 581.

No hern to be killed or taken, except by hawking or the long-bow, on pain of 6*s.* 8*d.* for each hern."—Ibid. p. 655.

Upholders forbidden to mix scalded feathers and flocks with dry pulled feathers and clear down, in beds, bolsters, and pillows; and also to use horse-hair for down (?) neat's hair, deer's hair, and goat's hair, which is wrought in lime-fats, in quilts, mattesses, and cushions, because by the heat of man's body the savour and taste is so abominable and contagious, that many of the King's subjects thereby become destroyed. They were to be stuffed with clear wool, or clear flocks alone, one manner of stuff. For their own use, however, and not for sale, persons might make, or do to be made, any of the foresaid corrupt and unlawful wares.—Ibid. p. 582.

1495. The act for Wages fixed 26*s.* 8*d.* per annum for a bailly of husbandry, and for his clothing 5*s.* with meat and drink. 20*s.* for a chief hyne, carter, or chief shepherd, and for clothing 5*s.* with meat and drink. Common servant of husbandry, 16*s.* 8*d.* and 4*s.* for clothing, with meat and drink. Woman servant 10*s.*; 4*s.* for clothing, with meat and drink. Child under fourteen, 6*s.* 8*d.*; 3*s.* for clothing, with meat and drink.

Free mason, master carpenter, rough mason, bricklayer, master-tyler, plumber, glazier, carver, and joiner, from Easter to Michaelmas, 6*d.* a day without meat and drink, or with it, 4*d.* The winter half-year the prices were 5*d.* or 3*d.*

This was the maximum, and in counties where wages were lower, they were not to be raised to it. At these wages, men were compellable to serve on pain of a month's imprisonment and a fine of 20*s.*

Labourers 4*d.* without meat and drink, or 2*d.* with it, the summer half-year,—winter 3*d.* or $1\frac{1}{2}$. In harvest time a mower 6*d.* without meat and drink, or 4*d.* with. Reapers and carters 5*d.* or 3*d.* without or

with. Women $4\frac{1}{2}$ or $2\frac{1}{2}$. Half wages for half days, none for holidays. These, too, compellable upon the same penalty.

Work to begin, the summer half year, before five—half-an-hour for breakfast; an hour and a-half for dinner at such time as he hath season for sleep appointed by the statute; but at such time as is herein appointed that he shall not sleep, then an hour for dinner, and half-an-hour for his nonemete.

This nonemete — which seems to have been a meal in lieu of a nap — is still the word by which *luncheon* was called at Bristol in my childhood, but corrupted into *nummet*.

Work to end between seven and eight. The winter half-year it began and ended with daylight; sleep time allowed from the middle of May till the middle of August.—*Statutes*, vol. 2, pp. 585-7.

The whole Act as relating to wages was repealed the ensuing year, "for divers and many reasonable considerations and causes."—Ibid. p. 637.

Longbow growing out of use, because the King's subjects greatly delight themselves and take pleasure in using of Crossbows, whereby great destruction of the King's deer is had and done, and shooting in longbow little or nothing used, and likely in short space to be lost and utterly decayed, to the great hurt and enfeebling of this realm, and to the comfort of our outward enemies. No person therefore was allowed thenceforth to shoot with a crossbow, without a licence under the King's privy seal, unless he were a Lord, or had a clear freehold to the yearly value of two hundred marks. The penalty was forfeiture of the weapon, and a fine of forty shillings a-day for its use. But an exception was made for "shooting with it out of the house for the lawful defence of the same." Qualified persons forfeited their licence if they allowed a servant to shoot with the crossbow, "otherwise than to assay his Lord or Master's bow, or to unbend the same:" and he was to discharge that servant, or forfeit £10.—*Statutes*, vol. 2, p. 650, 19 Hen. VII.

The long-bow then would have been superseded by the arbalist, even if gunpowder had not been invented. For the arbalist, like gunpowder, was a leveller. It required no strength; little skill sufficed for using it, and much practice was not necessary.

There seems in this statute an evident wish to keep the cross-bow from plebeian hands. The quarrel was probably more efficient against armour, than the arrow, going with greater force, and, generally, with surer aim. The arrow could have no sure aim if the wind happened to blow.

Among the retainers whom the laws of Henry VII. allow, were men "learned in one law or the other."—Ibid. vol. 2, p. 658.

Anne St. John, wife of Henry the Shepherd, Lord Clifford, and cousin-german to Henry VII. "was so great a housewife that she caused tapestry hangings to be made, which was then a rare thing here in England; and some of them are remaining until this time, with the arms of herself and husband wrought in them."—*Mem. of the Countess of Pembroke, MSS.*

The brothers of William, Marquess Berkeley, lived at the Castle as servants, under his direction, till he havocked his property.—Fosbrooke's *Lives of the Berkeleys*, p. 169.

Women at a funeral—kercheves upon their heads—of Kerchev, which was not surveled, neither hemmed, because they might be known lately cut out of new cloth.—Ibid. p. 166.

Corporation (of Bristol, I suppose) attending Lady B's funeral,—the entertainment made for them, and God thanked that

no plate nor spoons were lost: yet there was twenty dozen.—Ibid. p. 167.

"We have had in England, as Armachanus demonstrates, about thirty thousand friars at once."—*Anatomy of Melancholy*, p. 649.

Henry the Eighth to Elizabeth.

"Apud Anglos mos est Londini, ut certo die populus in summum templum Paulo sacrum, inducat longo hastili impositum caput feræ, cum inamæno sonitu cornuum venatoriorum. Hâc pompâ proceditur ad summum altare; dicas omnes afflatos furore Deliæ."—Erasmi *Ecclesiastæ*, lib. 1, tom. 5, p. 701.

See also Knight's *Life of Erasmus*, p. 297,—Dr. Clarke's *Travels*, vol. 3, p. 286.

Shere Thursday. Holy Thursday so called because men sheared their heads and clipt their beards on that day against Easter. For on Good Friday it was not lawful, and on Easter Eve the service first, and the holy day after, left no time for it.—See Dr. Wordsworth's *Ecc. Biog.* vol. 1, p. 296. N.

1537. The Printers were generally Dutchmen within the realm, that could neither speak nor write true English. Grafton represented this when he applied for a privilege for three years for his Bible, which they meant to pirate; he said that for covetousness sake they would not allow any learned men to oversee and correct what they printed, "but paper, letter, ink, and correction would be all naught."—Strype's *Mem. of Cranmer*, p. 60.

1540. Grafton wished to print the large Bible in Paris, there being better paper and cheaper to be had in France, and more dexterous workmen.—Ibid. p. 82.

1541. All Souls' College scandalous, not only for their dissentions and combinations against each other, but "for their compotations, ingurgitations, surfeitings, drunkennesses, enormous and excessive comessations." An order that all members should wear long gowns to their heels, plain shirts, and not gathered about the neck and arms and adorned with silk.—Ibid. p. 91.

The bells were rung all night long upon All-hallows night, "Because all other vigils, which in the beginning of the Church were godly used, yet for the manifold superstitions and abuses which did after grow by means of the same, were many years past taken away throughout Christendom, saving only upon All-hallows day at night. Cranmer moved that it might be observed no more.

"He objected also to the covering of images in the church during Lent, with the lifting the veil that covereth the cross on Palm Sunday, and kneeling to the cross at the same time, and to the creeping to the cross."—Ibid. p. 135.

1547. Cranmer was a means "to the Council of forbidding processions, wherein the people carried candles on Candlemass day, ashes on Ash Wednesday, palms on Palm Sunday, because he saw they were used so much to superstition, and looked like festivals to the heathen gods. So that this year on Candlemass day, the old custom of bearing candles in the church, and on Ash Wednesday following, giving ashes in the church, was left off through the whole city of London."—Ibid. p. 159.

1552. "William Turner, a doctor in physic and a preacher, greatly befriended by Sir John Cheke and Sir William Cecyl. This man, a native of Northumberland, was the first Englishman that compiled an Herbal, which was the groundwork of that which Gerard laid the last hand unto. He

was a retainer to the Duke of Somerset, in Edward VI.'s time, and was physician in ordinary to his family, and in 1551 I find him Dean of Wells."—Ibid. p. 274.

"When the King travelled, the stages of his progress were called Gests."—Ibid. p. 283.

"The severity of agues in that age, greater as it seems, than in this, Roger Ascham complaineth to his friend John Sturmius 1562, 'that for four years past he was afflicted with continual agues; that no sooner had one left him, but another presently followed; and that the state of his health was so impaired and broke by them that an hectic fever seized his whole body; and the physicians promised him some ease, but no solid remedy.' And I find six or seven years before that, mention made of hot burning fevers, whereof died many old persons; and that there died in the year 1556 seven aldermen within the space of ten months. And the next year about harvest time the Quartan agues continued in like manner, or more vehemently than they had done the year before, and they were chiefly mortal to old people, and especially priests, so that a great number of parishes became destitute of curates, and none to be gotten, and much corn was spoiled for lack of husbandmen. Such was the nature of this disease, in these days."—Ibid. p. 284.

Among Holgate, Archbishop of York's property seized at Mary's accession, was "a serpent's tongue, set in a standard of silver, gilt and graven." ?—Ibid. p. 308.

His signet was "an old antick in gold."—Ibid.

1554. "I cannot here omit old father Latimer's habit at this his appearing before the Commissioners, which was also his habit while he remained a prisoner in Oxford. He held his hat in his hand; he had a kerchief on his head, and upon it a nightcap or two, and a great cap such as townsmen used, with two broad flaps to button under his chin; an old threadbare Bristow frieze gown, girded to his body with a penny leathern girdle, at which hanged by a long string of leather, his testament, and his spectacles without case hanging about his neck upon his breast."—Ibid. p. 336.

1554. "The Printers at Basil had the reputation of exceeding all others of that art throughout Germany for the exactness and elegancy of their printing: and they rather chose Englishmen for the overseers and correctors of their presses, being noted for the most careful and diligent of all others. Whereby many of the Ecclesiastics made a shift to subsist."—Ibid. p. 356.

1555. "Cranmer in his letter to Queen Mary said, 'if it could be shewed him that his doctrine of the Sacrament be erroneous, then he would never stand perversely in his own opinion, but with all humility submit himself to the Pope, not only to kiss his feet, but another part also."—Ibid. p. 380.

Considering *who* wrote this letter, and to *whom* it was written, the subject, and the circumstances, this is perhaps the most remarkable and conclusive sample that could be given of the coarseness of the age.

"When Cranmer married his first wife, being reader then of Buckingham College, he did put his wife to board in an inn at Cambridge; and he resorting thither unto her in the inn, some ignorant priests named him to be the ostler, and his wife the tapster."—Ibid. p. 437.

Cranmer appropriated his mansion house at Bekesborn in Kent, and his parsonage house, for harbour and lodging for the poor, sick, and maimed soldiers that came from the wars of Boulogne, and other parts beyond seas. For these he also appointed an

almoner, a physician, and a chirurgeon, having also daily from his kitchen hot broth and meat. And when any of these were recovered, and were able to travel, they had money given them to bear their charges, according to the distance from their respective homes.

"I HAVE heard Sutors murmur at the bar, because their attorneys have pleaded their cases in the French tongue, which they understood not."—CRANMER'S *Answer to the Devonshire Rebels.*

The fourth Article of these poor insurgents was, "We will have the Sacrament hang over the high altar, and there to be worshipped, as it was wont to be: and they which will not thereto consent, we will have them die like heretics against the holy Catholic faith." Cranmer informs them that this was not the use in Italy, "And in the beginning of the Church it was not only not used to be hanged up, but also it was utterly forbid to be kept."

THEIR 6th Article. "We will that our Curates shall minister the Sacrament of Baptism at all times, as well in the week day, as in the holy day."

He replies, "Who letteth your ministers to baptize your child every day, if any case of necessity so do require? But commonly it is more convenient that Baptism should not be ministered, but upon the holy day, when the most number of people be together. It was thought sufficient to our forefathers to be done two times in the year, at Easter and Whitsuntide, as it appeareth by diverse of their Councils and Decrees, which forbid baptism to be ministered at any other time than Easter and Whitsuntide, except in case of necessity. And there remained lately divers signs and tokens thereof. For every Easter and Whitsun even, until this time, the fonts were hallowed in every church, and many collects and other prayers were read for them that were baptized. But alas in vain, and as it were, a mocking with God, for at those times, except it were by chance, none were baptized, but all were baptized before."

13TH ARTICLE. "We will that no Gentleman shal have any mo servants than one, to wait upon him, except he may dispend one hundred mark land. And for every hundred mark we think it reasonable he should have a man."

Cranmer replies, "You wise disposers of the Common Wealth!—where much complaint is made of divers Gentlemen, because they keep not houses, you provide by your order, that no Gentleman shall keep house; but all shall sojourn with other men. For who can keep a household with one servant, or with two servants after the rate of 200 marks, or with three after the rate of 300, and so upward? For here it seems you be very desirous to make gentlemen rich. For after this proportion every gentleman may lay up clearly in his coffers, at the least, one half of his yearly revenues, and much more. But it was not for good mind that you bare to the gentlemen, that you devised this article; but it appeareth plainly that you devised it to diminish their strength, and to take away their friends, that you might command gentlemen at your pleasures. But you be much deceived in your account. For although by your appointment they lacked household servants, yet shall they not lack tenants and farmers, which if they do their duties, will be as assured to their lords, as their own household servants. For of these lands which they have or hold of their lords, they have their whole livings for themselves, their wives, children, and servants; and for all these they attend their own business, and wait not upon their lords, but when they be called thereto. But the household servant, leaving all his own business, waiteth daily and continually upon his master's service; and for the same *hath no more but meat and drink and apparel for himself only.* So that

all tenants and farmers which know their duties and be kind to their lords, will die and live with them, no less than their own household servants."

"About the latter years of King Henry, many young ladies, daughters of men of nobility and quality, were bred up to skill in tongues, and other human learning,—taking example I suppose from that king, who took special care for the educating his daughters as well as his son, in learning. And they were happy in learned instructors."—Strype's *Parker*, p. 179.

Long hair was worn till Charles V. when he went to receive the Imperial crown, cut his off, in the hope of obtaining relief from head ache,—"exemplo ab aulæ primoribus certatim recepto; ac more, qui per ea retroque sæcula tantopere vigebat, alendæ comnæ, imitatione unius, apud omnes abolito." — Strada, *De Bel. Belg.* Dec. 1. L. 10.

"Who wolde wene it possyble that glasse were made of ferne rotys? Now yf those that wene it impossible by reason, and never saw it done, byleve no man that tell it them, albe it that it be no peryll to their soule, yet so moche have they knowlege the lesse, and unresonably stande in theyr errour thorow the mystrustynge of the trewth."—Sir T. More's *Dialoge*, ff. 18.

"It is not yet fyfty yeres a go syns the fyrst man, as far as men have herd, came to London, that ever parted the gylte from the sylver, consumynge shortely the sylver into dust, with a very fayre water. In so far forth that when the fyners and goldsmythes of London herd fyrst thereof, they nothing wondred therof, but laughed thereat as at an impossyble lye, in which perswasyons yf they had contynued styll, they had yet at this day lacked all that connyng."—Ibid.

"But for that ye shall neyther nede to rede all, nor lese tyme in sekynge for that ye sholde se, I have layd you the placys redy with ryshes bytwane the levys, and notes marked in the mergentys, where the matter is touched."—Ibid. ff. 152.

"Of the French pokkys, 30 yere ago went there about syk, fyve, agaynst one that beggeth with them now."—Ibid. *Supplycacyon of Beggars*, ff. 4.

"Men know well in many a shyre, how often that many folk endyght prestys of rape at the sessyons. And as there ys somtyme a rape commytted in dede, so ys there ever a rape surmysed were the women never so willing, and oftentime where there was nothing done at all. Ye se not very many sessions pass, but in one shyre or other this pageant is played."—Ibid. ff. 8.

Archbishop Parker "would oftentimes complain of Cardinal Wolsey, for bringing in among the clergy first the wearing of silk, as that which brought in the Asiatic luxury; and that it could not now be laid down again." Parker himself "did indeed wear silk sometimes, not willingly, but because it was grown then so common."—Strype's *Parker*, p. 504.

Universities. "The manner is not to live in these as within houses that be Inns, as a receipt for common guests, as is the custom of some Universities; but they live in Colleges under most grave and severe discipline, such as the famous learned man Erasmus of Rotterdam, being then amongst us, was bold to prefer before the very rules of the monks." — Archbishop Parker. Ibid. Appendix, p. 61.

The first Earl of Cumberland (who died 1542) left by his will, 100 marks to be bestowed on the highways in Craven, and 100

marks within Westmoreland. — Whitaker's *Craven*, p. 261.

By the inquisition after his death, the whole amount of his vast estates was found not to exceed 1719*l.* 7*s.* 8*d.* per annum,—so low were the rents in those days.—Ibid.

Whitaker's Craven is full of curious particulars for Henry VIII th's age, taken from the Clifford Papers. That family "drank such quantities of claret, sack and muscadine, that I suppose the upper servants must have shared with them in the first at least. Spirituous liquors, so far as I remember, are never mentioned but once where there is a small payment for aqua vitæ." (p. 309.) It was sans doubt for a medicine.

A single pair of sealskin gloves cost 20*s.* Sleeping gloves of an inferior price are mentioned, probably to whiten the hands. —Ibid. p. 309.

The finest sort of tobacco cost 18*s.* per pound, and an inferior kind cost 12*s.*— Ibid.

It was represented that monasteries had engrossed and monopolized trade and several manufactures, especially the profitable branch of hides and leather. — Dodd's *Church History of England*, vol. 1, p. 100.

Nicholas West, Bishop of Ely, "he performed the part of a Prelate in a prince-like manner. He entertained 100 servants in his family; to one half he allowed a yearly salary of four marks; to the other half forty shillings. Each of them had a winter livery of four yards of cloth, and a summer livery of two and a half. Warm meat (food) was daily distributed at his gates to 200 poor people, besides considerable alms in money, which was never wanting upon any pressing occasion." — Ibid. vol. 1, p. 189.

Robert Whittington: July 4, 1513, he was created Doctor of Grammar, "a ceremony seldom used: it was performed with great solemnity (at Oxford I suppose) having a wreath of laurel put upon his head; and ever after he was pleased to stile himself Proto-Vates Angliæ; and he bore the title with so much ostentation, that William Horman, William Lily, and other eminent grammarians, being hugely provoked at his behaviour, a terrible paper war ensued among them."—Ibid. vol. 1, p. 201.

"Among the injunctions of Edward VI. 1547, it is provided that every person, vicar, clerk, or beneficed man, having yearly to dispend in benefices and other promotions of the Church 100*l.* shall give competent exhibition to one scholar, and for so many 100 more as he may dispend, to so many scholars more shall he give like exhibition." —Kennett's *Paroch. Antiq.* vol. 1, p. 303.

What does M. R. P. Doutor Fr. Bernardino de S. Rosa, in his Juizo e approvacen prefixed to the Triumpho da Religiam of Francesco de Pina e di Mello allude to? It was at the beginning of Mary's reign, but who *Drar* was I cannot guess.

"O falso Oraculo de Londres junto a porta *Alderghet*, onde de hum cavado muro, reclusa por endustria dos Hereges Izabel Croste pronunciava infaustos successos a Gram Bretanha, reinando a Catholica Maria, era huma especie de Apollo Delfico, porque tudo quanto pronunciava era verso. Porem descobriose, que o Author destes versos era o infame *Drar*, que assim instruia a reclusa Izabel Croste, para animar o Protestantismo, que naquelle reinado hia declinando."

Th. Hollis presented a MSS. containing Edward VI th's themes and exercises on Greek and Latin to the British Museum.

Thoresby had an antique smoothing iron for linen; the box four inches deep, being

for charcoal, not iron-heaters. It was amongst Mr. Webster's Curiosities of Clitheroe, author of the Discourse of supposed witchcraft.

"In the possession of the Rev. Mr. Adamson, who is related to the Arthington family, is a box of ancient cards, if so they may be called, which by tradition are said to have belonged to the Nuns of Arthington. They consist of thin circular pieces of beech, about four inches in diameter, painted with various devices, and each inscribed in old English characters with some moral sentence. Out of these, played in the manner of cards, it is supposed that the nuns of Arthington extracted at once edification and amusement. Of these there have, according to tradition, been twelve, which is the number that the box that holds them will contain. They are neatly painted and gilt; and within a roundel on the centre of each are severally painted (the initials of the lines in rubrics) the following distichs:

Thy love that thou to one hast lent,
In labor lost thy Tyme was spent.

Thy Foes mutche grief to thee have wroughte,
And thy destruction have they soughte.

My Sonne off Pride look thou beware,
To sarve the Lord sett all thy care.

Lett wisdome rule well all thy waies,
And sett thy mind the Lord to please.

Thy hautie mynde dothe cause ye smarte,
And makes thee sleape with carefull harte.

In godlie trade runne well thy race,
And from the poore torne nott thy face.

Thy youthe in follie thou hast spentt,
Defere not nowe for to repent.

Trust nott this worlde thou wooeful wighte,
Butt lett thye ende be in thye sighte.

"Internal evidence will go far towards establishing that these cards did not belong to the Nuns. 1. One of these is addressed to my son, which renders it probable that they were in use among men. 2. There is not a tincture of popery about them. 3. The metre and language is that of the earliest versions of the Psalms. 4. They speak of the temptations of the world, and of disappointed love. For all these reasons I am constrained to believe that they were devised by some religious persons of the Arthington family for their children, very soon after the Reformation, and from the character, most probably in the reign of Edward VI." — WHITAKER'S *Loidis and Elmete*, p. 182.

THE incomparable windows of King's College Chapel were executed for eighteen pence per foot. "Less than fifty shillings, I speak from experience," says WHITAKER, "would not suffice for the same measure at present."—Ibid. p. 322.

"ENGLAND was praised by Erasmus because their choice was made of their Bishops for gravity and learning: whereas other countries did it more for birth and polite respects of worldly affairs."—STRYPE'S *Whitgift*, p. 75.

RABELAIS sent from Rome to Geoffroy Dr. Estissac, Bishop and Seigneur of Maillezais en Poictou, sallad seed, "des graines de Naples, pour vos salades, de toutes les sortes que l'on mange de par de ça, excepte de pimprenelle de laquelle pour lors je ne pus recouvrir."—Epistre, L. 1.

The Commentator adds that this Prelate was "tres curieux de fleurs et de nouvelles plantes," and that the seed from Naples was in great esteem in that age.

RABELAIS amuses Gargantua with tricks upon the cards, founded upon calculation, in which he makes him excel Cuthbert Tunstal of Durham, that Bishop having published a book De Arte Supputandi.—Tom. 1, p. 212.

Rabelais has also Pestalozzi's gymnastics.—Ibid. p. 219.

The most indecent part of dress that ever was devised, was used for a pocket also, and men even used to carry fruit in it! See the authority in a note to Rabelais.—Ibid. tom. 3, p. 261.

Hippocras in France at least was taken in the morning as a draught?—Montluc, (Coll. Mem. 23) p. 271.

Coaches.—Ibid. pp. 440-2.

Sir Thomas Elyot's English.—Strype's *Memorials*, vol. 1, p. 356.

Elyot says that some physicians wished to "have some particular language devised within a strange cipher or form of letters, wherein they would have their science written. Which language or letters no man should have known, that had not professed nor practised physic."—Ibid. vol. 1, p. 357.

Sheep-farming and consequent depopulation.—Ibid. p. 628-9.

Lay priests often followed lay occupations, and left the Friars to preach for them.—Ibid. p. 630.

"The comen people speke but of four ordres, the whyte, the blakke, the austayne and the grey, and whych ys the fyft in many partes of the realme fewe folke can tell you, for yf the questyone were asked abowte, there wolde be peradventure founden many mo, the more pyte it ys, that could name you the grene freris then the crowched."—Sir T. More's *Supplycacyon of Soulys*, ff. 5.

"What can be a wurse bylyefe, then to byleve that a man may as sleyghtely regarde whytson sonday, as hokke monday."—Ibid. *Confutacyon of Tyndale's Answere. Preface.*

"Baptisme is called *volo*-wynge in many places in Englande, bycause the preste sayth *volo*, say ye. The chylde was well volued say they, ye and our vicare is as fayre *vol*wer as any preste wythin this twentye miles."—Tindal, quoted by *Sir Thomas More. Answer to the Preface*, p. 49.

It is from the Saxon fulwiht, baptism.

"The old kindnesse of the father can not let the good child utterly dyspayre, for all that he hath played at *spurne poynt* by the waye in goynge at scolewarde."—Tindal's *Confutacyon*, part 2, p. 107.

Lord Sheffield being killed by the rebels in Kett's rebellion, his son being a minor and ward to the king, was, as a particular mark of favour in consideration of the father's services and death, authorized by patent "to bestow himself in marriage at his own free election and choice, without any fine or payment."—Strype's *Memorials*, vol. 2, p. 282.

1550. Manner of life of the poor students at Cambridge.—Ibid. p. 422.

1551. Grandee privilege of the cap granted to George Chidley.—I think rather from tenderness to some infirmity than as an honorary distinction, though Strype looks upon it as an honour.—Ibid. vol. 3, p. 41.

1551. Intended laws concerning apparel.—Ibid. vol. 3, p. 115.

1552. Dr. Nicols had license to take the bodies of convicts, both men and women, after their execution.—Ibid. p. 409.

Licenses to beg.—Ibid. pp. 430-1.

Letter from Elizabeth's governess after Queen Mary's death.—Ibid. vol. 6, p. 2.

False hair and other female fashions.—Ibid. vol. 6, p. 462.

In the reign of Edward VI. Thomas Barnabe writes thus concerning London to Cecil, "I think there is never a city in Christendom, having the occupying that this city hath, that is so slenderly provided of ships, having the sea coming to it, as this hath."—Ibid. vol. 6, p. 486.

1542. Riding Masters were usually Italians, £20 a year the salary proposed for one.—Strype's *Life of Sir T. Smith*, p. 20.

When Sir T. Smith lived at Cambridge he kept three servants, three guns, and three winter geldings, and this stood him in £30 per annum, together with his own board.—Ibid. p. 28.

1549. Sir J. Cheke sends for thirty yards of painted buckram to lay between his books and the boards in his study which he had trimmed up:—a perfume pan and some other furniture.—Strype's *Life of Sir J. Cheke*, p. 39.

Abominable marriages for gain, and from the abuse of wardship. See the passage in the M. for Magistrates, vol. 2, p. 254, where it is called

"A new-found trade of human merchandize."

Sackville in Buckingham's legend speaks of the Bear-baiting, and of the Bull-fights: perhaps the latter may have been exhibited here by the Spaniards under Ph. and Mary? —*M. Magistrates*, vol. 2, pp. 355-6.

"It spites my heart to hear when noble men
Cannot disclose their secrets to their friend
In safeguard sure, with paper, ink and pen,
But first they must a secretary find
To whom they show the bottom of their mind;
And he be false or trew, a blab or close,
To him they must their counsel needs disclose."—Ibid. vol. 2, p. 402.

Martin du Bellay (*Coll. Mem.* vol. 17, p. 87,) says of the Field of Cloth of Gold at Ardres, "plusieurs y porterent leurs moulins, leurs forests et leurs prez sur leurs espaules."

Du Bellay was at an entertainment given by Henry VIII. at Greenwich, "autant magnifique que j'en vey onc, tant de services de table, que de mommeries, masques et comedies, ausquelles comedies estoit Madame Marie, sa fille, jouant ellemesme les dites comedies."—*Coll. Mem.* tom. 18, p. 43.

Henry said he knew Charles had accused him to the Pope and many others of having poisoned Queen Catharine.—Ibid. tom. 19, p. 140.

Seventy-five English were taken in an affair near Boulogne "tous ayans la casaque de veloux pour-filé d'or et d'argent."—Ibid. tom. 21, p. 269.

Sanctuaries appear to have been more numerous, or more abused in England than in other countries, by what Peter Martyr says, *Epist.* p. 286. "A set of robbers fell upon a convoy of money going to be shipt for Henry's wars. He succeeded in taking eighty before they could reach a sanctuary."

Nunc frequens est et peculiare Anglis aureas catenas collo involutas ostentare.—Ravisius Textor. *Præf. ad Cornucopiam.*

Sir T. More, "in urbe Londinensi annos aliquot judicem egit in causis civilibus; id munus, ut minimum habet oneris (nam non sedetur nisi die Jovis usque ad prandium) ita cum primis honorificum habetur. Nemo plures causas absolvit, nemo se gessit integrius, remissâ plurisque pecuniâ, quam ex præscripto debent, qui litigant. Siquidem ante litis contestationem actor deponit tres drachmas, totidem reus, nec amplius quicquam fas est exigere."—Erasmus, *Epist.* l. 10, ep. 30, p. 537.

It was deemed an honour then, to be a Cockney. Speaking of Sir T. More, Erasmus says, "natus est Londini, in quâ civitate multò omnium celeberrimâ, natum et educatum esse, apud Anglos nonnulla nobilitatis pars habetur." — *Epist.* l. 27, ep. 8, p. 1504. See *Bp. Hackett's Life*, iii.

Echard, in the Preface to his Script. Ord. Prædicatorum, enumerates among the other causes of the destruction of MSS. (he is speaking more particularly of those in the convent libraries at Paris) "custodum incuria, præsertim initio nascentis typographiæ, quo codices MS. ignaris viles esse cœperunt, et ipsi bibliopolæ bibliothecas invaserunt, et audacter depeculati sunt, ut suis libris chartaceis compingendis hæc pergamena MS. deservirent."

Who will be whole and keep himself from sickness,
And resist the stroke of pestilence,
Let him be glad, and void all heaviness,
Flee wicked airs, eschew the presence
Of infect places causing the violence,
Drinking good wines, of wholesome meates take;
Smell sweet things, and for thy defence
Walk in clean air and eschew the mistes blake.
* * * * * *
Delight in gardens for the great sweetness.
—*Shepherd's Kal. for Diet and avoiding contagious sickness.* Somers' *Tracts*, vol. 3, p. 471.

A discourse addrest to the Council in favour of archery, as more destructive than gunnery, written either in the time of Henry VIII. or Edward VI.— Lansdowne MSS. p. 45, Nos. 22, 45.

Ample proofs of the use made of prophecies in this age may be found among the Lansdowne MSS.—Nos. 762, 61-79, &c.

Interference of the Crown in Elections under Mary.—*Parl. Hist.* vol. 1, p. 752.

An act of 1 Edward 6, c. 12, provides that a Lord of Parl. shall have the benefit of Clergy, though he cannot read.—Sect. 14. "Yet one can hardly believe," says Hallam, "that this provision was necessary at so late an æra."—Vol. 1, p. 39. If not necessary, it would not have been made.

Latimer mentions water-bearers. This must have been a regular employment before the New River was made.

One Mr. Mascal who lived at Plumsted in Sussex, said to have been the person who brought carp into England! No fish could so easily have been brought alive. — Iz. Walton, p. 158.

Jane Lawson, the last Prioress of Nesham, by her will in 1557 appoints the wages of Sir John Fawcett, Priest, who was to pray and sing for her soul the space of one whole year in Hurworth church, where she was to be buried before the high altar, the sum of £6. 13*s.* 4*d.*,—that is ten marks. —Surtees' *Durham*, vol. 3, p. 264.

The endemic mortality at the time of Queen Mary's death, Fuller calls "a dainty-mouthed disease, which passing by poor people, fed generally on principal persons of greatest wealth and estate." —*Pisgah Sight*, p. 54 (2d paging).

Wolsey was the first Clergyman who wore silk in England.—Ibid. p. 106.

Henry VIII. Lord Berkeley made a bargain with the Countess of Wiltshire, who then lived at Stone, near Darford in Kent, for the board of himself, his wife, two children, and six men, at the rate of 25*s.* per week for them all; 2*s.* 6*d.* a head.—Fosbrooke's *Berkeley Family*, p. 182.

Henry Lord B. "Up and down, all the time of Queen Mary, removed this lord and his wife, with little less, often more, than one hundred and fifty servants in livery, between Yate, Mangotsfield, London, Cullowdon and other places; and used to halt as he travelled these ways, making his remove from this place (Berkeley) to London eight days at least, and as many more back again. So that in the first four years after his marriage, having overrun his purse, he, in the last of Queen Mary, and somewhat before, boarded with the Countess of Surrey, his wife's mother, at Rising, in Norfolk, himself and lady at 10*s.* per week, her gentlewomen at 4*s.* and their gentlemen and yeomen at 3*s.*"

"John Whiddon, Justice of the King's Bench Court, 1 Mar. was the first of the judges who rode to Westminster Hall on a horse or gelding, for before that time they rode on mules."—Dugdale, *Orig. Ju. L.* p. 38, quoted in *Gifford's Ben Jonson*, vol. 2, p. 61.

Elizabeth.

"Shipping and seamen decayed during all this reign,—about a third within twelve years from 1588."—Hume, vol. 6, p. 24. I doubt this greatly.

"She appointed commissioners for the inspection of prisons, with full discretionary powers to adjust all differences between prisoners and their creditors, to compound debts, and to give liberty to such debtors as they found poor and insolvent."—Ibid. vol. 6, p. 162.

"Perceiving with regret the increase of London, she restrained all new buildings by proclamation."—Ibid. p. 169. Rymer, tom. 17, p. 632, quoted.

"As *the parts of a child, as soon as it is born, are framed and fashioned of the midwife, that in all points it may be strait and comely;* so the manners of the child at the first are to be looked unto, that nothing discommend the mind, that no crooked behaviour or uncedent (undecent?) demeanour be found in the man."—*Euphues and his Ephœbus.*

"Is it not become a by-word among the common people, that they had rather send their children to the cart than to the University, being induced so to say for the abuse that reigneth in the Universities, who sending their sons to attain knowledge, find them little better learned, but a great deal worse lived than when they went, and not only unthrifts of their money, but also banquerouts of good manners."—Ibid.

1564. Kechyn, who held a benefice near to Bocking, "had in the Rogation Week gone the perambulation with his parishioners, and according to the old custom, and the Queen's injunctions, had said certain offices in certain places of the parish; and several women of the parish accompanied, as was wont, and joined in the prayers that were said; and all was ended in a good friendly dinner, wherein such poor women and others that attended were refreshed and relieved. —The women said amen to the curses, (one whereof appointed by the injunctions to be said, was, Cursed is he that translateth the Bounds and *Dolls* of his Neighbour). The Curate of Bocking preached

against this as unlawful. In his defence to the Archbishop, Kechyn said, that 'the poorer women (as God knew) that lacked work, were glad of the relief that was accustomably provided for them; and that the substantial men took part with him in it.'"—STRYPE's *Parker*, p. 153.

OLD John Fox, in a letter to the Queen, to thank her for the Prebend of Skipton, and for her gracious answer to a petition of certain Divines concerning the habits, said "that he had divers monuments concerning her Majesty which he thought of compiling into her history: but he invited her to write her own life ... and that none could do it better."—Ibid. p. 188.

"LENT was the only time in the year of her Majesty's hearing sermons, if we may believe a late writer" (?)—HOWEL's *Ep.* vol. 4, let. 12. Ibid. p. 201.

"TOUCHING the religion of the Court, she seldom came to Sermon but in Lent time: nor did there use to be any Sermon upon Sundays, unless they were festivals. Whereas the succeeding kings had duly two every Morning: one for the household, the other for themselves, where they were always present, as also at private prayers in the closet."—HOWEL's *Letters*, vol. 4, let. 12.

"MANY carry death on their fingers (a ring with a death's head) when he is never nigh their hearts."—ROBINSON, *Bp. of Bangor, in a Sermon. Strype's Parker*, p. 234.

GRAFTON in this reign "fell down stairs and broke his leg in two places, which made him lame to the day of his death. And by this and other mischances he was reduced in his last age to poverty. So that I find in fifteen hundred, seventy and odd, he petitioned the Queen for the benefit of a penal statute made in the eighth year of her reign, for the setting a-work the greater number of clothworkers. Which statute was, that whosoever should, after the making of that act, be licensed to carry cloth out of the realm undressed, should for every nine cloths undressed, carry also one cloth of like goodness dressed within the realm, upon pain of the forfeiture for every nine cloths so carried, of ten pounds, one moiety to the Queen and the other to the Master and Wardens of the Cloth Workers. But the cloth workers, being now most of them merchants, were offenders against this statute themselves, and would not punish any offenders or offence. Now Grafton desired that the Queen would grant to him and his assigns authority in her name to put in suit the offenders against the said statute, and for his pains to grant him the half of what he should recover in the Queen's name in any of her Majesty's Courts of Record, to her use. And this suit he besought the Lord Treasurer to countenance: and got his old friend, Dr. Wylson, to solicit it before his lordship."—STRYPE's *Parker*, p. 236.

DECLINE of "the duty of hospitality" among the clergy.—Ibid. p. 343.

"1572. SEVERAL families of Protestant exiles, mostly from the Low Countries, were about transplanting themselves out of London to Stamford, in Lincolnshire, there to follow their callings. And this by motion of the Lord Burleigh, to whom the town chiefly belonged, well knowing what good profit and benefit might redound unto the place and country, by the trades and business these men should bring along with them, by taking off the wools at a good price, and encouraging the sowing of flax and hemp, improving land, and such like. For they were for the most part weavers of such sorts of cloths as were not yet wove and made (or very rarely) in England, as bays and says, and stammets, fustians, carpets, linsey-wolseys, fringes, tapestry, silks,

and velvets, figured and unfigured linnen; there were also among them dyers, rope makers, hatters, makers of coffers, knives, locks, workers on steel and copper, and the like, after the fashion of Nurenberg." In Strype's time, their last minister was remembered.—Ibid. p. 367.

"It was the care of the Bishops now a days to look after Charmers, and such as deceived the people by pretences to cure diseases, or to foretell or divine."—Ibid. p. 369.

"1572. Archbishop Parker, for the better accomplishment of this piece (Clerk's Answer to Sanders's book) and others that should follow, had spoken to Day, the printer, to cast a new Italian letter, which would cost him forty marks."—Ibid. p. 382.

"1572. The state of the church and religion at this time was but low, and sadly neglected, occasioned in a great measure by these unhappy controversies about the churches government, and other external matters in religion; which so employed the thoughts and zeal of both clergy and laity, that the better and more substantial parts of it were little regarded. The churchmen heaped up many benefices upon themselves, and resided upon none, neglecting their cures; many of them alienated their lands, made unreasonable leases, and wastes of their woods, granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidations and decays, and were kept nasty and filthy and undecent for God's worship. Among the laity there was little devotion. The Lord's day greatly profaned and little observed. The common prayers not frequented. Some lived without any service of God at all. Many were mere heathens and atheists. The Queen's own court an harbour for epicures and atheists, and a kind of lawless place, because it stood in no parish."—Ibid. p. 395.

The fashion of turning back the toupee was introduced by D. John of Austria, "quod ad lævam temporum partem erectum naturâ capillum haberet, omnem a fronte crinem revocare manu cœpisse (primum dicitur); quòdque placeret illud porrectæ frontis additamentum, inde usum derivàtum esse retorquendi sustenendique capillamenti, adeo ut qui eo suggesto capitis utuntur, vulgo gestare Austriam alicubi dicantur."—Strada, dec. 1, l. 10.

Archbishop Parker had within his house "in wages, drawers (of pictures) and cutters (i. e. engravers), painters, limners, writers and bookbinders."—Strype's *Parker*, p. 415.

"The number of preachers bred at Cambridge from the beginning of Elizabeth's reign to the year 1573 was at least four hundred and fifty, besides those who had been called to that office after their departure thence—and the number then remaining in the University was one hundred."—Ibid. p. 448.

"Whitgift said he knew by experience many of the ill willers to the church devised and practised by all means possible to stir up contention in the University, on purpose to dissuade men from the ministry."—Ibid.

Parker's second son married Frances daughter of Barlow, Bishop of Chichester, and had with her "but an £100 value; that is to say, a gelding, for her apparel £10, of her own stock £12, of damask linen, a table cloth and a towel, two pillowbears, two long cushions, a silver salt and standing cup, and £10 in money when they rode to see her mother, being a widow."—Ibid. p. 474.

Licenses to have the church service performed at home "were usual in these times, when absenters from their parish churches used to be more strictly looked after by the parish officers, and presented at

the spiritual courts. Thus such a licence was granted by the Archbishop to a gentleman for absence from his parish church in winter time, because the ways were extreme dirty, and the man infirm and sickly, and so not able to get to church. And, as it seemed no minister dared to use public prayers in a private family without such licence."—Ibid. p. 483.

"Parker died at the age of seventy-two, and that was the number of the poor men that attended his funeral."—Ibid. p. 494.

"He would admit none to live under him, but such as truly and sincerely feared God; and beside their daily attendance, employed themselves at their leisure hours in some kind of laudable exercise; as in reading, making collections, transcribing, composing, painting, drawing, or some other application in learning or art." — Ibid. p. 502.

"In their daily eating this was the custom. The steward, with the servants that were gentlemen of the better rank, sate down at the tables in the hall on the right hand, and the almoner, with the clergy and other servants, sat on the other side. Where there was plenty of all sorts of wholesome provisions, both for eating and drinking. The daily fragments thereof did suffice to fill the bellies of a great number of poor hungry people, that waited at the gate. And so constant and unfailing was this large provision at my lord's table, that whosoever came in either at dinner or supper, being not above the degree of a knight, might here be entertained worthy of his quality, either at the steward's or at the almoner's table. And moreover it was the Archbishop's command to his servants, that all strangers should be received and treated with all manner of civility and respect, and that places at the table should be assigned them according to their dignity and quality, which redounded much to the praise and commendation of the Archbishop. The discourse and conversation at meals was void of all brawling and loud talking; and for the most part consisted in framing men's manners to religion, or in some such honest and beseeming subject. There was a monitor of the hall. And if it happened that any spoke too loud, or concerning things less decent, it was presently hushed by one that cried silence."—Ibid. p. 503.

"Day the printer, envied by the rest of his fraternity, who hindered what they could the sale of his books, and he had in the year 1572 upon his hands to the value of £2000 or £3000 worth, a great sum in those days. But living under Aldersgate, an obscure corner of the city, he wanted a good vent for them. Whereupon his friends, who were the learned, procured him from the Dean and Chapter of St. Paul's a lease of a little shop to be set up in St. Paul's Churchyard. Whereupon he got framed a neat handsome shop. It was but little and low, and flat roofed, and leaded like a terrace, railed and posted, fit for men to stand upon in any triumph or shew, but could not in any wise either hurt or deface the same. This cost him £40 or £50. But *φθονέει δὲ τέκτονι τέκτων*, his brethren the booksellers envied him, and by their interest got the Mayor and Aldermen to forbid him setting it up, though they had nothing to do there, but by power. Archbishop Parker interfered, and obtained the Queen's interference."—Ibid. p. 541.

The Archbishop employed "Day to print Dr. Clerk's answer to Sanders, whereby he put him to a more than ordinary charge, viz. to cast a new set of Italian letters, which cost him forty marks; for our Black English letter was not proper for the printing of a Latin book. And neither he, nor any else, as yet, had printed any Latin books: because, in those days they would not be uttered here; but, to be sure, not abroad, the books printed here being in such suspicion in the Roman Catholic

countries, as being supposed to be infected with heresy, and so not to be read."—Ibid. p. 541.

In Trinity College, Cambridge, and in Christ's Church, Oxford, are at the least 400 scholars. And the like number well near is to be seen in certain other Colleges, as in King's, and St. John's, Cambridge, Magdalene, and Neville College, Oxford. —Archbishop Parker.—Ibid. App. 62.

Orders in Apparel at Oxford:—

"No Head, or other Graduate or Scholar, having any living in any College, or any other spiritual living, shall wear any shirt with a ruff at the sleeve, neither with any ruff at the collar above the breadth of one finger, and that without any work of silk.

"No Scholar, Graduate, Fellow of any College, or having any other spiritual living, shall in any of his hose wear above a yard and three quarters in the outside of the same; and without slip, cut, pownce, welt, or silk, saving the stitching of the stocks, or the clocks of the same; neither line them with any other stuff to make them swell or puff out, more than one lining."—Ibid. No. 40.

"In the 11th of Elizabeth, one Cartwright brought a slave from Russia, and would scourge him, for which he was questioned; and it was resolved that England was too pure an air for slaves to breathe in."—Rushworth, vol. 2, p. 468.

36th Elizabeth.—"A defendant sentenced in the Star Chamber, for beating his grandfather, to be whipt before the picture of his grandfather, he being unable to come to the place where it was to be executed. Owen was the culprit's name."—Ibid. vol. 2, p. 479.

Men wore their heads covered in the church. For in the Queen's Injunctions, it is ordered, that whenever the name of Jesus is pronounced in the service "due reverence be made of all persons, young and old, with lowliness of coursie, and uncovering of the heads of the men-kind, as thereunto doth necessarily belong, and heretofore hath been accustomed."—Ibid. vol. 2, p. 2, App. 123.

Quoted by Laud contrà Prynn's Bastwick, &c.

1595. "Paid for 6 cabishes, and some caret roots, bought at Hull, 2*s*.

"For bringing two ropes of onions from Hull, 6*d*.

"From these accounts it is evident that the commonest garden vegetables were, in 1595, brought from Holland.—Whitaker's *Craven*, p. 321.

"Heated irons, for the purpose of giving a gloss to clean linen, are rather a late invention. About the reign of Elizabeth and James I., large stones, inscribed with texts of Scripture, were used for that purpose. The late Sir Assheton Lever had one, and another was remaining in an old house in the neighbourhood when I was a boy."—Ibid. p. 468.

Johnson tells a story of the "great" somebody, who invented iron boxes with a door to lift up, like a sluice.

"By the Injunctions of Queen Elizabeth, 1559, the rate of the allowance required by Edward VI. is specified. Every parson, &c. having yearly £100, shall give £3. 6*s*. 8*d*. in exhibition to one scholar, in either of the Universities."—Kennett's *Par. Antiq.* vol. 1, p. 304.

"The memory of Sir Thomas Smith is highly to be honoured, for promoting the

act in 18 Elizabeth, whereby it was provided that a third part of the rent upon leases made by Colleges should be reserved in corn, payable either in kind or money, after the rate of the best prices in Oxford or Cambridge markets, on the next market day before Michaelmas and Lady Day. This worthy knight is said to have been engaged in this service by the advice of Mr. Henry Robinson, soon after Provost of Queen's College, Oxon, and from that station advanced to the See of Carlisle. And tradition goes, that this bill passed the Houses before they were sensible of the good consequences of it."—Ibid. vol. 2, p. 295.

LAW concerning Wednesday fast, which was so contrived as to be no law.—J. TAYLOR, vol. 13, p. 239.

"IN the memory of the father of an old man lately deceased," says THORESBY (p. 184, which carries the fact to this or the succeeding reign,) "there was so thick a wood, that a person was employed for directing travellers over that very place where now is the full road betwixt Leeds and Wakefield."

"BEERTON, in the parish of Leeds, is the chief place within the prescribed limits for the manufactures of bone lace and straw hats. 'Twas called bone lace, because first made with bone (since wooden) bobbins.—The use of this sort of lace in England is modern, not exceeding the middle of the reign of Queen Elizabeth. — But though English lace be brought to great perfection, yet it is less esteemed by some since that of Flanders, and Points *de Venice*, in Italy, came into fashion. — THORESBY, p. 210.

"SLEEVES of black velvet, which STOW tells us were first made by Mr. John Tyce, an Englishman, near Shoreditch, in Queen Elizabeth's time. —Cuffs of Cambric and lawn, which in Queen Elizabeth's time were so rare that all the merchants in London had not so much as may be had now in one linen-draper's shop, (STOW, p. 86,) when Mrs. Dinghen Van der Pass, a Flemish knight's daughter, was the first professed starcher in London."—MUS. THORESB. p. 42.

WHITAKER says, the exercises were "a species of Lectures, which, in the hands of judicious clergymen, well affected to Church and State, needed not to have excited the jealousy which they did."—*Loidis and Elmete*, p. 31.

But they were likely, or rather sure, to fall into other hands, and in any hands must have had the effect of debating clubs, or speculative societies. They generated controversy instead of increasing piety.

THE Registers of Almonbury Church contain some curious and affecting particulars, says WHITAKER. They begin Nov. 1, 1557.

"The plague began at Woodsome Mill, in the house of Thomas Scamonden, whereby, in some few days, the said Thomas, with Robert, Ralph, Elizabeth, and Dorothy, his sons and daughters, died, and were buried as follow: Robert buried 26th, at ten o'clock at night, by William and Beatrix, his brother and sister. Ralph, buried 27th, at nine at night, by the said William and Beatrix. Thomas, and Elizabeth, his daughter, buried together, the 30th, at nine at night, by his wife, and the said William and Beatrix. Dorothy buried 10th August, at seven at night, by her mother, and her brother William!"

"BEAUMONT, HENRY DE LOCKWOOD, sepultus erat 7 Aug. sub occasu solis, peste seu plagâ mortuus, ideoque per uxorem et puellulam sepultus est, quæ eum super equi dorsum adferebant."—Ibid. p. 330.

"Toutes les sciences sur-humaines s'accoustrent du style poetique. Tout ainsi que les femmes employent des dents d'yvoire, ou les leurs naturelles leur manquent; et au lieu de leur vray teint, en forgent un de quelque matiere estrangere; comme elles font des cuisses de drap et de feutre, et de l'embonpoinct de coton: et au veu et sçeu d'un chascun s'embellissent d'une beauté fausse et empruntée."—Montaigne, l. 2, c. 12. Tom. 5, p. 139.

"I can liken them to nothing but great men's great horses upon great days, whose tails are trussed up in silk and silver."—Marston's *What you Will*, p. 266.

"*Herod.*—Wilt eat any of a young spring salad?

Hercules.—Where did the herbs grow, my gallant? Where did they grow?

Herod.—Hard by, in the city here.

Hercules.—No; I'll none. I'll eat no city herbs, no city roots; for here in the city a man shall have his excrements in his teeth again within four and twenty hours."

Marston's *Fawn*, p. 319.

"About the sixth hour, when beasts most graze, birds best peck, and men sit down to that nourishment which is called supper."—*Love's Labour Lost.* Boswell's *Sh.* vol. 4, p. 293.

The stage was strewn with rushes. See "How a Gallant should behave himself in a play-house," extracted from the Gull's Hornbook.—Ibid. vol. 1, p. 182.

Is the Persian lock there mentioned the Love-lock?

Montaigne says (tom. 6, p. 100, liv. 2, ch. 17,) "je ne seay conter ny à get ny à plume." Upon this word jet, (as afterwards spelt) Richelet says, "le jet (calculus —calcul) a-la plume est plus sur que celui des jettons." And jetton, (calculus, nummulus), he explains, precede "cuivre ou d'argent, ou d'argent doré en forme de piece de quinze sous, dont on se sert pour jetter." Our word *counter* seems to imply some such means of counting before writing and arithmetic were in common use.

Division of labour in the different branches of tailoring and cookery. "Nous avons des Pourpointiers, des Chaussetieres, pour nous vestir, et en sommes d'autant mieux servis, que chacun ne se mesle que de son subject, et a sa science plus restreinte et plus courte, que n'a un Tailleur qui embrasse tout. Et a nous nourrir, les Grands, pour plus de commodité, ont des offices distinguez, de potagers et de rotisseurs, dequoy un Cuisinier, qui prend la charge universelle, ne peut si exquisement venir a bout."—Montaigne, tom. 7, liv. 2, ch. 37, p. 71.

"Que vouloit dire cette ridicule prece de la chaussure de nos peres, qui se veoid encores en nos Souysses? A quoy faire, la montre que nous faisons a cette heure de nos pieces en forme, soubs nos gregues; et souvent, qui pis est, outre leur grandeur naturelle, par faussetté et imposture?"—Ibid. tom. 7, p. 307, l. 3, c. 5.

The Council of Trent "took upon it incidentally to enact, that any Prince should be excommunicate, and deprived of the dominion of any city, or place, where he should permit a duel to be fought:" the prelates of France, in the Convention of Orders, anno 1595, did declare against that decree, as infringing their king's authority.—Barrow *on the Pope's Supremacy*, vol. 6, p. 3.

Hard beds were fashionable in France at this time. Montaigne says, speaking of Seneca, "il print quant et quant des preceptes d'Attalus, de ne se coucher plus sur des loudiers, qui enfondrent; et em-

ploya jusqu'à la vieillesse ceux qui ne cedent point au corps. (Laudare solebat Attalus culcitram, quæ resisteret corpori. Tali utor etiam senex; in quâ vestigium apparere non possit. *Ep.* 108.) Ce que l'usage de son temps luy faict compter à rudesse, le nostre nous le faict tenir a mollesse."—L. 3, c. 13, tom. 9, p. 163.

"Je disnerois sans nappe: mais à l'Allemande, sans serviette blanche tres incommodément. Je les souille plus qu'eux et les Italiens ne font, et m' ayde peu de cullier et de fourchette. Je plains qu'on n'aye suyvi un train, que j'ay veu commencer a l'exemple des Roys, qu'on nous changeast de serviette selon les services, comme d'assiette."—Montaigne, l. 3, c. 13, tom. 9, p. 167.

Montaigne boasts of his teeth, which served him well as long as he lived. "J'ay apprins des l'enfance a les frotter de ma serviette et le matin, et à l'entrée et issue de la table."—L. 3, c. 13, tom. 9, p. 221.

Hamlet says—

I once did hold it, as our statists do,
A baseness to write fair, and laboured much
How to forget that learning.

In the note on the passage Fletcher is quoted (*Woman Hater*) to the same purport, and Montaigne, showing that this folly prevailed also in France.—Boswell's *Sh.* vol. 7, p. 489.

Fashion of hard drinking learnt from the Netherlanders.—Ibid. vol. 8, p. 56.

Rowland York, who betrayed Deventer, the person who introduced the rapier in England instead of the sword and buckler.—Ibid. p. 71.

The usual furniture of chambers was a standing bed, under which was the truckle or running bed. This latter from its name, as well as in common sense should seem to have been drawn out when it was used,—but the passages quoted, imply that the tutor or servant slept in it, under the master's bed.—Ibid. p. 167.

"Patrons now-a-days search not the Universities for a most fit pastor, but they post up and down the country for a most gainful chapman. He that hath the biggest purse to pay largely, not he that hath the best gifts to preach learnedly, is presented."—*Preface to the Trans. of Bullinger's Decads.* 1584. Strype's *Whitgift*, p. 186.

1584. Whitgift complains to the Queen that the House of Commons have passed a Bill, giving liberty to marry at all times of the year without restraint, contrary to the old canons continually observed among us, and containing matter which tendeth to the slander of this church, as having hitherto maintained in error.—Strype's *Whitgift*, p. 206.

1585. No presses to be allowed in private places, nor any where but in London, except one in Cambridge and another in Oxford. No more presses to be set up until the excessive number of them already set up be abated. See the other regulations.—Ibid. p. 223.

1589. State of Oxford.—Ibid. p. 318-9.

Stockings.—Boswell's *Shakespeare*, vol. 10, p. 87. Ibid. vol. 11, p. 425.

Leaping into a custard at the City feast.—Ibid. p. 397.

Hours of eating during this century in France.—Mem. tom. 22, pp. 435-6.

WATCHES must have been common among the great in Montluc's time, for he says (*Mem.* vol. 25, p. 14.) "Ces M. M. les courtisans, qui ne manierent jamais autre fer que leurs horloges et monstres, parlent comme bon leur semble."—Was horloge the standing time-piece, and monstres the portable watch?

1569. "UNE chose voi-je que nous perdrons fort l'usage de nos lances, soit à faute de bon chevaux, dont il semble que la race se perde, ou pour n'y estre pas si propres que nos predecesseurs; et voi bien que nous les laissons pour prendre les pistoles des Allemans, aussi avec ces armes peut-on mieux combattre en host, que avec les lances; car si on ne combat en haye, les lanciers s'embarrassent plus; et le combat en haye, n'est pas si asseure qu'en host."—MONTLUC. *Mem.* vol. 26, p. 40.

"—— proprement disent les Medecens l'heure canonique estre

Lever à cinq, disner à neuf,
Souper à cinq, coucher à neuf."

RABELAIS, vol. 7, p. 291.

The note says these were the hours in his days, but that Louis XII. before his marriage with the Princess Mary of England, dined at 8 in the morning, and went to bed at 6.

"A RETAINER was a servant, not menial (that is, continually dwelling in the house of his lord and master), but only wearing his livery, and attending sometimes upon special occasions upon him. The livery was wont to consist of hats or hoods, badges, and other suits of one garment by the year."—STRYPE's *Memorials*, vol. 5, p. 302.

1575. TRAVELLING with daggers or pistols, or fire arms of any kind forbidden, robbers having taken advantage of the fashion.—STRYPE's *Smith*, p. 143.

DISORDERS at rich funerals, the mob stopping the hearses.—STRYPE's *Aylmer*, p. 45.

TRIAL by jury grossly abused by the great.—Ibid. p. 191.

1582. ELIZABETH'S ambassador writes to her, "the French King hath commanded to be made for your Majesty an exceeding marvellous princely coach, and to be provided four of the fairest moiles which are to be had, for to carry your Highness's litter. The King hath been moved to shew himself in this sort grateful to your Majesty on the receiving those dogs and other singularities you were lately pleased to send unto him for his falconer."—STRYPE's *Annals*, vol. 3, p. 78. 2nd Edition.

1582. "LONDON was daily increasing by new buildings. By means whereof as the inhabitants greatly multiplied, so they were for the most part of the more ordinary and poorer sort, which among other inconveniences brought in this, that cheats and thieves and pickpockets increased much. Fleetwood the Recorder writes thus to Burleigh, 'Here are forty brabbles and pickeries done about this town more in any one day, than when I first came to serve, was done in a month. The reason thereof is these multitudes of buildings, being stuffed with poor needy, and of the worst sort of people. Truly, my singular good Lord, I have not leisure to eat my meat, I am so called upon. I am at the least, the best part of an hundred nights in a year abroad in searches.'"—Ibid. p. 148.

1583. "THE Stationers' Company, upon pretence of their privilege of printing, would not allow a printing press at Cambridge, though it were a privilege granted formerly to the University, and long enjoyed by them. They seized the Cambridge press,—their pretence was in respect of schismatical

books in danger to be published hence; and indeed there was such an one printed the next year. Burleigh decided in favour of Cambridge."—Ibid. pp. 194-6.

1584. "Collard, the son of a rich brewer at Canterbury, killed a poor man there in the open street. Manwood, the Lord Chief Baron threatened to hang him, but by means of £240, paid by the father, the son had his pardon by the Chief Baron's means, and ever after wore the Chief Baron's livery, and walks the streets of Canterbury to the disparagement of justice and the great grief of all the honest inhabitants there."—Ibid. p. 270.

1586. "The Lords of the Council ordered that no book should be printed in London, or in either of the Universities, without having been first reviewed and allowed by the Archbishop of Canterbury, or the Bishop of London."—Ibid. p. 442.

Mr. Hext, writing from Somersetshire, 1596, observes that Houses of Correction "are put down in most parts of England, the more pity."

"The wandering people in general (he says) are receivers of all stolen things that are portable. As namely, the tinker in his budget, the pedlar in his hamper, the glassman in his basket, and the lewd proctors which carry the broad seal, and green seal in their bags (?) cover infinite numbers of felonies, in such sort that the tenth felony cometh not to light. For he hath his receiver at hand; in every alehouse, in every bush. And these last rabbles are the very nurseries of rogues."

The lewd wandering people—"it is most certain that if they light upon an alehouse that hath strong drink, they will not depart until they have drunk him dry. And it falleth out by experience that the alehouses of this land consume the greatest part of the barley. For upon a survey taken of the alehouses only of the town of Wells, leaving out the taverns and inns, it appeareth by their own confession that they spent this last year twelve thousand bushels of barley malt; which would have afforded to every market in this shire ten bushels weekly, and would have satisfied a great part of the poor."

The Egyptians—"the execution of that godly law upon that wicked sect of rogues the Egyptians had clean cut them off, but they seeing the liberties of others do begin to spring up again. I avow it, they were never so dangerous as the *wandering soldiers*, or other street rogues of England. For they went visibly in one company, and were not above thirty or forty of them in a shire. But of this sort of wandering idle people there are three or four hundred in a shire. And though they go by two or three in a company, yet all, or the most part of a shire do meet, either at fairs or markets, or in some alehouse, once a week. And in a great hay-house in a remote place, there did resort weekly forty, sometimes sixty, where they did waste all kind of good meat."—Strype's *Annals*, vol. 4, p. 293-5.

The letter is dated from my poor-house at Netherham, in Somersetshire.

"The English who, of all the northern nations, had been till now the moderatest drinkers, and most commended for their sobriety, learned in these Netherland wars first to drown themselves with immoderate drinking, and by drinking others' healths to impair their own. And ever since the vice of drunkenness hath so diffused itself over the whole nation, that in our days first it was fain to be restrained by severe laws."—Camden's *Elizabeth*, p. 263.

1587. "Indeed now (says Fuller) began beautiful buildings in England, as to the generality thereof, whose homes were but homely before, as small and ill-contrived, much timber being needlessly la-

vished upon them. But now many most regular pieces of architecture were erected, so that (as one saith) they began to dwell *latiùs* and *lautiùs*, but I suspect not *lætius*, hospitality daily much declining."—*Church History*, b. 9, p. 188.

"One William Boonen, a Dutchman, brought first the use of coaches hither; and the said Boonen was Queen Elizabeth's coachman; for indeed a coach was a strange monster in those days, and the sight of them put both horse and man into amazement."—Taylor (*the W. Poet*), p. 240.

Dryden seems to speak with some contempt of "the breeding of the old Elizabeth way, which was for maids to be seen and not to be heard."—*Essay of Dramatic Poesy*. That was the true education when their minds were highly cultivated, and their manners modest and retiring.

Higgins despises the old armour when compared with that of his days.

His complete harnass not so brave in sight
Nor sure as ours, made now-a-days by skill,
But clampt together, joints but joined ill;
Unfit, unhandsome, heavy, huge and plain,
Unwieldy wearing, rattling like a chain.
M. for Magistrate, vol. 1, p. 139.

"But how may men the sight of beauty shun
In England, at this present dismal day?
All void of veils (like *layes*[1]) where ladies run
And roam about at every feast and play.
They wandering walk in every street and way,
With lofty luering looks they bouncing brave
The highest place in all men's sight must have.
With pride they prank to please the wandering eye.
With garish grace they smile, they jet, they jest:
O English dames, your lightness verily
The courtezans of Rome do much deteste."
M. for Magistrates, vol. 1, p. 415.

[1] Qy. Jayes.

Cardinal Bandini wants a nephew who was page to the Queen in France, and was just outgrowing his situation, to be retained in her service afterwards. "Je lui ai dit," (says Card. D'Ossat, vol. 5, p. 243,) "qu' entre la qualité de page et de gentilhomme servant, ou autre telle, on avoit acoûtumé, pour le mieux, d'interposer quelque espace de temps; et que c'étoit le meilleur pour ceux mêmes, qui sortoient de page, de n'être vûs en une même maison, aujourd'hui pages, et demain gentilshommes servans."

1562. "Forasmuch as it is doubtful, whether by the laws of this realm there be any punishment for such as kill or slay any person or persons attainted in or upon a præmunire"—it was now declared not to be lawful.—Gibson's *Codex*, vol. 1, p. 55.

"Rent-corn whoso payeth, as worldlings would have,
So much for an acre, must live like a slave;
Rent-corn to be paid for a reasonable rent
At reasonable prices is not to lament."
Tusser, p. xxiv.

"Make bandog thy scoutwatch, to bark at a thief,
Make courage for life to be capitain chief:
Make *trap door thy bulwark*, make bell to be gin,
Make gun, stone, and arrow, show who is within."—Ibid. p. xxv.

"Have weights, I advise thee, for silver and gold,
For some be in knavery now-a-days bold."
Ibid. p. xxx.

Bird-bows.—Ibid. p. 13. Mole-spears.—Ibid. p. 15.

"Save saw dust and brick dust, and ashes so fine,
For alley to walk in with neighbour of thine."
Ibid. p. 23.

A tenth of the corn harvest allowed for rent.—Ibid. p. 195. Mavor observes "that if an industrious farmer can make his whole produce clear four rents, he would have no cause to complain; and that if he can quintuple his rent, he has a very good bargain."

"Good ploughmen look weekly of custom and right
For roast meat on Sundays, and Thursdays at night."—Ibid. p. 273.

1563. Lawrence Nowell, tutor to the young Earl of Oxford, writes to Cecil, complaining that the maps of England are inaccurate, and stating his design of constructing maps of all the counties, if he should meet with his encouragement.—*Lansdowne MSS.* No. 6. 54. *Catal.* p. 11.

1563. New method of treating distempers by Carichterius, Physician to the King of the Romans, described in a letter.—Ibid. No. 7. 42. p. 13.

1563. The Bishop of London writes to Cecil, exclaiming vehemently against plays, interludes, &c. as likely to renew the plague.—Ibid. No. 7. 62. Fanatically? or from a reasonable fear of contagion?

1567. Peter de Croix has offered to set up "the art of dyeing and dressing clothes in the Flemish manner."—Ibid. No. 9. 62. p. 18.

1570. The petition of certain Flemings to the Queen for the sole making and monopoly of galley-paving (?) tiles and vessels for apothecaries.—Ibid. No. 12. 58. p. 24.

1571. "The information and complaint of Thomas Gylles (himself a lender of apparel) against the Yeoman of the Queen's Revels, that he lends out the dresses to low persons and others, by which means they become tarnished and otherwise injured; with twenty-one instances of this abuse."—Ibid. No. 13. 3. p. 25.

1573. The weight of the silver and gilt spangles ripped off 137 rich coats; the weight of each from thirty-two to thirty-three ounces.—Ibid. No. 16. 53. p. 32.

1574. Proposals to the Lord Treasurer for amending and enforcing an act of Henry VII. against butchers killing beasts in the city.—Ibid. No. 18. 60. p. 37.

1576. Complaints, causes, and remedies for the great expenses of the Queen's household, which had recently increased.—Ibid. No. 21. 62-3-4-5. p. 43.

1576. A proposal for coining small money, to obviate the inconveniences arising from the passing of tradesmen's leaden tokens.—Ibid. No. 22. 4. p. 44.

It appears that hops were imported from Flanders (1576), and there adulterated.—Ibid. No. 22. 19. p. 44.

1576. A petition of the Companies of Bowyers, Fletchers, Stringers, and Arrowhead makers throughout the realm, to the Council, for recovery of their decayed trade, and recommending certain articles to support the same.—Ibid. No. 22. 40. p. 45.

1577. The testimony of some merchants and dyers of a profitable introducing of

Aneel in dyeing, by Pero Vaz Devora, a Portugueze.—Ibid. No. 24. 66. p. 49.

1578. Some rough notes of Lord Burghley, of the profits of making different oils from flax, rape, cole, radish, and poppy seeds, and to what uses these several oils, as well as train and olive oil, are best applied, and how many bushels of each kind of seed sow one acre, &c.—Ibid. No. 26. 47. p. 53.

The charges of the Revel Office, for the years 1578-9, when Edmond Tylney was Master, are among the *Lansdowne* MSS. No. 27. 86.

1579. A prescription to ease the gout by medicated slippers, for Lord Burghley's use, by Dr. Henry Landwer.—Ibid. No. 29. 7. p. 58.

1583. The dinner hour prescribed in Dr. Baley's regimen of diet for either Lord or Lady Burghley in their illness, is nine or ten o'clock,—the supper hour six or seven.—Ibid. No. 40. 28. p. 77.

1590. Sir John Smith's book "of warlike weapons" ordered to be suppressed—his letters concerning it, with an answer to a libel against it, and a challenge to the libeller, are among the *Lansdowne* MSS. No. 64. 45. 52. 57. p. 120.

1590. The Queen's commands to inquire after those at Bristol who send lead to Spain to make bullets.—Ibid. No. 64. 71. p. 121.

The daily and ordinary service of trenchers, and white or wooden cups served to the Queen and her officers, 1592. Expense of bottles, jugs, &c. for the Queen's drink. Request of the Queen's Master Cook for an allowance of spices. Bill of such demands as were daily served out of the buttery, pantry, cellars, and larder for the Queen. Spices served by the Queen's command from the spicery, and to whom.—Ibid. No. 69. 61-5. p. 121.

Jeffery Duppa's proposal to furnish the Queen with wholesomer drink, and save her £300 yearly. 1592.—Ibid. No. 71. 25. p. 135.

Inconveniences of allowing one man to brew all the foreign beer for the Low Countries; with Mr. Burr's answer to the same. —Ibid. p. 26. Are then the breweries of the Low Countries of a later date than Elizabeth? I think they must have been earlier than our own.

1593. Gilbert, earl of Shrewsbury, to Burghley, recommending oil of stags' blood to him to ease his gout.—Ibid. No. 75. 80. p. 143.

1597. Proposals of an unnamed person, apparently in the handwriting of Secretary Maynard, to exhibit a scheme whereby to know every subject's estate.—Ibid. No. 85. 45. p. 164.

Sir Humphry Gilbert's scheme for a London Academy, for education of the Queen's wards, and others of the young nobility and gentry.—Ibid. No. 98. 1. p. 189.

Elizabeth, it seems, was as much pestered with crazy people as George III. was. Royalty perhaps attracts them. One case is a very curious one. A certain Miles Fry, who called himself Emanuel Plantagenet, wrote to Lord Burghley, saying he had an embassage from God to Queen Elizabeth his mother: he being the son of God and of Queen Elizabeth, who had been taken miraculously from his royal mother by the angel Gabriel, and carried to one Mrs. Fry, to be kept by her for a time. 1587.—Ibid. No. 99. 6. p. 190.

William Hobby desires Lord Burghley's leave to drive the Devil and his Dam from treasure hid in the castle of Skemfroth, Montgomeryshire. 1589.—Ibid. p. 11.

John Grew's trade of cap-making at Coventry being decayed by the now common wearing of hats, (1591) he hopes Burghley will let him rent some of the Queen's waste lands at Follyshull.

Ralph Babbard's notes delivered to the Queen, of his various inventions—very much in the manner of the Marquis of Worcester's Scantlings of Inventions.

Marine Insurances. Lord Keeper Bacon's speech on opening Elizabeth's first Parliament. 1558. "Doth not the wise merchant in every adventure of danger, give part to have the rest assured."—*Parl. Hist.* vol. 1, p. 641.

1562. John Smith procured himself to be elected for Camelford, for the purpose of defrauding his creditors—privilege however, and the continuance of his seat were voted by 112 to 107.—Ibid. p. 677.

Diminution of schools in England.—Ibid. p. 682.

1562. The Universities—what with the one side and the other hath been so shaken for religion, that learning is almost quite decayed in them.—Ibid. p. 694.

Inutility of fiscal oaths—"Of this hath this house full experience. For in the bill of conveying over of horses, there was a clause that whosoever would swear that it was for his necessary travel, it was lawful. And because men sticked not at such trifle to forswear themselves, that clause was repealed."—Ibid. p. 694.

The same feeling is shown concerning Informers, or as they were then called Promoters.—Ibid. pp. 734-5.

1571. Mr. Treasurer talked to this effect, "that he would have a Bridewell in every town, and every tipler in the county to yeeld twelve pence yearly to the maintenance thereof."—Ibid. p. 746.

Mr. Wilson, a Master of the Requests, who had had experience in the greatest part of Christendom, said that "such looseness and lewdness was no where as here."—Ibid. p. 746.

1569. A fleet of pirates destroyed by the Danes.—*Westphalia*, vol. 1, p. 1915.

"License to William Tresorer, a musical instrument maker to buy and export ashes and old shoes." 1560.—*Cotton MSS.* Galba, c. 2, p. 71.

1574. Piero Spinelly about a secret to make cuirasses ball proof.—Ibid. Galba, c. 5, p. 3.

Chiappino Vitelli, to the Earl of Leicester, sent by Captain Roca, who possesses the secret of tempering steel so as to make it ball proof.—Ibid. Galba, c. 2, p. 39.

Order for a return of all inns, ale houses, and taverns.—Titus, b. 3, pp. 2-6.

Members of Parliament. Mr. Norton, 1571, speaks of the imperfection of choice, too often seen, by sending of unfit men, and he notices as one cause "the choice made by boroughs for the most part of strangers."—*Parl. Hist.* vol. 1, p. 749.

Interference in Elections. "A penalty of 40*l.* proposed upon every borough that should elect at the nomination of a noble-

man, one great disorder, that many young men, not experienced, for learning sake, were often chosen. Proposed that none under thirty years of age should be returned."—Ibid. p. 750.

1571. THE members cautioned from the Queen "to spend less time in motions, and to avoid long speeches."—Ibid. p. 765. See also p. 909.

1571. ABUSES in the administration of justice, by Justices being maintainers, and triennial or biennial visitation of all temporal.—Ibid. p. 770.

Officers proposed, to remedy this.—Ibid. p. 771.

ELIZABETH compelled by the ill state of her means to make peace at the beginning of her reign, on conditions to which she would not otherwise have submitted.—Ibid. p. 777.

ELIZABETH pays off the debt contracted four years before her father's death, 1575.—Ibid. p. 800.

IT was four millions.—Ibid. p. 874.

AN intimation that Informers must be employed, if they whose duty it was to enforce the laws should continue to neglect them.—Ibid. vol. 1, p. 807.

PAUL WENTWORTH, Peter's brother, moved for a sermon every morning before the house should sit, 1581, and it was carried by 115 against 100,—as well as to fast,—but the Queen set it aside.—Ibid. pp. 811-2-3.

1586. AN admirable speech of Elizabeth, upon her religious duties towards the kingdom.—Ibid. pp. 833-4. It must have its place in the B. and the Church.

1592-3. ACT for the relief of sick and hurt and maimed soldiers and mariners, by a weekly sum from every parish. The first of the kind.—Ibid. p. 865.

"SHE did find in her navy all iron pieces, but she hath furnished it with artillery of brass; so that one of her ships is not a subject's, but rather a petty king's wealth."—Ibid. p. 874. Her economy, and a promise to free the subjects from that trouble which hath come by the means of Purveyors.—Ibid.

1592. RALEIGH says the King of Spain was determined to get some of our havens that year, "and Plymouth is a place of most danger, for no ordnance can be carried thither to remove him; the passages will not give leave."—Ibid. p. 883.

TAXATION far less in this reign than from Edward I. to Henry VI. inclusive.—Ibid. p. 895.

SERJEANT YELVERTON'S prayer as Speaker—and his description of himself as compared with what a speaker ought to be.—Ibid. p. 898.

OLD Laws to be repealed and amended and abridged, rather than new ones made—this was the Queen's advice.—Ibid. p. 909.

CECIL'S speech upon the danger to this country, if the Spaniards should take Ostend.—Ibid. p. 912.

1601. THE revenue of the greatest Bishopric in England is but 2,200*l.*, whereof he payeth for annual subsidies to the Queen 500*l.*—Ibid. p. 913.

1601. "THIS fault of using false weights and measures, is grown so intolerable and

common, that if you would build Churches, you shall not need for battlements and bells other than false weights of lead and brass."—Ibid. p. 914. BACON.

1601. IN England there are above 8800 and odd parish churches, 600 of which do but afford competent living for a minister: what then shall become of the multitude of our learned men?—Ibid. p. 922.

Commonly the most ignorant divines of this land be double beneficed.—Ibid. p. 922.

MONOPOLIES.—Ibid. pp. 924-6-9-30-4-5-6.

Cecil, odd enumeration of the benefits which the people were to obtain by their abolition.—Ibid. p. 935: p. 942, fine speech of the Queen.

VILLANY and meanness of the Justices of Peace.—Ibid. p. 944-7-53.

GREAT mischief sustained from Dunkirk and Nieuport.—Ibid. p. 948.

AGLIONBY in his account of the Earl of Cumberland's last voyage, lets us know in a simile what was the hire for a hack horse in his days, "how lean he be his master useth not to care much, so that he be able to bring him home two shillings at night."

PETITION of the Clergy that they may be eligible to the House of Commons.—*Parl. Hist.* p. 35. 1360.

WOMEN appear to have played on the Bass Viol.—*Old Plays*, vol. 5, p. 136.

"THERE's more true honesty in such a country servingman, than in a hundred of our cloak companions! I may well call 'em companions, for since blue coats have been turn'd into cloaks, we can scarce know the man from the master."—MIDDLETON. *A Trick to catch the Old One. Old Plays*, vol. 5, p. 151.

"I HAVE heard of cunning footmen that have worn
Shoes made of lead, some ten days 'fore a race
To give them nimble and more active feet."
WEBSTER. *Appius and Virginia.* Ibid. p. 357.

Madame Genlis made the children of the Duc d'Orleans practise in this manner.

FALSE hair it seems was suited not to the natural complexion but the fashion—

"Cælica, when she was young and sweet
Adorn'd her head with golden borrowed hair;
And now in age, when outward things decay,
In spite of age, she throws that hair away;
And now again her own black hair puts on
To mourn for thoughts by her worth's overthrown."
LORD BROOKE, p. 202.

GARLIC appears by the Dramatists to have been very much in use among the lower orders.

"SAINT VALENTINE's day is fortunate to choose lovers, Saint Luke's to choose husbands."—CHAPMAN. *Monsieur D'Olive*, p. 409.

FANS of Feathers.—*Dr. Faustus.* MARLOW. *Old Plays*, vol. 1, p. 37.

"FIE (says *Pride*) what a smell is here! I'll not speak another word for a king's ransom, unless the ground is perfumed, and covered with cloth of arras.—Ibid. p. 37.

"My parents are all dead, and the devil a penny they have left me but a small pension." — *Gluttony* says this in *Dr. Faustus. Old Plays*, vol. 1, p. 38.

"These old huddles have such strong purses with locks, when they shut them they go off like a snaphance.

"The old fashion is best: a purse with a ring round about it, is a circle to course a knave's hand from it."—Lyly. *Mother Bombie.* Ibid. p. 220.

"The old time was a good time: Ale was an ancient drink, and accounted of our ancestors authentical. Gascoign wine was a liquor for a lord; sack a medicine for the sick; and I may tell you, he that had a cup of red wine to his oysters, was hoisted in the Queen's subsidy book."—Ibid. p. 234.

"We must needs spur scholars, for we take them for hacknies. I knew two hired for ten groats a piece to say service on Sunday, and that's no more than a post horse from here (Rochester) to Canterbury."—Ibid. p. 254.

"Come to the tailor, he is gone to the painter's, to learn how more cunning may lurk in the fashion, than can be expressed in the making.

"Inquire at ordinaries, there must be salads for the Italian: picktooths for the Spaniards; pots for the German; porridge for the Englishman."—*Prologue to* Lyly's *Midas.* Ibid. p. 294.

"George Blakiston, of Farnton Hall, dying at the seat of a relation in Cleveland, made his will there, in which is this item 'I give and bequest to the maids of Skuterskelfe (the house where he died) for their pains taken with me, every one a shilling; and to my nurse at Hutton Rudbye, two shillings. 1571.'"—Surtees' *Durham*, vol. 1, p. 246.

"Give me beard-brush and scissars."—Lily's *Endymion. Old Plays*, vol. 2, p. 42.

"I feel a contention within me, whether I shall frame the bodkin beard, or the bush."—Ibid.

"As sweet and neat as a barber's casting bottle."—Marston. *Introduction to Antonio and Mellida.* Ibid. p. 113.

In the same play Castilio enters "with a casting-bottle of sweet water in his hand, sprinkling himself."

There was a hand-gun called a petronel. Some of the personages in Marston's Antonio and Mellida, enter armed with them,—but not their duke, who is in armour.—Ibid. p. 116.

"I had on a gold cable hat-band, then new come up, of massy goldsmith's work.'—*Every Man out of his Humour.*

"More cable, till he had as much as my cable hat-band to fence him."—*Antonio and Mellida.* Ibid. p. 129.

"O you shall know me. I have bought me a new green feather with a red sprig. You shall see my wrought shirt hang out at my breeches, you shall know me."—Ibid. p. 178.

Trunk hose were worn early in this reign of such a size, that Strutt gives a MS. note from the Harl. Library, "from which it would appear that temporary seats were erected in the House of Commons, for the convenience of the wearers."— *Old Plays*, vol. 2, p. 182. note. See a note there from Bulwer, describing the use of these trunk hose, in which things were carried.

"Am I not as well known by my art, as an ale house by a red lattice?"—*Antonio and Mellida.* Ibid. p. 185.

"Ah sweet, honey. Barbary sugar, sweet master."— Marston's *What you will.* Ibid. p. 231.

Upon which the editor observes that sugar was at that time commonly, if not generally, brought from Barbary, and quotes B. and F., and Beggar's Bush.

"*Merchant.* Or if you want fine sugar, 'tis but sending.

Gos. No I can send to Barbary."

That sugar was sold by that name is plain from these passages;—but that Barbary should have supplied it—considering the state of Barbary then and its relation to Christian powers, I think impossible.

"Now are my valance up
Imbost with orient pearl, my grandsire's gift.
Now are the lawn sheets fumed with violets
To fresh the pall'd lascivious appetite."—
Ibid. p. 245.

"Within these few years (I to mind do call)
The Yeomen of the Guard were Archers all.
A hundred at a time I oft have seen
With bows and arrows ride before the Queen,
Their bows in hand, their quivers on their shoulders,
Was a most stately sight to the beholders."
Taylor's *Goose* (W. P.) p. 108.

In the year 1564, "one William Boonen, a Dutchman, brought first the use of coaches hither, and the said Boonen was Queen Elizabeth's coachman,—for indeed a coach was a strange monster in those days, and the sight of them put both horse and man into amazement. Some said it was a great crab shell brought out of China; and some imagined it to be one of the pagan temples in which the cannibals adored the devil."—Taylor, *The World runs on Wheels.* Ibid. p. 240.[1]

"Strangers have green rushes, when daily guests are not worth a rush."— Lilly's *Sapho and Phao.*

"Costly attire of the new cut, the Dutch hat, the French hose, the Spanish rapier, the Italian hilt, and I know not what—the Spanish *felt*, the French ruff."—*Euphues.*

Dissolute state of our Universities.—Ibid. sheets O and P.

"Art thou not one of those which seekest to win credit with thy superiors by flattery, and wring out wealth from thy inferiors by force, and undermine thy equals by fraud? Dost thou not make the court, not only a cover to defend thyself from wrong, but a colour also to commit injury? Art thou not one of those which having gotten on their sleeve the cognizance of a courtier, have shaken from their skirts the regard of courtesy."—Ibid.

Ladies of the Court.—Ibid. U 2.

She that wanteth a sleek-stone to smooth her linen will take a pebble.—Ded. to *Euphues, his England.*

"The posies in your rings are always next to the finger, not to be seen of him that holdeth you by the hands."—Ibid.

"If a taylor make your gown too little, you cover his fault with a broad stomacher; if too great, with a number of plaits; if too short, with a fair guard; if too long, with a false gathering."— Ibid.

"They ask their first host in England, if he can give them any instruction touching the Court, and he is offended, saying, 'Gentlemen, if because I entertain you, you seek to undermine me, you offer me great dis-

[1] The former part of this extract is quoted suprà, p. 497. J. W. W.

courtesy. You must either think me very simple, or yourselves very subtle, if upon so small acquaintance, I should answer to such demands, as are neither for me to utter, being a subject, nor for you to know, being strangers. Know this, that an Englishman learneth to speak of men, and to hold his peace of the Gods!'"—Ibid.

"This should be their order, to understand there is a King; but what he doth, is for the Gods to examine, whose ordinance he is, not for men, whose overseer he is."—Ibid.

"They were served all in earthen dishes, all things so neat and cleanly, that they perceived a kind of courtly majesty in the mind of their host."—Ibid.

"Then the old man commanded the board to be uncovered, grace being said; called for stools, and sitting by the fire, uttered the whole discourse of his love, &c."—Ibid.

Benches therefore at the table.

"To ride well (this old man says) is laudable, to run at the tilt, not amiss; to revell, much to be praised: which things as I know them all to be courtly, so for my part I account them necessary. For where greatest assemblies are of noble gentlemen, there should be the greatest exercise of true nobility. And I am not so precise, but that I esteem it as expedient in feats of arms and activity to employ the body, as in study to waste the mind. Yet so should the one be tempered with the other, as it might seem as great a shame to be valiant and courtly without learning, as to be studious and bookish without valour."—Ibid.

"Such was the time then that it was as strange to love, as it is now common, and then less used in the court than it is now in the country. But having respect to the time past, I trust you will not condemn my present time, who am enforced to sing after their plain song that was then used, and will follow hereafter the crotchets that are in these days cunningly handled. For the minds of lovers alter with the mad moods of the musicians; and so much are they within few years changed, that we account their old wooing and singing to have so little cunning that we esteem it barbarous; and were they living to hear our new quoyings (?) they would judge it to have so much curiosity, that they would term it foolish."—Ibid.

"In times past they used to woo in plain terms, now in picked sentences."—Ibid.

"I am sorry, Euphues, that we have no green rushes, considering you have been so great a stranger." He answers, "Fair Lady, it were unseemly to strew green rushes for his coming, whose company is not worth a straw."

"Use thy book in the morning; thy bow after dinner, or what other exercise shall please thee."—Ibid.

"Gentlemen and merchants feed very finely; and a poor man it is that dineth with one dish; and yet so content with a little, that having half dined, they say as it were in a proverb, that they are as well satisfied as the Lord Mayor of London, whom they think to fare best, though he eat not most."—Ibid.

"The attire they use is rather led by the imitation of others than their own invention, so that there is nothing in England more constant than the inconstancy of attire; now using the French fashion, now the Spanish, then the Moresco gowns, then one thing, then another."—Ibid.

"In the 2d of Elizabeth Lord Berkeley began to present her majesty with £10 per

annum yearly in gold, at New Year's tide; and his wife with £5 which course she held during her life, and this Lord the rest of the Queen's days; and were never unmindful of yearly sending lamprey-pies, salmon, venison, red and fallow, and other small tokens, to Judges, great Officers of State, Privy Counsellor, and Lawyers, whereof he reaped both honour and profit, and one hundred times more than the charge."—Fosbrooke's *Berkeley*, p. 189.

"His Christmas he kept at Yate with great port and solemnity, as the extraordinary gilded dishes and vanities of cooks' arts (having none other guests but the gentlemen and rurality of the country) served to the table do well declare: whereof one was a whole boar, enclosed in a pale workmanly gilt, by a cook hired from Bristol."—Ibid. p. 189.

Reservation of 1000 oaks for mast and shadow, where there was a privilege of common.—Ibid. p. 191.

"This Lord sojourned and boarded at various times with Sir Thomas Russell of Strensham, and Sir John Savage of Barasser."—Ibid. p. 198.

"He used to board our popish servants who might otherwise have occasioned some trouble to him, with the old Duke of Norfolk, and afterwards with the Countess of Surrey."—Ibid. p. 203.

"1584, Smyth, then seventeen years old, came from the Free School of Derby to attend Sir Thomas Berkeley (then nine years old) in his chamber; that time also came William Lison for the same intent, with hopes that one of us might benefit the other at our books. Here we all continued for two years more as servants and scholars with him. From thence he with his tutor, William Rygon and myself went to Magdalene College, Oxford, 1589."—Ibid. p. 213.

Gambling with servants, as now in Portugal.—Ibid. p. 197.

"Have weights, I advise thee, for silver and gold,
For some be in knavery, now-a-days bold.
And for to be sure good money to pay,
Receive that is current as near as ye may."
Tusser's *Good Husbandry Lessons*.[1]

"When was the turnspit dog introduced? Not in Tusser's time.
Good diligent turnbroche, and trusty withall,
Is sometime as needfull as some in the hall."—Ibid. p. 255.

Wearing a mistress's colours was as much from a superstition concerning sympathy as for compliment.—Bouchet's *Les Serees*, tom. 2, p. 337.

Trunk Hose.

"Who invented these monsters first, did it to a ghostly end,
To have a male ready to put on other folks stuff."—*Damon and Pithias. Old Plays*, vol. 1, p. 233.

Kirtle is used sometimes for the jacket merely, and sometimes for the train, or upper petticoat attached to it. A full kirtle was always both, a *half-kirtle* (which term frequently occurs) either one or the other. A man's jacket was also called a kirtle.—Gifford. *N. B. Jonson*, vol. 2, p. 260.

Both sexes wore looking-glasses, publicly: the men as brooches, or ornaments in their hats; and the women at their girdles, or on their breasts, or sometimes in the centre of their fans, which were then made of feathers inserted into silver, or ivory tubes.—Ibid. p. 263.

[1] The former part of this extract is also quoted, p. 407.

Prodigality in perfumes.—B. Jonson, vol. 2, pp. 246-7. *Cynthias' Revels.* See the passage, p. 350.

Dress, points, girdles, &c.—Ibid. vol. 2, p. 448.

Tobacco, modes of preparing it for sale, and of luxurious smoking at the druggists. —Ibid. vol. 4, p. 38.

Jacks were in use.—Ibid. p. 41. N.

Upsee (opzee) Dutch or Freeze, a strong malt liquor then in vogue, made in imitation of Frieseland beer.—B. J. vol. 4, 154.

Eyebright—was the malt liquor so called from its colour, as G. supposes from an infusion of the herb.—Ibid. p. 165.

"Thou knave, but for thee ere this time of day [gay
My lady's fair pew had been strewed full
With primroses, cowslips, and violets sweet,
With mints and with marigolds and marjoram meet, [thee."
Which now lyeth uncleanly, and all long of
Apius and Virginia, Old Plays, vol. 12, p. 351.

"My lady in church was set full devout,
And hearing my coming she turned about:
But as soon as I heard her snappishly sound,
In this sort I crouched me down to the ground,
And mannerly made as though I were sad.
As soon as the pew then strawed I had,
She gave me a wink and frowardly frown,
Whereby I do judge she wont cudgel my gown." Ibid. p. 363.

Trunk Hose.

"*Adam.* Search me! take heed what you do! my hose are my castles; 'tis burglary if you break ope a slop.

1 *Search.* O villain! see how he hath gotten bread, beef and beer, when the king commanded upon pain of death none should eat for so many days."—R. Greene, *Looking Glass for London and England*, vol. 1, p. 136.

"Beware, ye western cities, where the word
Is daily preached both at church and board."
Ibid. p. 108.

"— The breeding of the old Elizabeth way, was for maids to be seen, and not to be heard."—Dryden, *Essay of Dram. Poesy*, p. xlv.[1]

When it was the custom for every guest to bring his own knife, a whetstone for their use hung behind the door. Ritson, in a note on Timon of Athens, says, one of those whetstones might then have been seen in Parkinson's Museum.

James the First.

It is to be noted that London was not inferior in point of clean atmosphere and fresh air to the great cities of the continent, before the general introduction of sea-coal fires.—Moreover, in these days, London was not larger than Bristol and Liverpool are now, probably not containing above one hundred thousand inhabitants. The houses of the better class had gardens.

I have heard the freedom of London from plague and other contagions ascribed to the sea-coal smoke. But surely the smoke of wood fires is more anti-septic.

John Cotton, the Puritan, preached at St. Mary's, Oxford, "such a sermon as in his own conscience he thought would be most pleasing unto the Lord Jesus Christ, and he discoursed practically and powerfully, but very solidly, upon the plain doctrine of repentance. The vain wits of the Univer-

[1] Quoted, with remarks, suprà, p. 497.

sity, disappointed thus with a more excellent sermon that shot some troublesome admonitions into their consciences, discovered their vexation at this disappointment by their not *humming*, as according to their sinful and absurd custom they had formerly done."—COTTON MATHER, book 3, p. 16.

Curious that this practice should have begun in the University, and died in the Conventicle.

WHILE rents were received in kind, they must have been chiefly consumed in kind, at least there could be no accumulation of disposable wealth. I suppose this fell generally into disuse during this reign.

"DE opt. Rege Jacobo. It was a great accumulation to his Majesty's deserved praise, that men might openly visit and pity those whom his greatest prisons had at any time received, or his laws condemned."—B. JONSON, vol. 9, p. 187.

ORNAMENTAL cookery.—Ibid. vol. 8, p. 25.

"AT his accession, exclusive companies, though arbitrarily elected, had carried their privileges so far, that almost all the commerce of England was centered in London; and it appears that the customs of that port amounted to £110,000 a year, while those of all the kingdom beside yielded only £17,000. Nay, the whole trade of London was confined to about two hundred citizens, who were easily enabled, by combining among themselves, to fix whatever price they pleased both to the exports and imports of the nation."—HUME, vol. 6, p. 23.

"ELIZABETH alienated many of the crown lands, and thereby extremely increased the necessities of her successor."—Ibid. p. 46. "Besides this, the fee farm rents never increased, and the other lands were let on long leases, at a great undervalue."—Ibid. p. 47.

HUME (vol. 6, p. 159) speaks of the Ecclesiastical Court of High Commission as "an inquisitorial tribunal, with all its terrors and iniquities." Granted that its powers were enormous, but the "terrors and iniquities" are wholly imaginary. Its severities amounted to this, that in the course of several years after James's accession, forty-five clergymen were deprived.

"ELIZABETH'S commission for the inspection of prisons was of doubtful legality. James therefore forebore renewing it till the fifteenth of his reign, when complaints of the abuses practised in prisons arose so high, that he thought himself obliged to overcome his scruples, and grant the same powers."—HUME, vol. 6, p. 162.

"BACON has remarked that the English nobility in his time maintained a larger retinue of servants than the nobility of any other nation, except perhaps the Polanders."—Ibid. vol. 6, p. 168.

"THE fury of duels prevailed more than at any time before or since. As in France. The civil war and Puritanism checked it. Ireton (?) and Harrison both refused challenges."

"THE first sedan chair seen in England was used by Buckingham in this reign, to the great indignation of the people, who exclaimed that he was employing his fellow creatures to do the service of beasts."—Ibid. vol. 6, p. 169.

"JAMES frequently renewed the edicts against new buildings, to prevent the increase of London, though a strict execution seems still to have been wanting."—Ibid. vol. 6, p. 169.

HE also, like Elizabeth, issued reiterated proclamations containing severe menaces against the gentry who lived in town.—Ibid. *Rymer*, vol. 17, p. 693, quoted.

The progress of arts and commerce began during this reign to ruin the small proprietors of land.—Ibid. p. 170. *Cabbala* quoted, p. 224, first ed.

Prices. "Corn and other necessaries rather higher than in 1758, when Hume wrote his lives of the Stuart-Kings. Wool one-third dearer. Meat and bread both dearer. Prince Henry paid by contract *near* a groat per pound for all the beef and mutton used in his family. My father, after the American war, paid only $4\frac{1}{2}d$."—Ibid. vol. 6, p. 176.

London was almost entirely built of wood, and in every respect was certainly a very ugly city. The Earl of Arundel first introduced the general practice of brick buildings.—Ibid. p. 179. *Sir Edw. Walker's Political Disc.* p. 270, quoted.

According to Sir William Petty, London doubled every forty years from 1600.—Ibid.

"Ship-building and the founding of iron cannon were the only arts in which the English excelled. They seem indeed to have possessed alone the secret of the latter; and great complaints were made every Parliament against the exportation of English ordnance."—Ibid. vol. 6, p. 181.

"James erected a Board of Trade in 1662, and recommended the Commissioners to enquire whether a greater freedom of trade, and an exemption from the restraint of exclusive companies, would not be beneficial.—The digesting of a navigation act, of a like nature with the famous one afterwards executed by the Republican Parliament, was likewise recommended to the Commissioners."—Ibid. vol. 6, p. 183. In every thing except in his notions of kingly power, James was beyond his age.

By James's direction mulberry trees were planted, and silk worms introduced.—Ibid. vol. 6, p. 183.

The planting of hops increased much during this reign.—Ibid.

"It appears that copper half-pence and farthings began to be coined in this reign. Tradesmen had commonly carried on their retail business chiefly by means of leaden tokens. The small silver penny was soon lost, and at this time was nowhere to be found."—Ibid. p. 186.

The Dutch. "They sit not there as we in England, men together and women first; but ever intermingled with a man between: and instead of march-panes and such juncates, it is good manners (if any be there) to carry away a piece of apple-pie in your pocket."—Owen Feltham's *Character of the Low Countries.*

1623. The King said to the Commons, "they grieve at the reformation of building about London with brick, which he intended only for the beauty and more safety of the city, therefore he will go through with it: and if the Commissioners offend herein, let the party aggrieved complain, and he will redress it.

"—Touching their complaint against the apothecaries, his Majesty protesteth his care therein to be only for his people's health. It is dangerous for every one to meddle with apothecary's ware; and moreover the grocers have a trade besides."—Rushworth, vol. 1, p. 147.

James constituted "the office of the Postmaster of England for foreign parts, who should have the sole taking up, sending and conveying of all packets and letters into those parts, with power to take moderate salaries, and did appoint first Matthew de Quester to execute that employment; afterwards William Frizel and Thomas Withering and their deputies to do all things appertaining to the same.—The merchants of the English nation praying his then Majesty to continue them in that office; his most Excellent Majesty that now is (1632) affecting the welfare of his people, and con-

sidering how much it imports his state and this realm, that the secrets thereof be not disclosed to foreign nations by a promiscuous use of transmitting or taking up of foreign letters, was pleased to appropriate the said office to Frizel and Withering aforesaid, with prohibition to all others to intermeddle therewith."—RUSHWORTH, vol. 2, p. 145.

1618. "PAID for a pair of carnation silk stockings, and a pair of asshe-coloured taffata garters and roses, edged with silver lace, given by my Lord to Mrs. Douglas Shiefeld, she drawing my Lord for her Valentine, £3 10*s*." — *Skipton Accounts*. WHITAKER'S *Craven*, p. 321.

"IN 1609 the floors of Skipton Castle were strewed with rushes for the judges and other guests. In 1614 inoculation of trees was beginning to be practised; and my lord, at least, thought and read about planting. Nearly at the same time, I find a person sent for out of Nottinghamshire to teach the people of Craven to lay and pleach hedges."—Ibid.

1614. A LEASE of hawks £16.

"To D. Tousler, for taking sixty dozen of pigeons for hawks meat, 20*s*."—Ibid.

"MRS. ISABEL DENTON, of Beeston, in the parish of Leeds, having a bad husband and many children, first invented straw hats and baskets, by which employ she comfortably maintained herself and her numerous family till her death, *temp. Car.* I."—THORESBY, p. 210.

"ENGLISH Caps—One of red velvet, with sixteen rows of silver lace. Another of tissue cloth of silver. A third, so lately used as my grandfather Thoresby's time, richly embroidered with gold and silver, thick set with spangles, the fleaked lace clear gold." —*Mus.* THORES. p. 42.

"A PAIR of King James I.'s gloves, embroidered upon common silk, and lined with the same coloured silks, the seams covered with gold edging. In the next reign such were worn by private gentlemen, witness a pair of my wife's grandfather's, richly embroidered upon black silk, and a deeper gold fringe, the embroidering reaches above the elbow."—*Mus.* THORESB. p. 43.

"Two Christian names" says CAMDEN (*Remains*, p. 42), "are rare in England; and I only remember his Majesty and the Prince, with two more."

"THE mode of conversion prescribed by the court rendered the situation of the teacher and the taught almost equally pitiable. They were brought by force into York Cathedral (many of them men of birth and education) to be preached by the Archbishop out of the errors of popery; and when some of them expressed their abhorrence of what they heard by groans, they were gagged."— WHITAKER'S *Loidis and Elmete*, p. 26.

"ONE of the articles exhibited against Robert Clay, vicar of Halifax, who died 1628, was that 'when he had divers presents sent him, as by some flesh, by others fish, and by others ale, he did not spend it in the invitation of his friends or neighbours, or give it to the poor, but sold the flesh to butchers, and the ale to ale wives.'" —WATSON'S *Hist. of Halifax*, p. 369.

"SEE that the powder that I used about me
Be rich in cassia."

MIDDLETON, *More Dissemblers besides Women.*

MONTAIGNE (l. 3, c. 12, vol. 9, pp. 65-7) has an account of the plague, and its moral effects,—which should be compared with G. Withers.

1621. CURRENT price of lands was twelve years' purchase.—BOSWELL'S *Shakespeare*, vol. 11, p. 469, N.

1619. WILLIAMS preached a sermon before the King "very tart against the simpleness of vain attire, wherein wanton *Quædams* in those days came to that excess, that they delighted altogether in the garb and habit and rioterly fashions of men." James ordered it to be printed.—HACKET'S *Life of Abp. Williams*, p. 35.

THAT king's table was a trial of wits. See the passage.—Ibid. p. 38.

THE prices of provisions in less than fifteen years were doubled in all markets.—Ibid. p. 47.

ON Shrove Tuesday the younkers of the City used to exceed in horrid liberties.—Ibid. p. 173.

THE fees paid to the two Masters of the Ceremonies, Sir Lewis Luyakener, and Sir John Fenett by the Dutch Embassadors, between the 20th of November, 1621, and February 16, 1623 were 1100 gulden.—AITZEMA, vol. 1, p. 191.

1623. CAVALRY weapons.—Ibid. vol. 1, p. 263.

"MOST country women in the time of my first remembrance, and long after, made their obeysance toward the East, before they betook themselves to their seats. This was then taken, or mistaken rather, for a courtesy made unto the ministers."—But it was the old practice of adoration toward the East.—HEYLYN'S *Life of Laud*, p. 16.

BUCKINGHAM, according to Dr. Percy, was the first person who used six horses to a coach. He also introduced the sedan chair.

"THE baiting of the bear, and cock-fights, are no meet recreations. The baiting of the Bull hath its use and therefore it is commended by civil authority."—PERKINS'S *Cases of Conscience.*

"THE apothecaries make singular use in divers confections even of the dust of gold."—FEATLEY'S *Clavis Mystica*, p. 41.

NICCOLS, *M. for Mag.* vol. 3, p. 834, reminds his generation of their fathers—

"Who thought it not true honors glorious prize
By nimbly capering in a dainty dance
To win the affects of womens wanton eyes.
Ne yet did seek their glory to advance
By only tilting with a rush-like lance,
But did in dreadful death themselves oppose
To win renown against Eliza's foes."

I suppose tilting lances were made slender, that they might break easily.

A PASSAGE of England's Eliza (*M. Mag.* vol. 3, p. 917) shows that it had ceased to be the fashion for women to be fond of study. So too amongst Proverbs which George Herbert selected.

"—MANY there be that will not usually lay out a penny but upon very fair ground of some gain or saving thrift, who yet will be well content to venture a crown or an angel in a lottery, where there may be some possibility, though not probability of obtaining twenty or thirty pounds."—JACKSON, vol. 1, p. 9.

"THE Prophets of the Old Testament and the Historiographers of the same, though differing infinitely in degrees of style and invention, yet agree as well in the substance or essential quality of their writings, as the same *Pomander* chafed and unchafed. There is the same odour of life and good-

ness in both, but more fragrant and piercing in the one than in the other. And no man that much likes the one can mistake the other: he may like it less, but dislike it he cannot if he like the other,—

Omnibus est illis vigor et cœlestis origo."

—Ibid. vol. 1, p. 19.

"Many inventions, which in succession cease to be of like use and consequence as they were in former times, become yet matters of delight and sport unto posterity, as shooting continues still an exercise of good recreation to us of this land, because it hath been a practise of admirable use and consequence unto our worthy ancestors."—Ibid. p. 39.

"Younglings will be at any cost or pains they can devise, to deck up a lord of the parish, and orator in a grammar school. Merry fellows will be ready to spend more than their incomes will defray, to have a gallant lord of misrule of their own making."—Ibid. p. 474.

"Swagger with him as sternly as if he had spoken against Tobacco, given him the lie, or called him coward."—Ibid. p. 699.

There was a law against duels. "Blessed be the Lord our God whose hand hath led our Sovereign's pen to dash the bloody lines of desperate challenges."—Ibid. p. 705. Or does this only mean that James had *written* against them?

"Many people in this land are afraid to begin a good work upon the same day that Innocents' day fall on the year before."—Ibid. vol. 1, p. 888.

A fashion of Popery among the Dames of that age. See the passage.—Ibid. vol. 2, p. 554.

Discipline with regard to Readers, and state of preaching, before Liberty of prophecying opened the flood gates.—Ibid. vol. 3, p. 273.

Jackson (vol. 3, p. 320) speaks of "the factions of rank *good fellows*, and nice *precisians* in Colleges or Corporations; the one sort always provoking the other to be more profane, and then taking occasion by the increase of their profaneness to be more irregularly *precise;* both parties being by their daily bandyings far worse than, being sundered they would have been; whilst in the mean time true religion and sober devotion suffers on both hands betwixt them."

"Without all doubt He (the Lord) absolutely forbids us (the Clergy) to seek after great matters in this age, in that he hath cut off all hopes of attaining them by means lawful and honest."—Jackson, vol. 3, p. 671.

There is very strong language in this sermon, concerning those who made a prey of the Church. This evil was greatly corrected I think by Laud's influence, in the following reign.

1609. Wm. Laborer proposes to Lord Salisbury to mend all the highways in the kingdom, with half the workmen then employed.—*Lansdowne MSS.* p. 178, No. 91. p. 35.

There are strong indications of corruption on the part of the men in authority at this time among the Lansdowne MSS. p. 178. No. 91. 45. The king's Chaplain Dr. Wyatt, through Sir Charles Moryson, offers Sir Michael Hicks £1,000 if he will procure for him the Deanery of Sarum: 1609. Nos. 43, and 49 afford similar proofs of venality, and it seems that the Lord Treasurer was implicated, and the Lord Chancellor Egerton. Judge Coke is here called 'a turbulent and idle broken-braind

fellow,' and treated with great asperity for being troublesome to Egerton.—Ibid. p. 41.

1611. "Lord Shrewsbury sends a striking clock to Sir Michael Hicks, which he desires he would present to Lord Salisbury, directing how it is to be managed."—Ibid. p. 182. No. 92, p. 80.

1611. "Sir Francis Bacon tells Sir M. Hicks he has sent to his Lady and daughters a new year's gift of carnation stockings, to wear for his sake."—Ibid. p. 81.

"Cavalcanti's proposal for introducing anil, or cochineal, to be used by dyers instead of woad."—Ibid. p. 206. No. 107, p. 69.

"A brief discovery of the great *purpresture* of new buildings near to the city, with the means how to restrain the same, and to diminish those that are already increased, and to remove many lewd and bad people who harbour themselves near to the city, as desirous only of the spoil thereof."—Ibid. No. 160, pp. 23, 45.

"Letters from Dudley Carleton concerning a plot of the Jesuits against the king's person, written from Venice, 1612-13."—Cotton's *MS. Nero*, B. vii. pp. 76, 81.

Complaint of the House of Commons against "the matter of Wards," as "a burthen under which their children were born," and its ill consequences in forced and ill-suited marriages.—*Parl. Hist.* vol. 1, p. 1041.

James says, A. D. 1607, "You know that I am careful to preserve the woods and game throughout all England, nay, through all the isle."—Ibid. p. 1108.

Ibid. 1119. "Now the sickness increasing, the heat of the year, yea, your own hay-harvest, do persuade you to make haste into the country."—James, 1607.

This implies more superintendence of their own affairs than I should have expected to find in such matters.

Knight service complained of.—1126-7

1620. Patent for Inns. "Those that have the execution abuse it, by setting up Inns in forests and bye-villages, only to harbour rogues and thieves, and such as the Justices of Peace of the shire, who best know where Inns are fittest to be, and who best deserve to have licenses for them, have suppressed from keeping of ale-houses, for none is now refused that will make a good composition."—Noy. Ibid. 1192. See also 1194.

1620. Decay of trade. "The looms are laid down almost every where, and every loom maintains in work forty men; and so many men are now, for want of money in this kingdom, as it were, turned out of the inheritance of their hands."—Sir Edwin Sandys. *Mem. for Pontefract. Parl. Hist.* vol. 1, p. 1194.

1620. "There was wont to be coined £300,000 per annum for twenty years together, and since the East India Company was set up, there hath not been coined above £20,000 in any year. The goldsmiths' trade, having been incorporated these 400 years, is now, for want of bullion and outlandish coin, clean decayed. The shew of the goldsmiths' shops in Cheapside is the greatest in Christendom. There are now above twenty shops shut up."—Ibid. p. 1194.

1620. 100,000 head of cattle brought every year out of Ireland, and sold some for 40*s.* others for £3 a piece; and they that sell them will have no payment but in money.—Ibid. p. 1195.

There was wont to come out of Spain a great mass of money, to the value of £100,000 per annum, for our cloths and other merchandises; and now we have from thence for all our cloths and merchandises nothing but tobacco: nay that will not pay for all the tobacco we have from thence, but they have more from us in money every year, £20,000; so there goes out of this kingdom as good as £120,000 for tobacco every year.—Sir Edwin Sandys, p. 1195.

Sir William Herrick, who was once a goldsmith, says that there is most years carried into Poland £50,000.—Ibid. p. 1196.—For what? wheat?—the importation of foreign corn "to the great hindrance of the sale of that which is grown here amongst us" is complained of by Sir Edwin Sandys, p. 1195.

1620. Buckingham's motion for an academy for youth of quality, it "was generally liked and commended." Such youth then at that time neither went to schools nor University. This seems the inference, the object "being to provide that such persons, in their tender years, do not spend their time fruitlessly, about the town or elsewhere, his lordship wished that some good and fit course might be taken for the erection and maintenance of an Academy, for the breeding and bringing up of the nobility and gentry of this kingdom, in their younger and tender age; and for a free and voluntary contribution, from persons of honour and quality, for that purpose."—Ibid. p. 1200.

1620. Moved by the Lord Spencer, and agreed to, "that no Lords of this house are to be called Great Lords, because they are all Peers."—Ibid. 1202.

1621. Sir D. Digges—"now every merchant comes here to London, like lean kine, to grow fat by devouring the trade and merchants of the outports: but when they grow rich, they purchase lands, and go live in the country; or else give over their trade, and turn usurers, as most of the aldermen of the city do. It is manifest how the trade of our outports is decayed, by the decay of the port towns and havens."—Ibid. p. 1290.

1621. Sir James Perrott. He would have "all the nobility and gentry of this town, who have no important business or employment here, to be compelled by a law to go and live in the country: and though many say their wives draw them hither, yet laws will rule their wives, though their husbands cannot."—Ibid. p. 1305.

"The complaint was that the country was poor, all the best part of the wealth of the kingdom being in London. £100,000 a-year was spent there in tobacco; the East India Company had in bank one and a-half million; the usurers of London a million at least."—Ibid.

1624. Complaint of the Grocers against the Apothecaries for separating from them (with whom they were one company before) without the Grocers' consent, and appropriating to themselves the whole buying and selling of all drugs, and the whole distillation and selling of all waters within the city of London, and seven miles thereabout, to the impoverishing of many persons and their families.—*Parl. Hist.* vol. 1, p. 1491.

James's answer to this.—Ibid. p. 1503.

1624. The Proclamations concerning buildings, presented by the House of Commons in their petition, among other grievances,—"that they cannot repair or amend their houses in London, or within five miles of any of the gates, without the license of certain Commissioners, under danger of the censure of the Star-Chamber."—Ibid. p. 1496.

"The first Lottery to any amount in this country, under public authority, was in this reign, and principally directed to defray the expenses of establishing our settlements in America."—Ibid. p. 1511.

"The sport of whipping the blind bear, (not that of Sir Arthur Ingram's, but the other of Parish Garden) where they lash, and that soundly, on all hands, and yet the smart and blows given so distract the poor creature as she knows not where to take her revenge."—Strafford's *Letters*, vol. 1, p. 22.

"Is it a small matter, trow you, for poor swains to unwind so dexterously your courtly true-love-knots?"—Ibid. vol. 1, p. 24.

James. "In the time of his sickness, certain plaisters and posset-drinks were applied and given to him, such as are ordinarily given by women in the country; for that in England men seldom apply themselves to physicians in ordinary agues, but to such received and known medicines as are commonly used."—Clarendon's *Papers*, vol. 2, p. 392.

Lesarbot's account of the mignons and migones of his own country will apply to the contemporary persons of fashion here: "à qui il faut faire des habits et corselets durs comme bois, où le corps est si miserablement gehenné, qu'ilz sont dans leurs vetemens inhabiles à toutes bonnes choses. Et s'il fait trop chaud, ilz souffrent dans leur groz culs à mille replis des chaleurs insupportables, qui surpassent les douleurs que l'on fait quelquefois sentir aux criminels."—*Hist. de la N. France*, p. 602.

"He that's a good housekeeper keeps a good table; a good table is never without good *stools:* good stools seldom without good guests."—Heywood. *English Traveller*, *Old Plays*, vol. 6, p. 119.

"His stools that welcomed none but civil guests [bawds,
Now only free for panders, whores and Strumpets and such."—Ibid. p. 120.

"Where shall we dine to-day?
Dal. At the ordinary.
I see, sir, you are but a stranger here.
This Barnet is a place of great resort;
And commonly upon the market days,
Here all the country gentlemen appoint
A friendly meeting; some about affairs
Of consequence and profit; bargain, sale,
And to confer with chapmen; some for pleasure,
To match their horses, wager on their dogs,
Or try their hawks; some to no other end
But only meet good company, discourse,
Dine, drink, and spend their money."
Ibid. p. 168.

"It appears from many of our old writers that it was the custom for the Sheriff to have posts in front of his house, ornamented in some particular way, probably for the purpose of pointing out his residence; or, as Warburton conjectures, 'that the king's proclamations, and other public acts, might be affixed thereto, by way of publication.'"—*Old Plays*, vol. 6, N. p. 180.

The passage in the text is:

"*Rey.* See what a goodly gate!
Old Lev. It likes me well.
Rey. What brave carved posts! who knows but here,
In time, sir, you may keep your shrievalty,
And I be one o' the sergeants.
Old Lio. They are well carved.
Hic. And cost me a good price, sir."
Heywood. *English Traveller*, p. 180.

The girdler seems to have been a trade.—Heywood. *Royal King and Loyal Subject*, Ibid. p. 274.

[1] There was a Girdler's Company, and Girdler's Hall is mentioned by Stowe.—See Nares' *Glossary*, in v.—J. W. W.

"*Alibius.* What hour is't, Lollio?

Lollio. Towards belly-hour, sir.

Alib. Dinner-time: thou mean'st twelve o'clock!

Lol. Yes, sir, for every part has his hour: we wake at six and look about us, that's eye-hour; at seven we should pray, that's knee-hour; at eight, walk, that's leg-hour; at nine gather flowers, and pluck a rose, that's nose-hour; at ten we drink, that's mouth-hour; at eleven, lay about us for victuals, that's hand-hour; at twelve, go to dinner, that's belly-hour."—Middleton and Rowley's *Changeling*, *Old Plays*, vol. 4, p. 238.

It seems by this as if there were no breakfast before the morning-drink at ten.

"If lovers should mark every thing a fault,
Affection would be like an ill-set book,
Whose faults might prove as big as half the volume." Ibid. p. 250.

Books were often as ill-pointed as this represents them. The demand for them must have been very certain when printers and publishers could venture to send them forth in so disreputable and scandalous a state of incorrectness.

Dondolo (in Middleton's *More Dissemblers besides Women*) says, when threatening the page, "you shall brush cloaks, make clean spurs, nay, pull off straight boots, although in the tugging you chance to fall, and hazard the breaking of your little buttocks."—Ibid. p. 352.

"I know many young gentlemen wear longer hair than their mistresses."—Ibid. p. 354.

"I have wrong'd my time
To go so long in black, like a petitioner.
See that the powder that I use about me
Be rich in Cassia."—Ibid. p. 356.

The Duchess speaks.

"As if they were puffing and blowing at a straight boot."—Dekker, *Wonder of a Kingdom*, Ibid. vol. 3, p. 19.

"Can you write and read then?
Buz. As most of your gentlemen do: my bond has been taken with my mark at it."—Ibid. p. 33.

"Oh here's trim stuff,
A good man's state in garters, strings, and ruff!
Hast not a saffron shirt on too?"
Ibid. p. 70.

"On the backs
Of mules and asses I make asses ride,
Only for sport to see the apish world
Worship such beasts with sound [round?] idolatry."—*Old Fortunatus*, Ibid. p. 112.

"The broad-brim fashion" of the Puritans is noticed in this play.—Ibid. p. 122.

"Fantastic compliment stalks up and down
Trick'd in outlandish feathers; all his words
His looks, his oaths, are all ridiculous,
All apish, childish, and Italianati."
Ibid. p. 150.

"And you, brave Dames, adorned with gems and jewels,
That must have cawdles, cullisses, and gruels,
Conserves and Marchpanes, made in sundry shapes,
As Castles, Towers, Horses, Bears, and Apes;
You whom no Cherries like your lickorish tooth
But they must be a pound; a pound, forsooth!
Think on Jerusalem amid your glory,
And then you'll be less dainty and more sorry."—Taylor, the W. P. *Siege and Sacking of Jerusalem*, p. 15.

"I SAW a fellow take a white loaf's pith,
And rub his master's white shoes clean therewith;
And I did know that fellow (for his pride)
To want both bread and meat before he died."

TAYLOR, *Superbiæ Flagellum*, p. 34.

"SOME every day do powder so their hair,
That they like ghosts or millers do appear;
But let them powder all that e'er they can,
Their pride will stink before both God and man."

Ibid. p. 34.

"THERE was a tradesman's wife, (which I could name,
But that I'll not divulge abroad her shame)
Which a strong legion of good garments wore;
As gowns and petticoats, and kirtles store.
Smocks, headtires, aprons, shadows, shaparoons,
(Whimwhams and whirligigs to please baboons,)
Jewels, rings, ooches, brooches, bracelets, chains,
(More than too much to fit her idle brains)
Besides she paid, not counting muffs and ruffs,
Four pounds six shillings, for two pair of cuffs."

Ibid. p. 34.

"BLACKBERRIES that grow on every bryer,
Because they are plenty, few men do desire,
Spanish potatoes[1] are accounted dainty,
And English parsnips are coarse meat, tho' plenty,
But if these berries, or those roots were scant,
They would be thought as rare, thro' little want,
That we should eat them, and a price allow
As much as strawberries and potatoes now."

TAYLOR'S *Goose*. Ibid. p. 111.

A SORT of carnival or saturnalia on Shrove Tuesday, described by the Water Poet in his *Jack-a-Lant.*—*Works*, p. 115.

The rabble attacked brothels and playhouses, by a sort of license on that day.

IBID. T.'s *Bawd*, p. 99. Where it appears that they committed the very worst outrages upon the women in these brothels with impunity.

"A BOOK sometimes doth prove a thief's true friend,
And doth preserve him from a hanging end:
For let a man at any sessions look,
And still some thieves are saved by their book."

TAYLOR.—W. P.'s *Thief*, p. 115.

"I HAVE seen many in the Taylor's jailes,
Have laboured till they sweat, with tooth and nails,
(The whilst a man might ride five miles at least)
To get their clothes together on the breast.
And being then in prison buttoned up,
So close that scarcely they could bite or sup,
Yet I have heard their pride how loud it lied,
Protesting that their clothes were made too wide,
These men love bondage more than liberty:
And 'tis a gallant kind of foolery,
When thus among themselves they have a law,
To deck and daub the back, and pinch the maw."

Ibid.—*Virtue of a Jail*, p. 128.

"A SHOEMAKER'S a kind of Jailor too,
And very strange exploits he dares to do.
For many times he hath the power and might
To clap into his stocks a Lord or Knight,
The Madam and the Maid, he cares not whether
He lays them all fast by the heels in leather."

Ibid.

[1] "The *Spanish* potato."—*Great Eater of Kent*, Ibid. p. 146.

See in Bernard's *Isle of Man*, a description of the sort of persons who commonly held the offices of Deputy Constable, Tything-men, Petty Constable, and Head Constable.

Money scattered at funerals, and consequent mischief.

"Tho' in his life he thousands hath undone
To make wealth to his cursed coffers run,
If at his burial groats a-piece be given,
I'll warrant you his soul's in hell or heaven.
And for this dole perhaps the beggars strives
That in the throng seventeen do lose their lives.
Let no man tax me here with writing lies,
For what is writ I saw with mine own eyes."
Taylor.—W. P. p. 260, *Cataplasmicall Satim.*

This money seems to have been given at the door, and thus to have occasioned the pressure.

"A squirrel's tale hangs dangling at his ear,
A badge which many a gull is known to wear."
Ibid. *Brood of Cormorants*, p. 6.

"Carp in London are five shillings a-piece.—Ibid. *Travels to Bohemia*, p. 97.

"There is a fellow come to town who undertakes to make a mill go without the mortal help of any water or wind, only with sand bags.—Ford, vol. 1, p. 27. *'Tis Pity.*

"He kept his countenance as demurely as a judge that pronounceth sentence of death on a poor rogue, for stealing as much bacon as would serve at a meal with a calf's head."—Ibid. vol. 1, p. 129. *Lovers' Melancholy.*

The Citizen's Wife, in *The Knight of the Burning Pestle*, calls smokers "you make chimnies o' your faces."

King James in his Art of Poetry, lays down rules and cantelles for flyting, according to the *norma loquendi.—Note on* Ford, vol. 1, p. 133.

"Enter *Secco* sprinkling his hat and face with a casting bottle, and carrying a little looking glass at his girdle, setting his countenance."—Ford. *The Fancies*, vol. 2, p. 127.

"—How we waited
For the huge play-day, when the pageants flutter'd
About the city; for we then were certain,
The madam-courtiers would vouchsafe to visit us,
And call us by our names, and eat our viands;
Nay, give us leave to sit at the upper end
Of our own tables, telling us how welcome
They'd make us when we came to court."
Ibid. p. 140.

French cooks were part of a luxurious establishment.—Ford, vol. 2, p. 189.

Litters to convey hounds in.—Ibid. *Lady's Trial*, vol. 2, p. 243.

"I'll—breathe as gently
As a perfumed pair of sucking bellows
In some sweet lady's chamber."
Ibid. p. 292.

French tailors.—Ford. vol. 2, p. 348. *Sun's Darling.*

Spanish confectioners.—Ibid. p. 350.

"The Ass was called Tom, as well as Jack and Neddy.—Ford, vol. 2, p. 447. *Witch of Edmonton.*

Dog.—My dame calls me Tom.
Cuddy.—'Tis well: and she may call me ass; so there's a whole one betwixt us: Tom-Ass.

EVEN in this age it seems Londoners were ridiculed for their ignorance of every thing relating to the country.—See B. and F. vol. 1, *King and no King*, p. 207.

Weddings.

"WERE the gloves bought and given, the license come;
Were the rosemary-branches[1] dipt, and all
The Hippocras and cakes eat and drunk off."
B. and F. *Scornful Lady*, p. 286.

"IF it be referred to him; if I be not found in carnation Jersey stockings, blue devil's breeches, with the gards down, and my pocket i' th' sleeves, I'll ne'er look you i' th' face again."—Ibid. p. 287.

BY this play (288-9) it seems serving-women might in apparel be mistaken for their mistresses, and a diamond ring was thought not unfit for them to wear. They were probably, some of them, in a condition like that of pages.

"THE court's a school indeed, in which some few
Learn virtuous principles; but most forget
Whatever they brought thither good and honest,
Trifling is there in practice; serious actions
Are obsolete and out of use."
B. and F. *Custom of the Country*, p. 23.

INDOLENT habits of great women.—
B. and F. *Elder Brother*, first scene.

"I WILL not have a scholar in mine house
Above a gentle reader; they corrupt
The foolish women with their subtle problems."
Ibid. p. 121.

"WE must have a masque, boys;
And of our own making—
Egremont. 'Tis not half an hour's work,
A cupid and a fiddle, and the thing's done,
But let us be handsome. Shall's be gods or nymphs?
Eustace. What nymphs with beards?
Cowsy. That's true. We will be knights then,
Some wandering knights that light here on a sudden."
Ibid. p. 121.

"WHY should he not be familiar—
And come into the kitchen, and there cut his breakfast?
And then retire to the buttry, and there eat it,
And drink a lusty bowl."
Ibid. p. 123.

"MEATE, Sirs, for the kitchen,
And stinking fowls the tenants have sent in,
They'll ne'er be found out at a general eating."
Ibid. p. 130.

"DEER, that men fatten for their private pleasures,
And let their tenants starve upon the commons."
Ibid. p. 130.

Vestry Libraries.

"THE remnant of the books lie where they did
Half puft away with the Churchwarden's pipings,
Such smoaky zeal they have against hard places."
Ibid. *Spanish Curate*, p. 213.

"SELLING rotten wood by the pound, like spices,

[1] *Elder Brother*, p. 132. "Pray take a piece of Rosemary,—I'll wear it." *Pilgrim* also—last line.

Which gentlemen do often burn by the ounces."

Ibid. *Wit without money*, p. 283.

Sort of news in which News-makers dealt.—B. and F. vol. 2, p. 297.

Tame pheasants and partridges.—Ibid. vol. 2, p. 368.

A brood of such called here an eye, and this practice seems to have been not uncommon.

"You must learn
To be handsomely in your bed a-mornings, neatly drest
In a most curious waistcoat, to set ye off well." Ibid. *Loyal Subject*, p. 354.

"And *day-beds* in all chambers?"

Ibid. *R. and have a Wife*, p. 432.

The *Wild Goose Chase* of Beaumont and Fletcher opens with De Gard saying to his footboy, "Sirrah, you know I have rid hard! Stir my horse well, and let him want no litter." The Footboy answers, "I am sure I have run hard: Would somebody would walk me and see me littered! For I think my fellow horse cannot in reason desire more rest, nor take up his chamber before me. But we are the beasts now, and the beasts are our masters."

"What paper's that?
Podramo. A letter,
But tis a woman's, sir, I know by the hand
And the false orthography: they write old Saxon."

B. and F. *Wife for a Month*, p. 279.

Daniel, versus tobacco.—Ibid. vol. 1, pp. 185-6. *Queen's Arcadia.*

Lod. "Are the Englishmen
Such stubborn drinkers?
Piso. Not a leak at sea
Can suck more liquor: you shall have their children
Christen'd in mull'd sack, and at five years old
Able to knock a Dane down. Take an Englishman,
And cry St. George, and give him but a rasher,
And you shall have him upon even terms
Defy a hogshead." Ibid. *Captain*, p. 44.

Condition of younger brothers.—*Queen of Corinth*, p. 195. B. and F. vol. 6.

Vintner. "Out with the plate, ye knaves! bring the new cushions,
And wash those glasses I set by for high days:
Perfume the rooms along."

Ibid. *Queen of Corinth*, p. 215.

"His beard,
Which now he puts i' the posture of a T,
The Roman T; your T beard is the fashion
And twofold doth express the enamoured courtier,
As full as your fork-carving traveller."

Ibid. *Queen of Corinth*, p. 238.

This T must mean mustachios and the pointed beard in the middle of the chin.

"For my part, friends,
Which is but twenty beans a day,
And those so clipt by master mouse, and rotten;
For understand 'em French beans, where the fruits
Are ripened, like the people in old tubs."

Ibid. *Bonduca*, p. 280.

"I never came into my dining room, but at eleven and six o'clock I found excellent meat and drink on the table."—Ibid. *Kt. of the B. Pestle*, p. 377.

"The way so sweet and even, that the coach
Would be a tumbling trouble to our pleasures."
Ibid. *Maid in the Mill*, p. 201.

"I did ever mistrust I was a bastard, because lapis is in the singular number with me."—Ibid. p. 217.

An age this when "knighthood asked
— no other ornaments
Than —— glittering show, poor pride,
A gingling spur, a feather, a white hand,
A frizzled hair, powder, perfumes and lust,
Drinking sweet wines, surfeits and ignorance." Ibid. *Knt. of Malta*, p. 303.

A hose-heeler, a botcher, woollen-witted he is called, "A man's a man that has but a hose on his head; I must likewise answer that man is a botcher that has a heel'd hose on his head."—Ibid. *Martial Maid*, pp. 410-1.

"I do not believe that a patent for the introduction of any art or invention, printing excepted, was granted earlier than the monopolizing reign of James VI. Tanning leather was not introduced till 1620: and it is difficult to conjecture what simpler art could be the subject of a lucrative patent at a much earlier period."—Malcolm Laing to Pinkerton. *Corr.* vol. 2, p. 25.

"The Chamber's nothing but a meer Ostend,
In every window pewter cannons mounted,
You'll quickly find with what they are charged, sir."
Ibid. *Woman's Prize*, p. 187.

Crockery then, not in use. And not pewter when the Romance of Merlin was written, nor in times which Brantorme remembered. Yet the Bishop at Liege had one.

"If I want Spanish gloves, or stockings,
A ten-pound waistcoat, or a nag to hunt on,
It may be I shall grace you to accept 'em."
Ibid. p. 196.

A lively description of the interest which women in low life took in favour of popular sports and revelries.—Ibid. vol. 8, p. 207.

"Here and there
A bottle of Metheglin, a stout Briton
That will stand to 'em." Ibid. p. 207.

"They've got Metheglin and audacious ale,
And talk like tyrants." Ibid. p. 209.

"The Parson! oh, the Parson!
Twenty to one you find him at the Bush,
There's the best ale." Ibid. p. 227.

Taking the delight, which the
"Portugals, or the Spaniards do in riding,
In managing a great horse, which is princely,
The French in courtship, or the dancing English
In carrying a fair presence."
Ibid. *Island Princess*, p. 272.

"Take care my house be handsome,
And the new stools set out, and boughs and rushes,
And flowers for the window; and the Turkey carpet.
And the great parcel salt."
"— Why
Should you so fondly venture on the strowing?
There's mighty matters in them, I'll assure you.
And in the spreading of a bough-pot, you
May miss, if you were ten years older, if
You take not an especial care before you."
Ibid. *Coxcomb*, p. 210.

"They put things called executorships upon me,
The charge of orphans, little senseless creatures,

Whom in their childhoods I bound forth to
felt-makers,
To make 'em lose and work awaytheir gentry,
Disguise their tender natures with hard
custom,
So wrought 'em out in time."
Ibid. *Wit at several Weapons*, p. 245.

Ben Jonson dedicates one of his Plays (*Every Man out of his Humour*) to the Inns of Court, as "the noblest nurseries of humanity and liberty in the kingdom."

"He will swear to his patrons that he came in oars, when he was but wafted over in a skuller."—Ben Jonson. Characters of the Persons in *Every Man out of his Humour*, p. 6.

"He doth sacrifice twopence in juniper to her every morning before she rises . . . to sweeten the room, by burning it."—Ibid.

"Then put fresh water into both the bough
pots,
And burn a little juniper in the hall chim-
ney."
Ibid. *Mayor of Quinborough.*

"But that a rook, by wearing a pyed feather,
The cable hatband, or the three-piled ruff,
A yard of shoe-tye, or the Switzer's knot
On his French garters, should affect a hu-
mour!
O it is more than most ridiculous."
Ibid. *Every Man out, &c.* p. 17.

The price of the "best rooms" or boxes, was a shilling; of the lowest places twopence; and as Whalley says, in some play houses, only a penny.—Ibid. vol. 2, p. 25. N.

Men who went to cathedrals in gingling spurs were fined, and this was called spur money. See the note. Ibid. vol. 2, p. 49.

Fan-feathers, and ribands in the ear. —Ibid. p. 70.

"*Fast.* You must have an especial care so to wear your hat, that it oppress not confusedly this your predominant, or foretop; because when you come at the presence-door, you may with once or twice stroking up your forehead thus, enter with your predominant perfect; that is standing up stiff.

Mace. As if one were frightened?

Fast. Ay, sir.

Mace. Which indeed a true fear of your mistress should do, rather than gum-water, or white of eggs."—B. J. *Every Man out, &c.* vol. 2, p. 95.

"Such a wing! such a sleeve!"—Ibid. p. 103. "Their *puff-wings*."—Ibid. p. 466.

Whalley explains the *wing* to be "a lateral prominency, extending from each shoulder, which, as appears from the portraits of the age, was a fashionable part of the dress." Very much the fashion of 1830-1.

A viol de gambo, or bass viol, "was an indispensable piece of furniture in every fashionable house, where it hung up in the best chamber, much as the guitar does in Spain, and the violin in Italy, to be played on at will and to fill up the void of conversation."—Ibid. N. p. 126.

"The tops of the boots turned down, and hung in loose folds over the leg, this was called the ruff or ruffle of the boot. They were probably of a finer leather, and seem to have had their edges fringed or scalloped." In some pictures, the edges of the ruffle were evidently laid with gold lace.—Ibid. p. 155. N.

"'Tis scarce an hundred years since we first had cabbages out of Holland. Sir Arthur Ashley, of Wiburg S. Giles in Dor-

setshire, being, as I am told, the first who planted them in England." — Evelyn, *of Sallads.*

Cabbages were sent as presents from Holland in B. J.'s time.—Fox, p. 205.

If you have a puritan wife, "you must feast all the silenced brethren, once in three days, salute the sisters, entertain the whole family or wood[1] of them, and hear long-winded exercises, singings and catechisings, which you are not given to, and yet must give for; to please the zealous matron your wife, who for the holy cause, will cozen you over and above."—B. J. *Epicœne*, p. 379.

"A damask table cloth cost me eighteen pound."—Ibid. p. 398.

The trumpeters and fiddlers, "they have intelligence of all feasts. There's good intelligence betwixt them and the London cooks."—Ibid. p. 402.

Aurelia in *The Case is altered*—

"How motherly my mother's death hath made us!
I would I had some girls now to bring up,
O, I could make a wench so virtuous,
She should say grace to every bit of meat,
And gape no wider than a wafer's thickness."—B. J. vol. 6, p. 352.

Buckingham introduced sedan-chairs from Spain, and was in consequence charged with degrading Englishmen into beasts of burthen.—Massinger, vol. 2, p. 7.

The Cook, in one of Massinger's Comedies, says he could

"Raise fortifications in the pastry,
Such as might serve for models in the Low Countries;
Which if they had been practised at Breda,
Spinola might have thrown his cap at it, and ne'er took it.
—with six eggs, and a strike of rye meal
I had kept the town till doomsday; perhaps longer."—*New Way to Pay Old Debts*, No. 3, p. 504.

Ibid. Twelve, the dinner hour.

"Bessardus Bisantinus prefers the smoke of Juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers."—Burton's *Anat. Mel.* p. 261.

"Some reclaim ravens, castrils, pies, &c. and man them for their pleasures."—Ibid. p. 265.

Among the sports much in use, as ringing, bowling, shooting, (i. e. with arrows) Burton enumerates keelpins? (skittles?) tronkes? coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foiles? football, balowne? quintan, &c. and many such, which are the common recreations of the country folks.—Ibid. p. 266.

Car-men, boys, and prentices, when a new song is published with us, go singing that new tune still in the streets.—Ibid. p. 481.

"A pair of calf-skin gloves of four pence a pair were fitter."—Ibid. p. 516.

"When my master got
His wealth, his family fed on roots and livers,
And necks of beef on Sundays;
But now I fear it will be spent in poultry;
Butchers' meat will not go down."
Massinger. *City Madam*, p. 14.

[1] "By the whole family or *wood* of you."—*The Alchemist*, act iii. sc. ii. So the *Silvæ* of Statius and Ben Jonson's own *Underwoods*.—J. W. W.

"I'll have none
Shall touch what I shall eat—you grumbling cur,
But Frenchmen and Italians: they wear satin,
And dish no meat but in silver."—Ibid.

"My caroch
Drawn by six Flanders mares."—Ibid.

"The private box ta'en up at a new play
For me and my retinue; a fresh habit
Of a fashion never seen before, to draw
The gallants' eyes, that sit on the stage, upon me."—Ibid. p. 40.

"My young ladies
In buffin gowns, and green aprons! tear them off."—Ibid. p. 91.

"The demand for rabbit skins was so great, that innumerable warrens were established in the vicinity of the metropolis." Gifford. *Mass.* vol. 4, p. 94. N.

"No English workmen then could please your fancy,
The French and Tuscan dress your whole discourse."—Ibid. p. 95.

When Gondomar returned to Spain, he said that all the citizens of London were booted, and ready as he thought, to go out of town.

1663. Fabian Philips says, "for many years since, all the men of the nation, as low as the plowmen and meanest artizans, which walked in their boots, are now with the fashion returned again, as formerly, to shoes and stockings."—*Old Plays*, vol. 10, p. 161. N.

"There's much difference betwixt
A town lady and one of these,
As there is betwixt a wild pheasant and a tame."
Ibid. p. 138. Suckling's *Goblin.*

One of many proofs that more birds were domesticated then than in later times.

"My chambermaid
Putting a little saffron in her starch,
I most unmercifully broke her head."

A lady's confession. This shows how completely Mrs. Turner's fate had put this fashion out of fashion.—*City Night-Cap*, *Old P.* vol. 11, p. 309.

1605. "Whereas the town of St. Giles in the Fields, and that part thereof which leadeth to Holborne, and the lane called Drury Lane, leading from St. Giles in the Fields towards the Strand and towards New Inn, is of late years by occasion of the continual rode there and often cariages become deep, foul and dangerous to all that pass those ways.—*An Act for Paving Drury Lane and the Town of St. Giles*, 3 Jac. 1, p. 1097.

1603. "The cloths called Mildernix and Powle Davies, whereof sail cloths and other furniture for the navy and shipping are made, were heretofore brought altogether out of France and other parts beyond the seas, and the skill and art of making and weaving them never known in England till about the thirty-second year of Elizabeth, when the art was attained unto and since practised in this realm to the great benefit and commodity thereof. Of late many of the King's Majesty's subjects, not trained in the said art, nor any ways skilful therein, have upon desire of gain made or caused to be made, clothes in likeness and show of Mildernix and Powle Davies, but neither made of such stuff, nor so well driven or veared, nor yet of that length and breadth that the true cloths are or ought to be, insomuch that the said cloths do yearly and daily grow worse and worse, and are made

more thinner, slighter, and meaner than heretofore they have been, to the great deceit and hurt of all that are to use the same about the sails and other furniture of their ships and sailing vessels, and to the great damage of the navy, the chiefest strength of this realm under God, and within short time like utterly to overthrow the art and trade of making cloth of that kind within this realm."—*Act prohibiting any to make such cloth unless they had been apprenticed or brought up to the trade, providing that it should be made only of hemp, and regulating the length and breadth.* 1 Jac. 1. p. 1049.

Charles the First.

The Puritans always called Sunday the Sabbath,—and these names were known symbols, says Hume, of the different parties.

"Charles would have had Felton put to the question, to extort from him a discovery of his accomplices; but the judges declared that though that practise had formerly been very usual, it was altogether illegal."—Hume, vol. 6, p. 263.

1635. "A proclamation prohibiting hackney coaches from standing in the street. There were not above twenty of that kind in London.—Ibid. p. 306. He adds there are at present (1758) near 800.

1644. "An ordinance commanding all the inhabitants of London, and the neighbourhood to retrench a meal a week, and to pay the value of it for the support of the public cause."—Ibid. vol. 7, p. 4.

"After holydays had been abolished, the Parliament, upon application of the servants and apprentices, appointed the second Tuesday of every month for play and recreation."—Ibid. p. 33. Rushworth, vol. 7, p. 460. Whitelocke, p. 247

"The Earl of Arundel retained a dress which was then antiquated. "He wore and affected a habit very different from that of the time, such as men had only beheld in the pictures of the most considerable men; all which drew the eyes of most, and the reverence of many towards him, as the image and representative of the primitive nobility, and native gravity of the nobles, when they had been most venerable. But this was only his outside, his nature and true humour being much disposed to levity and delights which indeed were very despicable and childish.'"—Clarendon, vol. 1, p. 87.

"The Earl of Carlisle was surely a man of the greatest expense in his own person of any in the age he lived; and introduced more of that expence in the excess of clothes and diet than any other man, and was indeed the original of all those inventions, from which others did but transcribe copies. He had a great universal understanding, and could have taken as much delight in any other way, if he had thought any other as pleasant, and worth his care. But he found business was attended with more rivals and vexations; and he thought, with much less pleasure and not more innocence."—Ibid. p. 96.

This person spent "in a very jovial life above £400,000, and left not a house, nor acre of land to be remembered by."

The House met always at 8 of the clock, and rose at 12, "which were the old parliament hours."—Ibid. p. 206.

"In the last Parliament before the Long Parliament, a debate upon the King's proposition continued till 4 of the clock in the afternoon, which had been seldom used before, but afterward grew into custom."—Ibid. p. 212. It was a resumed debate, and perhaps the resumption is what is called unusual,—thus the hour also was so.

London. "By the incredible increase of trade, which the distractions of other countries, and the peace of this, brought, and by the great licence of resort thither, it was, since the King's access to the crown, in riches, in people, in buildings, marvellously increased, insomuch as the suburbs were almost equal to the city: a reformation of which had been often in contemplation, never pursued, wise men foreseeing that such a fulness could not be then without an emptiness in other places; and whilst so many persons of honour and estates were so delighted with the city, the government of the country must be neglected; besides the excess and ill husbandry that would be introduced thereby. But such foresight was interpreted a morosity, and too great an oppression upon the common liberty: and so little was applied to prevent so growing a disease."—Ibid. vol. 1, pp. 2, 579.

The House of Commons in one of their addresses to the King, observe it seemed strange that Mr Jermyn "should begin his journey in apparel so unfit for travel as a black satin suit, and white boots, if his going away was designed the day before."—Ibid. p. 859.

At the seige of Newcastle, 1644. Lithgow describes the "Herculean clubs" used by the beseiged. "This club hath a long iron-banded staff, with a round falling head (like to a pomegranate) and that is set with sharp iron pikes, to slay or strike with; the forehead whereof being set with a long-pointed pike of iron, it grimly looketh like to the pale face of murder." W. Scott's note upon this says, "This sort of club was called by the Germans, with whom it was in great use, a *morgen-stern*, or morning star."

Lithgow says that at the breaches, "truly and too truly the enemy did more harm with hand-*garnads*, than either with musket, pyke, or Herculean clubs." Somers' *Tracts*, vol. 5, p. 289.

"The nickname of lobsters now *mis*applied to soldiers, seems to have been first applied to Sir A. Hazilrigg's regiment of cavalry, completely armed with corselets,—the first body of cavalry on that side which would be brought to stand the shock of the king's horse."—Ibid. p. 316. W. Scott's notes. Clarendon, vol. 2, p. 422. So called by the other side, "because of their bright iron shells, with which they were covered, being perfect cuirassiers, and were the first seen so armed on either side, and the first that made any impression on the king's horse, who, being unarmed, were not able to bear a shock with them."

The King's troops at first, "Among the horse the officers had their full desire, if they were able to procure old backs and breasts, and *pots* with pistols or carabines for their two or three first ranks, and swords for the rest; themselves (and some soldiers by their examples) having gotten, besides their pistols and swords, a short pole axe."—Ibid. p. 59.

Waller's plot, as it was called, was discovered by a servant concealing himself behind a hanging.—This fashion afforded great opportunities for treachery and concealment.—See *Latimer's Account of his Examination.*

When the brave Cornish army were shut up in Devizes, "there was but one hundred and fifty weight of match left in the store; whereupon diligent officers were directed to search every house in the town, and to take all the bed cords they could find, and to cause them to be speedily beaten and boiled. By this sudden expedient, there was, by the next morning, provided fifteen hundred weight of such serviceable match, as very well endured that sharp service."—Clarendon, vol. 2, p. 431.

When the Scotch borrowed for their army upon the strength of the Covenant, it was "the first time that ever land in Scotland had been offered for security of money borrowed in the city of London."—Ibid. p. 567.

——purging comfits, and *ants' eggs*[1]
Had almost brought him off his legs.
Hudibras, P. 1, C. 3.

In the same canto Hudibras has his bruises "by skilful midwife drest."

When the rebels besieged Corfe Castle, which was so well defended by Lady Bankes, "to make their approaches to the wall with more safety, they make two engines, one they call the Sow, and the other the Boar, being made with boards lined with wool to dead the shot. The first that moved forward was the Sow, but not being musquet proof, she cast nine of eleven of her farrow, for the musqueteers from the castle were so good marksmen at their legs, the only part of all their bodies left without defence, that nine ran away, as well as their broken and battered legs would give them leave; and of the two which knew neither how to run away, nor well to stay, for fear, one was slain. The Boar, (of the two a man would think the valianter creature) seeing the ill success of the Sow, to cast her litter before her time, durst not advance.—*Mercurius Rusticus*, p. 104.

The rebels broke open Master Fowler's house at Minchin-Hampton. "Young Mr. Fowler, a practitioner it seems in physic, had in his study extract of pearl, aurum potabile, confections of amber, a great quantity of compound waters, a good proportion of pearl in boxes, a box full of bezoar stone, with many other things of admirable use for the preservation of the life of man, and of very great value, all which they took and brake in pieces, and trampling them under foot, made them utterly unuseful either for themselves or others."—Ibid. p. 158.

Master Bartlett "clad in a fair scarlet gippo" (the word is twice thus written) "a shrewd temptation to a man not accustomed to wear good clothes. Captain Scriven demanded it off his back."—Ibid. p. 161.

Among other things valuable both for rarity and use of which this Mr. Bartlett was plundered. They "took a cock-eagle's stone, for which thirty pieces had been offered by a physician."—Ibid. 162.

1629. "At this time the city of London was in great splendour, and full of wealth; and it was then a most glorious sight to behold the goldsmiths' shops, all of one row in Cheapside, from the end of the street called the Old Change near Pater-Noster Row, unto the open place, over against Mercer's Chapel, at the lower end of Cheap: there being at that time but three or four shops of other trades that interposed in the row." Whereupon the Privy Council made an order "forasmuch as his Majesty had received information of the unseemliness and deformity appearing in Cheapside, by reason that divers men of mean trades had shops there amongst the goldsmiths, it was his express pleasure to have that disorder removed."—Rushworth, vol. 2, p. 28. See *Laud's History of his Troubles*, p. 247.

1631. "After several debates before the King and Council, it was ordered that the Company of Goldsmiths should take order that, within a short time limited, Goldsmith's Row in Cheapside and Lombard Street should be supplied with Goldsmiths; and that those who keep shops scatteringly in other parts of the city, should have shops procured for them in Cheapside or Lombard Street, upon penalty that those

[1] "The Russian soldiers' physic."—See Suvarof's *Catechism*.

of the Assistants and Livery, that did not take care herein, should lose their places. And it was further ordered, for the time to come, that all such who should serve their apprenticeships to goldsmiths, and thereupon were made free, should enter into bond, not to keep a goldsmith's shop in any other part of the city than in Cheapside or Lombard Street; and that the Lord Mayor should take care that shops be provided for them at moderate and indifferent rates."—Rushworth, vol. 2, p. 111.

1636. This proclamation renewed. "All shops, not Goldsmiths in those streets, to be shut up, and suffered there no longer."—Ibid. p. 411.

"The King being informed (1632) that of late years a great number of the nobility, gentry, and abler sort of his subjects, with their families, resorted to the cities of London and Westminster, and places adjoining, and there made their residence, more than in former times; contrary to the ancient usage of the English nation, which had occasioned divers inconveniences; for whilst their residence was in the country, they served the King according to their degrees and ranks, in aid of the government, whereby, and by their house-keeping in those parts, the realm was defended, and the meaner sort of people were guided, directed and relieved; but by their residence in London, Westminster, and parts adjoining, they had not employment, but lived without doing any service to prince or people: a great part of their money drawn out of their several respective counties, and spent in the city, in excess of apparel provided from foreign nations, to the enriching of other nations, and consumed their time in other vain delights and expence, even to the wasting of their estates. The King therefore ordered all such persons who were not of the privy council, nor bound to daily attendance at court, to return to their country homes within forty days, and there keep their habitations and hospitality; and he declared his firm resolution to withstand this great and growing evil by a constant severity towards the offenders."—Ibid. p. 144.

Hence loss of influence of the gentry,—felt lamentably in the ensuing civil war. Hence too growth of puritanism, which is of city growth; and in broken fortunes a cause of mischievous designs.

1632. Price of wine by proclamation. Canary wines, Muscadel and Alicant, £16 the pipe, 12*d.* the quart. Sacks and Malagas £13 the butt, 9*d.* the quart. The best Gascoigne and French wines £18 the tun, 6*d.* the quart. The Rochel and other small and thin wines £15 the tun, 6*d.* the quart.—Ibid. p. 157.

1633. William Nead, an ancient archer, presented to the King and Council a warlike invention, with the use of the bow and pike together. The King authorized him to instruct the Trained Bands, reminded the people that the statutes enjoining the use of the bow and arrow were still in force, and required them to conform themselves thereunto.—Ibid. vol. 2, p. 191.

1634. "The union flag, that is, St. George's cross and St. Andrew's joined together, was still to be reserved as an ornament proper to the King's own ships, and ships in his immediate service and pay, and none others. English ships were to bear the Red Cross, Scotch, the White."—Ibid. vol. 2, p. 247.

1635. Evil of town residence still complained of. "By this occasion also, and of the great number of loose and idle people that follow them, and live in and about the said cities, the disorders there grew so great, and the delinquents there became so numerous, as those places were

not so easily governed by their ordinary magistrates as at former times: and the said cities were not only at excessive charge in relieving a great number of those loose and idle people, that grew to beggary, and became diseased and infirm, but also were made more subject to contagion and infection; and the prices of all kind of victuals, both in the said cities, and in divers other places from whence those cities were served, were exceedingly increased, and the several countries undefended: the poorer sort of your majesty's people were unrelieved, and not guided and governed as they might be, in case those persons of quality and respect resided among them." Then followed a presentation to the Star Chamber against a great number of persons for residing in town, contrary to the proclamation.—Ibid. vol. 2, p. 288.

1635. Office erected for receiving the forfeitures incurred by profane cursers and swearers; one to be in every parish, and the money paid to the bishops for the use of the poor.—Ibid. vol. 2, p. 299.

1635. Till this time there had been no certain or constant intercourse between England and Scotland. Thomas Witherings, Esq. his majesty's postmaster of England for foreign parts, was now commanded "to settle one running-post, or two, to run day and night between Edinburgh and London, to go thither and come back again in six days; and to take with them all such letters as shall be directed to any post town in the said road; and the posts to be placed in several places out of the road, to run and bring and carry out of the said roads the letters, as there shall be occasion, and to pay twopence for every single letter under fourscore miles; and if one hundred and forty miles, four pence; and, if above, then sixpence. The like rule the king is pleased to order to be observed to West Chester, Holyhead, and from thence to Ireland; and also to observe the like rule from London to Plymouth, Exeter, and other places in that road; the like for Oxford, Bristol, Colchester, Norwich, and other places. And the king doth command that no other messenger, foot-post, or foot-posts, shall take up, carry, receive, or deliver any letter or letters whatsoever, other than the messengers appointed by the said Thomas Witherings: except common known carriers, or a particular messenger to be sent on purpose with a letter to a friend."—Ibid. vol. 2, p. 299. II. Caroli.

1635. In the preceding reign and this, several proclamations "for the restraint of excessive carriages, to the destruction of the highways. Yet this great abuse increased, to the public nuisance, and likely to hinder the general commerce of people, and become unrepairable without excessive charge and burden to the country." Ordered, therefore, "that no common carriers or other persons, do, upon the common highway, go or travel with any waggon, cart, &c. whereon is more than 2000 weight, nor to use above five horses, or four oxen and two horses, or six oxen without horses, at any one time."—Ibid. p. 301.

1635. "The king's majesty took into consideration the restraint of the multitude, and promiscuous use of coaches about London and Westminster. The great number of hackney coaches were grown of late a great disturbance to the king, queen, and nobility, through the streets of the said cities, so as the common passage thereby was hindred, and made dangerous, and the rates and prices of hay and provender, and other provisions of the stable thereby made exceeding dear. Therefore, no hackney or hired coach was to be used or suffered in London, Westminster, or the suburbs or liberties thereof, except the same be to travel at the least three miles out of town. And no person shall go in a coach in the

streets of London and Westminster, except the owner of the same coach shall and do constantly keep within the said cities and suburbs thereof four sufficient able horses or geldings fit for his majesty's service, whensoever his majesty's occasions shall require them, upon great penalties contained in the said proclamation."—Ibid. p. 316.

"It is worth observation, that in the first year of the reign of King Charles, no hackney coaches did stand in the streets, but at their stables, and they were sent unto to come abroad by those who had occasion to use them; and there were not above twenty hackney coaches at that time to be had for hire in and about London. The grave judges of the law constantly rid on horseback, in all weathers, to Westminster."—Ibid. p. 317.

All lawyers in those days pleaded in ruffs; falling bands came afterwards in fashion.—Ibid. p. 317.

1636. "Taking into consideration the great quantity of money exhausted from his subjects, and exported out of his dominions into foreign parts, for counterfeit jewels of pearl, pendants, chains and false stones, carrying only a show and semblance of precious stones, pearls and jewels, the king commanded that from thenceforth no person should wear, or use any counterfeit jewels, pearls, pendants, chains, or false stones, upon pain of forfeiture of the same, and such other pains as shall be inflicted upon them."—Ibid. p. 321.

1636. The Lord Keeper charges the judges "to proceed roundly against capital and felonious offenders, especially robbers in the highway, who now march in troops after a high hand."—Ibid. vol. 2, p. 358.

Court of Honour, or Lord Marshal's Court, held in the Painted Chamber.

"A man took the name and arms of West, Lord De la Ware's family, and his son took place, upon that ground, of some of the gentry, his neighbours in Hampshire; and they being thus disobliged, and knowing his real history, acquainted Lord De la Ware's family, and the lord being an infant, his guardian brought the case to a hearing. The said pretended West had been a hostler, and being a famous wrestler in Lincoln's Inn Fields, went there by the name of Jack of the West. He knew enough of the family to make out a descent in his patent from one who went beyond sea, and was thought to be dead; but this very person was produced in court, from whom the descent was assumed. So the court was fully satisfied of the abuse by the said West the hostler done to the family of West, Lord De la Ware, whereupon he was ordered to be degraded, and never to write himself gentleman any more, and to pay £500 fine. Some other circumstances did attend his degradation, which cannot now be called to mind."—Ibid. vol. 2, pt. 2, p. 1055.

"One Brown set forth in libel his descent; that another person in way of defamation, said, he was no gentleman, but descended from Brown, the great pudding-eater, in Kent; but it appearing he was not so descended, but from an ancient family, he that spoke the words underwent the sentence of the court, and decreed to give satisfaction to the party complaining."—Ibid.

"A citizen of London was complained of, who going to a gentleman well descended for some money that was due unto him, the gentleman not only refused to pay him the money, but gave him hard words; then said the citizen, surely you are no gentleman, that would not pay your debts, with some other reflecting language: and the citizen underwent the censure of the court."—Ibid.

1630. Stewards to lords and gentlemen, in keeping their leets twice a-year, were to enquire, among other things, especially "of common thieves and their receivers; haunters of taverns or alehouses, those that go in good clothes and fare well, and none knows whereof they live; those that be night-walkers; builders of cottages, and takers-in of inmates; offences of victuallers, artificers, workmen and labourers."—Ibid. app. p. 88.

1630. Directions "that no man harbour rogues in their barns or outhouses. And the wandering persons with women and children to give account to the constable or justice of peace, where they were married, and where their children were christened; for these people live like savages, neither marry, nor bury, nor christen, which licentious liberty makes so many delight to be rogues and wanderers."—Ibid. p. 89.

The gaoler in every county to be made governor of the house of correction, "that so he may employ to work prisoners committed for small causes, and so they may learn to live honestly by labour, and not live idly and miserably long in prison, whereby they are made worse when they come out than they were when they went in."—Ibid.

1630. "The highways in all counties of England in great decay, partly so grown, for that men think there is no course by the common law, or order from the state to amend the same; and the work-days appointed by the statute are so omitted or idly performed that there comes little good by them."—Ibid.

1640. Complaint in the London Petition, of "the swarming of lascivious, idle and unprofitable books and pamphlets, playbooks and ballads, as namely, Ovid's Fits of Love, The Parliament of Women, which came out at the dissolving of the last Parliament, Barns's Poems, Parker's Ballads, in disgrace of religion, to the increase of all vice, and withdrawing people from reading, studying, and hearing the Word of God and other good books."—Ibid. 3, vol. 1, p. 94.

"Whatever games were stirring, at places where he retired, as gammon, gleek, piquet, or even the merry main (?) he made one."—*Life of Lord Keeper Guildford*, vol. 1, p. 17.

The exhibition allowed to Francis North by his father (a nobleman), while studying the law, was £60 a-year, and his grandfather, £20; and the father then cut off £10.—Ibid. p. 49.

Francis North "being solicitous about his health, wore a broad stomacher on his breast; and commonly a little leather cap, which sort was then called sculcaps."—Ibid. vol. 1, p. 57.

"As his practice increased, these sculcaps were destined to be in a drawer to receive the money that came in by fees. One had the gold, another the crowns and half-crowns, and another the smaller money."—Ibid. vol. 1, p. 170.

His sister Mary, "besides the advantage of her person, had a superior wit, prodigious memory, and was most agreeable in conversation. I do just remember so much of her (for I was very young when she married,) that for hours and hours together, she diverted her sisters, and all the female society at work together, (as the use of that family was,) with rehearsing by heart prolix romances, with the substance of speeches and letters, as well as passages; and this with little or no hesitation, but in

a continual series of discourse; the very memory of which is to me, at this day, very wonderful. She instituted a sort of order of the wits of her time and acqaintance, whereof the symbol was, a sun with a circle touching the rays, and upon that, in a blue ground, were wrote αὐτάρκης, in the proper Greek character, which her father suggested. Diverse of these were made in silver and enamel, but in embroidery plenty, which were dispersed to those wittified ladies who were willing to come into the order, and for a while they were formally worn, till the foundress fell under the government of another, and then it was left off."—Ibid. p. 58.

PUBLIC readings at the Inns of Court, and riotous feasting.—Ibid. p. 140.

"IN the county of Hereford was an old custom at funerals to hire poor people, who were to take upon them all the sins of the party deceased, and were called sin-eaters. One of them, I remember, lived in a cottage on Ross high-way. The manner was thus: when the corpse was brought out of the house, and laid on the bier, a loaf of bread was delivered to the sin-eater over the corpse, as also a mazar-bowl (a gossip's bowl of maple) full of beer, which he was to drink up, and sixpence in money; in consequence whereof, he took upon him, ipso facto, all the sins of the defunct, and freed him or her from walking after they were dead. In North Wales, the sin-eaters are frequently made use of; but there, instead of a bowl of beer, they have a bowl of milk. This custom was by some people observed, even in the strictest time of the Presbyterian government. And at Dyndar, volens nolens the parson of the parish, the relations of a woman deceased there had this ceremony punctually performed according to her will. The like was done in the city of Hereford in those times, where a woman kept many years before her death, a mazar bowl for the sin-eater, and in other places in this county, as also at Brecon, at Llangore, where Mr. Gwin, the minister, about 1640, could not hinder this superstition."—*Aubrey of Gentilisme, MS.* quoted in KENNETT'S *Par. Ant.* vol. 2, p. 276.

DOLES at funerals were continued at gentlemen's funerals in the West of England till the Civil Wars.—Ibid.

"THE poor herdsman that dwells upon his own acre, and feeds the little yokes and couples of sheep on highways and mountains, and looks not ambitiously on his neighbour's farm, nor covets the next cottage, (which yet he likes well, and thinks it excellent, *because it hath a chimney*) nor would do an act of falsehood to get his own tenement rent-free. This man shall have a reward in proportion great as that just prince who refuses to oppress his brother when his state is broken by rebellion and disadvantages."—J. TAYLOR, vol. 14, p. 289.

1645. "THE plague in a few months swept away above 1300 souls in Leeds, and so infected the air that the birds fell down dead in their flight over the town."—THORESBY, p. 104. *Whitaker's edit.*

"THE high narrow windows, the diamond quarrels, the stone floors (I am now speaking of the best houses in the town, Leeds), together with the absence of shutters and curtains, afford but a melancholy picture of the dwellings of Hirwing manufacturers down to the reign of Charles I. In the beginning of that reign the first house" at Leeds "(and it bears to this day by way of eminence, the name of Red House) was constructed of brick; and here, as affording probably the best accommodation in the town, that unhappy monarch was lodged while in the hands of the Scots."—WHITAKER'S *Loidis and Elmete*, p. 79.

1647, 13 April. "The Establishment agreed on by the Commons this day,

Officers of Horse.

A Colonel shall have 12*s.* per diem, and for four horses 6*s.* per diem.

A Captain 10*s.* and two horses 4*s.*

A Ltnt. 5*s.* 4*d.* and two horses 4*s.*

A Quarter Master 4*s.* and one horse 2*s.*

A Provost Master 3*s.* 4*d.* and two men 4*s.*

Corporals and Trumpeters each 2*s.* 6*d.* per diem.

Foot Officers.

A Captain 8*s.* per diem.

A Ltnt. 4*s.*

An Ensign 2*s.* 6*d.*

Serjeants, Drummers and Corporals, each 1*s.*"—Rushworth, vol. 6, p. 454.

"Private persons, especially those in trade, found themselves under a necessity of assuming the power of coinage, owing to the want of copper money coined by authority. They first made their appearance about 1648, and kept gradually increasing till 1672, when they were cried down by proclamation."—Watson's *Hist. of Halifax*, p. 72.

1648. "There is invented an instrument of small bigness and price, easily made and very durable; whereby with an hour's practice, one may write two copies of the same thing at once, on a book of parchment, as well as on paper, and in any character whatsoever; of great advantage to lawyers, scriveners, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, as with ease and speed, so with privacy also. Approved in its use and feasibility by an ordinance of both houses of parliament. The farther nature whereof, and the latter conditions whereupon it shall be discovered, (the former for not doing it till the 1st of April, 1649, being declined) may be fully known at the inventor's lodging, next door to the White Bear in Lothbury. Where note, that for hastening the discovery, the price thereof will be greater or less, according as men come in soon or late for the same."—Rushworth, vol. 7, p. 1112.

1648. "Amid these times of killing and destroying, it is a work of charity to save such as may be saved. To this end a medicine is offered, by which many lives have been saved, and in so dangerous a case, that it hath been often left by physicians as desperate; and by one of the greatest of physicians in this kingdom, hath been thought remediless, but only by cutting a hole in the breast; so that both pain and danger is here prevented by an easy remedy. When the pleurisy is past the time of blood-letting, take an apple, and cut away the top of it to make a cover, then pick out the core, and fill the empty room with the white of frankincense; then lay on the cover and roast it; and when it is soft, bruise and mix it all together, then put so much sugar to it as will make it savoury; let the sick person eat it, and it fails not to cure. If need be, it may be taken more than once."—Ibid. vol. 7, p. 1205.

22 Sept. 1648. "Doctor Chamberlain this day offered to the House, that he might have the benefit of improving all baths for fourteen years together, for the good of the people, and an ordinance for this purpose was read the second time and committed."—Ibid. vol. 7, p. 1270.

8 Sept. 1641. Orders made to prevent the spreading of infection. "That the bill (Lord have mercy upon us) with a large red cross, be set upon the door of every house infected with the plague. The house visited with the plague to be shut up, whether any persons therein do die or not, and the persons so shut up to bear their own charges, if they be of ability. No person to be removed out of any infected house, but by leave of the magistrate. If any

person shall fly out of any house infected with the plague, at or before the death of any in the house, such person so flying to be pursued by hue and cry, and the house where they shall be found to be, shut up, and they returned back to the place from whence they fled."—NALSON, vol. 2, p. 478.

I very much doubt whether a greater proportion would not suffer under, and in consequence of these restrictions, than if all as in Turkey had been left to their own will. These very restrictions would tend to create that desire in the sufferers of spreading the infection, of which Lord Falkland speaks; for I think he is more likely to have spoken from experience of the fact also, than in mere imitation of Thucydides.

IT was ordered also, "that the pavements in the streets be made sufficient, and so continued, the kennels kept sweet and clean, the soil of the said streets to be carried away, and all annoyances to be removed."—Ibid.

"THOSE fat-bellyed priests that have livings great store,
If bishops go down they shall never have more;
Their journeymen-readers likewise are afraid,
That they must be forced to give over their trade,
And wear leather-garments instead of black cloth,
Which makes them love bishops and lukewarm broth."

The sectaries called the Liturgy Broth, in derision.—*Vox Populi in Plain English.* Ibid. vol. 2, p. 807.

FOULIS speaks of "the Rotterdam-ship which would kill the English under water."—*Plots of our Pretended Saints*, p. 141.

Was this of the torpedo kind? or a diving vessel?

CUSTOM at taverns of sending presents of wine from one room to another.—BOSWELL'S *Shakespere*, vol. 8, p. 85.

CALLIGRAPHY neglected in this age.—See FULLER'S *Ded. to the Thirteenth Century of his Church History*, p. 57.

WILLIAMS, then Lord Keeper, in Charles's first parliament, replied thus to the address of the house: "What you recommended to the king concerning the laws of the land, the king hath already in private, and doth now in public recommend to his judges, and by them to the professors and students of the laws, to wit, that they would spend their time, as their forefathers did, in the ancient common laws of the kingdom, and not altogether, as the complaint hath been of late, in statutes, new cases and modern abridgements. In the former studies you meet with reason created by God, in the latter with opinion only, invented by men."—HACKET'S *Life of Williams*, pt. 2, p. 12.

BISHOP WILLIAMS when living in disgrace at Buckden, "was the worse thought of by some strict censurers, because he admitted in his public hall a comedy once or twice to be presented before him, exhibited by his own servants for an evening recreation."—Ibid. p. 37.

"No man more wise, or more serious than Archbishop Bancroft, the atlas of our clergy in his time, and he that writes this hath seen an enterlude well presented before him at Lambeth, by his own gentlemen when I was one of the youngest spectators."—Ibid.

1655. HAIR powder seems to have been a military fashion. See the description of John Owen in his campaign against Penruddock.—ORME'S *Life*, p. 158, *ext. in Red Book*, p. 272.

1627. "That Christmas the Temple Sparks had enstalled a Lieutenant, a thing we country folk call a Lord of Misrule. This Lieutenant had on Twelfth Eve late in the night sent out to collect his rents in Ram Alley, and Fleet Street, limiting five shillings to every house. At every door they winded their temple-horn, and if it procured not entrance at the second blast or summons, the word of command was then, Give fire, gunner! This gunner was a robustious Vulcan, and his engine a mighty smith's hammer." The people complained to the mayor, who went in person the next night, a fight took place and the Lieutenant was laid in the Counter, till on the attorney general's mediation, and his own submission, he was released.—H. Lestrange's *Reign of K. Charles*, p. 72.

1632. "The king having granted leave to the Earl of Bedford to edify at pleasure upon the Convent Garden, it being of a very ample and spacious area and content, the Earl plied his design with such celerity and quick dispatch, as he soon reared such numerous rows of stately and ambitious buildings, as made old London envy the magnificence of her suburbieary city."—Ibid. p. 124.

1635. "On the birth of Charles's second daughter, the Dutch presented their Majesties with a massive piece of Ambre-gris, two huge basons of China earth, a noble clock, the manufacture, the workmanship of Rodolphus the Emperor, and four rare tables of painture."—Ibid. p. 136.

If Charles was addrest in French, he used to answer himself, but briefly. If he were spoken to in Latin, he answered by his secretary.—Aitzema, vol. 2, p. 297.

1635. Aitzema speaks of the bow as a common exercise in England. He is speaking of Abbot's accident, and erroneously supposes that it happened when he was exercising himself with bow and arrow in the field "*ghelijck de Engelsche veel doen.*" —Vol. 2, p. 298.

1636. Going to court on New Year's day, Aitzema past through one or two rooms so *opgheproncki* with plate, that they looked like a *lottery* or a silversmith's shop. They were new-year's gifts to the King, he was told, from the lords and courtiers, such being the custom in England.—Ibid. vol. 2, p. 362.

1637. The confectionary for a banquet given by the Earl of Holland, was brought from Paris.—Aitzema, vol. 2, p. 491.

1637. The excise upon tobacco was at this time one of Charles's best sources of revenue.—Ibid. vol. 2, p. 492.

Aitzema observes that short-hand writing was very generally used in England —Ibid. vol. 3, p. 74.

Charles wore pearl ear-rings, and the day before his execution took one of great value from his ear, and gave it to Juxon in charge for his daughter the Princess Royal. —Ibid. vol. 3, p. 337.

Hampton Court is called "*het grootste en manifijckste Conings huys det in Engelandt is.*"—Ibid. vol. 3, p. 196.

1649. Charles II. writes from Jersey to Progers for a plain riding-suit with an *innocent* coat: by which the editor of *Grammont's Memoirs* understands mourning.

The Star Chamber limited the number of printing-offices in and about London to twenty. When that court was abolished they soon exceeded sixty.—*Harl. Misc.* vol. 7, p. 107.

"I THINK I may truly say that there were few good cobblers in London but had a silver beaker, so rife were silver vessels among all conditions." — SIR P. H. WARWICK'S *Memoirs*, p. 63.

"NATHANIEL CANOPIUS, a Cretan who had been Primore (?) to the Patriarch Cyril, and, after that remarkable person was put to death, fled to England, was the first man who made and drank coffee in Oxford. Laud patronized him,—placed him at Balliol: he was afterwards chaplain of Christ Church."—WOOD, *quoted in Walker's Sufferings.*

DRUNKENNESS in the Dutch Universities. —JACOBUS CRUCIUS, p. 3.

LICENTIOUS manners of the women in Holland.—Ibid. p. 9.

HECTORING manners of the men.—Ibid. p. 66.

COLLECTORS of rare books: costly binding, &c.—Ibid. p. 85.

PRINCE BUTLER'S tale representing the state of the wool case, or the East India case, truly stated—1691, (*State Poems*, vol. 4, p. 422) speaking of the time when the English imported raw silk in exchange for wrought woollen, says,

"Then scarce a child was to be seen
Without say-frock which was of green."

IT appears by SIR KENELM DIGBY, (*Disc. on the Power of Sympathy*, p. 38) that pit-coal was the common fuel in London,—from Newcastle or Scotland.

AND that consumptive patients went usually from London to Paris, where they generally recovered; "the remedy for that malady being in the beginning very easy." —Ibid. p. 40.

A STONE-EATER exhibited in London. Ant. de Sonsa de Macedo saw him and heard the stones rattle in his inside when he struck it.—ANCOURT A PADILHA, p. 56.

IT must be in this reign that Sir Simonds D'Ewes contracted with John Maddie of Bury St. Edmunds to build him a coach for £27. The agreement is said to be very curious.—*Lansdowne MSS.* No. 846, p. 5.

SCHOOLBOY pranks and tyranny at College.—ANTHONY WOOD'S *Life*, pp. 45-6.

1650. THIS year Jacobs, a Jew, opened a coffee-house at the Angel in the Parish of Saint Peter in the East, Oxon; and there it was by some, who delighted in novelty, drank.—Ibid. p. 65.

ONE of the enormities of Clayton, the intrusive warden of Merton, was "burning in one year threescore pounds' worth of the choicest billet that could be had, not only in all his rooms, but in the kitchen among his servants; without any regard had to coal, which usually (to save charges) is burnt in kitchens, and sometimes also in parlours."—Ibid. p. 169.

PROGRESS of a young gallant.—BRAITHWAITE, *English Gentleman*, p. 42.

FREQUENT perjuries in courts of justice. JACKSON, vol. 2, p. 983.

JACKSON (vol. 3, p. 191) says that the great aim and endeavour of the Jesuits had long been to draw the English Church into Calvinism. The passage is very curious and important.

"THEY who thought it fit for the meanest of the clergy to read prayers, and for themselves only to preach, though they

might innocently intend it, yet did not in that action consult the honour of our liturgy, except where charity or necessity did interpose." — J. Taylor, vol. 7, p. 312.

" You now
Wash every day your best handkerchief
With yellow starch, and your laced quoiff,
Till it now hangs as if the devil
Had frightened you thro' quicksalts. Not a post
But must be beaten for the rotten powder
To make your hair sit well."

Sir Robert Howard, *The Blind Lady*.

Bromfall, high sheriff for the County of Bedford in 1650, was greatly instrumental in saving the Cotton library, when all documents of a constitutional and legal nature were industriously sought after, in order to be destroyed. — *Preface to the Cat. of MSS.*

The puritanical tax of the value of a meal to be retrenched every week, is said to have produced during the six years that it lasted, £608,400. For this I have only newspaper authority, but it is likely to be stated upon authentic grounds.

When the right of the saints to govern the earth, was "once upon an occasion earnestly pressed in Cromwell's little parliament, it was answered by the president of his council that the saints deserved all things; but that public employment was such a drudgery that it would be unjust to condemn the saints to it; and that the securest way to make the commonwealth happy was to leave them in a pious retirement, interceding for the nation at the throne of grace." — Sir George Mackenzie's *Essays*, p. 431.

1627. Lord Haughton to Wentworth. "My father may be hunted from about London by a Christmas proclamation, now that the term and pretence of business is past."—Strafford's *Letters*, vol. 1, p. 42.

I suppose the civil wars put an end to hawking; the old establishments were broken up; and it never seems to have been in fashion afterwards.

1631-2. Dutch forbidden to export butter and cheese from the West of England: Wentworth was advised to make the same prohibition in Ireland, "for if Ireland could send away twenty ships laden with corn and butter, they would be sold in a day after their arrival, and it is the best commodity can be sent to Spain. The English butter is most esteemed in Spain, and therefore our merchants have of late caused the Irish to be barrelled up with hoops bound about with twigs, after the English fashion, and two letters B. C. the mark of Bristol, to be set upon them." — Strafford's *Letters*, vol. 1, p. 95.

1634. "We have very plausible things done of late. The book called the Declaration of the king for rectifying of Taverns, Ordinaries, Bakers, Osteries, is newly come forth.—All back-doors to taverns on the Thames are commanded to be shut up; only the Bear at the bridge-foot is exempted, by reason of the passage to Greenwich." — Garrard, in *Strafford's Letters*, vol. 1, p. 176.

Ibid. To encourage gentlemen to live more willingly in the country, all game-fowl, as pheasants, partridges, ducks, as also hares, are by proclamation forbidden to be dressed or eaten in any inns; and butchers are forbidden to be graziers.

"Ibid. Here is a much ado about the soap business; it is very doubtful whether in the end it will stand or no. For the present it is strongly backed, and I hear a proclamation shall come forth to stop all

mouths that speak against it. Commissioners have been appointed;—the Lieutenant of the Tower, Sir William Becher, Sir Abraham Williams, Spiller, joined to the Lord Mayor and some Aldermen; they have had two general washing days at Guildhall; most of them have given their verdict for the new soap to be the better. Yet continual complaints rise up, that it burns linen, scalds the laundresses' fingers, wastes infinitely in keeping, being full of lime and tallow. Which if true, it is of that use in this kingdom, that it will not last."

1633. "THE dicing night, the King carried away in James Palmer's hat, £1850. The Queen was his half, and brought him that good luck: she shared presently £900." — GARRARD, *Strafford's Letters*, vol. 1, p. 177.

IBID. "There are two masques in hand; the first of the Inns of Court, which is to be presented on Candlemas Day; the other the king presents the queen with on Shrove Tuesday at night: high expenses, —they talk of £20,000 that it will cost the men of the law. Oh that they would once give over these things or lay them aside for a time, and bend all their endeavours to make the king rich! For it gives me no satisfaction, who am but a looker-on, to see a rich commonwealth, a rich people, and the crown poor."

1633. LIFE-LEASES for selling tobacco; £15 fine, and as much rent by the year. "Some towns have yielded twenty marks, £10, £5, and £6, fine and rent, none goes under; and three or four allowed in great market-towns and thoroughfares. I hear Plymouth hath yielded £100, and as much yearly rent."—GARRARD, Ib. vol. 1, p. 206.

1633. "A COMMISSION for buildings in and about London since a proclamation in the 13th of King James. Divers have been called *ore tenus*; this last term, amongst whom the most notorious was Winwood's Little Moor, one of the clerks of the Signet, who was fined for his buildings near St. Martin's Church in the fields £1000, and to pull them all down, being forty-two dwelling houses, stables, and coach houses, by Easter, or else to pay £1000 more. They have sate diligently this month, yet have not done with St. Giles's Parish. The rate they go is three years' fine, according as the rents of the houses are presented by the Churchwardens and chief of every parish, with some little rent to the king, to keep them from fining hereafter. How far this will spread I know not; but it is confidently spoken that there are above £100,000 rents upon this string about London. I speak much within compass; for Tuttle, St. Giles's, St. Martin's Lane, Drury Lane, Covent Garden, Lincoln's Inn Fields, Holborn, and beyond the Tower, from Wapping to Blackwall — all come in, and are liable to fining for annoyances, or being built contrary to proclamation; though they have had licenses granted to do so. My Lord of Bedford's licence in this case it is said will not avail him."— Ibid. vol. 1, p. 206.

1634. June 3. "THE Sheriffs of London are now busy in demolishing all Moors' houses, stables, coach houses, and twelve or fourteen dwelling houses are pulled down to the ground."—Ibid. vol. 1, p. 262.

1633. "ON Shrove Tuesday at night, the King and the Lords performed their masque. The Templars were all invited and well placed; and they have found a new way of letting them in by a turning chair; besides, they let in none but such as have tickets sent home beforehand, so that now the keeping of the door is no trouble." — Ibid. p. 207.

1634. "HERE is one Captain Baily, he hath been a sea captain, but now lives on the land, about this city, where he tries ex-

periments. He hath erected according to his ability some four hackney coaches, put his men in a livery, and appointed them to stand at the maypole in the Strand, giving them instructions at what rates to carry men into several parts of the town, where all day they may be had. Other hackney men seeing this way, they flocked to the same place, and perform their journeys at the same rate. So that sometimes there is twenty of them together, which disperse up and down, that they and others are to be had everywhere, as watermen are to be had by the waterside. Everybody is much pleased with it. For whereas before coaches could not be had but at great rates, now a man may have one much cheaper."—Ibid. vol. 1, p. 227.

1634. "Here are two rich women who bid hard for the Earl of Huntington; he is next to Sussex, the eleventh earl. The one the day she is married, will lay him down upon a table £20,000, which she will freely give him. The other offers £500 a year during his life, and £6000 in money, to go to church and marry her, and then at the church door to take their leaves, and never see each the other after."—Ibid. vol. 1, p. 261.

1634. "The bowling in the Spring Garden was by the king's command put down for one day, but by the intercession of the Queen it was reprieved for this year; but hereafter it shall be no common bowling place. There was kept in it an ordinary of six shillings a meal, when the king's proclamation allows but two elsewhere: continual bibbing and drinking wine all day long under the trees, two or three quarrels every week. It was grown scandalous and unsufferable; besides my Lord Digby being reprehended for striking in the King's garden, he answered that he took it for a common bowling-place, where all paid money for their coming in."—Ibid. p. 262.

1634. "The proclamations which have come out for rating of all achatres have done little good. They will not bring them to London as heretofore; so that housekeeping in London is grown much more chargeable than it was before these proclamations were published."—Ibid. p. 263.

1634. "The tobacco licensers go on apace, they yield a good fine, and a constant yearly rent. But the buildings yield not that profit that was expected as yet. My Lord Maynard compounded for £500 for some twenty houses built in Tuttle Street."—Ibid. p. 263.

1634. Sir Henry Wotton intended his parallel of Buckingham and Essex for the press, "that is not done, but copies in written hand pass up and down the town."—Ibid. vol. 1, p. 265.

1634. "The ministers of London are in a fair way for increasing their means; within the walls the livings are very small; they let their houses for great fines, reserving small rents, out of which the parson is paid 2*s.* 9*d.* in the pound, according to the statute, which yields small profits to the parson. It is referred to his majesty by a committee of some four or five of his council, who have taken such pains in it as will produce sudden and good effects. They are like to have the better success in it, because they are not over greedy of wealth, for should they have that rate upon every house, really let as it is worth, some of their livings would be worth £2000, £3000, or £4000 a year; but they desire their livings to be made up but £200 by the year, all not so much, where there is a small parish."—Ibid. vol. 1, p. 265.

1634. "Here is a proclamation coming forth about the reformation of hackney coaches, and ordering of other coaches about

London. 1900 was the number of hackney coaches of London, base lean jades, unworthy to be seen in so brave a city, or to stand about a King's court."—Ibid. vol. 1, p. 266.

1634. "Dr. Chamberlayne the man midwife, endeavoured to erect a lecture of midwifery, which he would have read in his house to the licensed midwives of London, for which he was to have one shilling for every child born in the city and suburbs of London; other conditions for his advantage he subjoined to this, as bargaining beforehand for his fee in a case of necessity, where he was called; but it would receive no passage from the Bishop of London, who licenses all the midwives of London, nor yet from the College of Physicians."—Ibid. vol. 1, p. 336.

1634. "Here is also another project for carrying people up and down in close chairs, for the sole doing whereof, Sir Sauder Duncombe, a traveller, now a pensioner, hath obtained a patent from the King, and hath forty or fifty making ready for use."—Ibid. vol. 1, p. 336.

1634. Sharp proceedings against such as live in town, and out of their countries without leave.—Ibid. vol. 1, p. 337.

1634. Much noise here is of the depopulators that are come into the Star Chamber; it will bring in great sums of money.—Ibid.

"Sir Giles Allington's wife, that he was fined so horribly for in the High Commission, being his niece, is dead of the smallpox; of which disease there hath died in London this year (1634) flux and pox, above 1300."—Ibid. vol. 1, p. 359.

1634. Upon the death of Lord Treasurer Warton the King "commanded all at court to mourn for him one day.—Ibid. vol. 1, p. 389.

1635. "The frequent transportation of the wools of Ireland into foreign parts, is as notorious as prejudicial unto both kingdoms, carrying away the manufactures with the materials: especially at this time, when we are able to convert into cloth all the wools we can get, and vend in foreign parts all that we can make, the Turkey trade alone now vending at least 20,000 cloths a year."—Secretary Coke. Ibid. vol. 1, p. 423.

1635. "A Dover-man passing to Calais was taken, and the men put to the torture, by the violence whereof a confession was wrung out of them that they were bound for Dunkirk; a barbarism equal to that of Amboyna."—Howell. Ibid. vol. 1, p. 461.

—"The French put live matches to the fingers' ends of some English sailors to make them confess, being loaded with timber, and tell to what place they were bound."—Garrard. Ibid. vol. 1, p. 462.

1635. "A lottery set up in Smithfield for the advancement of a water work undertaken by Mr. Gage, in twelve days it was drawn dry, every prize gotten by some one or other; the people were so mad of it, no lotteries having been in London for these many years past, that they flocked from all parts of the city. A broker in Long Lane, had in those twelve days it stood there, 360 cloaks pawned to him, all which money was thrown into that lottery. They have gained £4000 clear by it; and now having provided new prizes, they have set it up in the borough of Southwark."—Ibid. vol. 1, p. 468.

1635. "There is a Lottery a-foot for bringing in fresh water by aqueducts into the Covent Garden (where the new town is almost finished) and Whitehall."—Howell. Ibid. vol. 1, p. 489.

1635. "Monies come in apace for depopulation; the trespassers in that kind come in apace and compound at the council table, some for £1000, some for £500, some £300, and to set up so many farms again. My Lord of Canterbury hath great care of the church in this business, for by turning arable into pasture, churchmen have had great loss. I hear of 700 trespassers in this kind, great and small."—Garrard. Ibid. vol. 1, p. 491.

Garrard transmits this letter of Viscount Wimbledon's to the Mayor of Portsmouth as "a rare piece."

"Mr. Mayor, and the rest of your brethren,

"Whereas at my last being at Portsmouth, I did recommend the beautifying of our streets by setting in the signs of your inns to the houses, as they are in all civil towns, so now I must recommend it to you more earnestly in regard of his majesty's figure or statue, that it hath pleased his majesty to honour your town with more than any other: so that these signs of your inns do not only obscure his majesty's figure, but outface it, as you yourselves may well perceive. Therefore I desire you all, that you will see that such an inconveniency be not suffered; but that you will cause against the next spring, that it be redressed, for that any disgrace offered his majesty's figure, is as much as to himself. To which end, I will and command all the officers and soldiers not to pass by it without putting off their hats. I hope I shall need no other authority to make you do it, for that it concerneth your obedience to have it done, especially now you are told of it by myself. Therefore I will say no more, but wish health to you all, and so rest,

"Your assured loving friend,
"Wimbledon."

"Oct. 22, 1635."

Prince at the Middle Temple—his court and state—a folly this which cost the chief performer £2000.—Ibid. vol. 1, p. 507.

1635. "Here is a proclamation coming forth to prohibit all hackney coaches to pass up and down in London streets; out of town they may go at pleasure as heretofore."—Ibid. vol. 1, p. 507.

1635. "The Prince of the Temple invited the Prince Elector and his brother to a masque at the Temple, which was very compleatly fitted for the variety of the scenes, and excellently well-performed. Thither came the Queen with three of her ladies disguised, all clad in the attire of citizens. Mrs. Basset, the great lacewoman of Cheapside went foremost, and led the Queen by the hand. My lords of Holland and Goring with Henry Percy and Mr. Henry Jermyn waited on them, somewhat disguised also. This done, the Prince was deposed; but since the King knighted him at Whitehall."—Ibid. vol. 1, p. 525.

Strafford sends to Brussels for hangings; which the Spanish Ambassador procures for him from thence.—Ibid. vol. 2, p. 43.

1636. "Here are abundance of new projects on foot upon sea coal, salt, malt, marking of iron (?) cutting of rivers, setting up a new corporation in the suburbs of London, much opposed by the Londoners; many others. Where profit may come to the King let them pass; but to enrich private men, they have not my wishes. Discontinuance of parliaments brings up this kind of grain, which commonly is blasted when they come."—Ibid. vol. 2, p. 55.

They indicate also store of capitals.

"Upon a little abatement of the plague, even in the first week of Lent, the players set up their bills, and began to play in the Black Fryars and other houses. But my Lord of Canterbury quickly reduced them to a better order; for at the next meeting of council his grace complained of it to the

King, declared the solemnity of Lent, the unfitness of that liberty to be given, both in respect of the time and the sickness which was not extinguished in the city, concluding that if his majesty did not command him to the contrary, he would lay them by the heels if they played again. My lord chamberlain stood up and said that my lord's grace and he served one God and one King; that he hoped his grace would not meddle in his place no more than he did in his; that players were under his command. My lord's grace said that what he had spoken no ways touched upon his place, &c. still concluding as he had done before, which he did with some vehemency reiterate once or twice. So the King put an end to the business by commanding the lord chamberlain that they should play no more."—Ibid. vol. 2, p. 56.

1636. "My Lord of Southampton moved the king by petition, that he might have leave to pull down his house in Holborn and build it into tenements, which would have been much advantage to him, and his fortune hath need of some helps. His majesty brought his petition with him to the council table and recommended it to the lords, telling their lordships that my Lord of Southampton was a person whom he much respected, &c., but upon debate it was dashed."—Ibid. vol. 2, p. 57.

1637. "Here hath been lately so much favour and countenance shewed to projectors, that there are few in court that have not at this time a suit either granted or referred, but the king, as it is said by my Lord of Canterbury's means, had the other day divers of them taken into consideration at the committee of trade, his majesty being present, when fifty of them were damned. Now that the king hath fallen upon a right understanding of this abuse, I hope he will absolutely suppress it. They went about laying great impositions as well upon him as all foreign commodities, and the profits thereof to accrue only to private persons, which gave a general discontentment through the whole kingdom."—Ibid. vol. 2, p. 71.

"I am glad" says Wentworth to Northumberland, "to hear the court purged of such a company of projectors, and wish some of them were hanged to boot, as in very truth the very scandal of his majesty's affairs, and the reproach of all his upright and well-meaning ministers, whose chief care it is to whip forth this vermin as spoilers, indeed, robbers both of king and people."—Ibid. vol. 2, p. 77.

1637. "Here is at this present a commission in execution against cottagers, who have not four acres of ground land to their houses, upon a statute made 31 Elizabeth, which vexed the poor people mightily, is far more burthensome to them than the ship money, all for the benefit of the Lord Morton and the secretary of Scotland, the Lord Sterling. Much crying out there is against it; especially because mean, needy and men of no good fame, prisoners in the Fleet, are used as principal commissioners to call the people before them, to fine and compound with them."—Ibid. vol. 2, p. 117.

1637. Sir William Savile writes to Strafford. "For the inhabitants of Halifax and there away. I confess I have so much interest among them (I mean in point of estate) that I shall ever wish them and their trade well. But I will be so far from opposing any thing that your lordship shall at all wish well to, that I will desist from my intended purpose, which was to have petitioned the lords of the council, that the merchant might have had all false cloth found with them seized; for the clothier will be able to make it appear, that when they make any good and true cloth, the merchant will not take it off their hands, but the bad and false cloth they readily

buy. And my lord, unless I be infinitely misinformed, the making of good and true cloth would be of much more advantage to the clothier than the making of bad, if the good were at all marketable for the merchants."—Ibid. vol. 2, p. 127.

1637. Mr. Fulwood for "stealing a young wench from school, aged 14, an orphan of the city of London, and marrying her against her will, was arraigned at the King's Bench bar and condemned, but Mr. Henry Jermyn hath got his pardon, for which, 'tis said, he had £500."—Ibid. vol. 2, p. 140.

"Here are two masks intended this winter, the king is now in practising his, which shall be presented at Twelfthtide; most of the young lords about the town who are good dancers, attend his majesty in this business. The other, the queen makes at Shrovetide, a new house being erected in the first court at Whitehall, which cost the king £2,500 only of deal boards, because the king will not have his pictures in the banqueting hall hurt with lights."—Ibid. vol. 2, p. 140.

"Here is a committee a-foot, which they set on every Tuesday: My lord's grace and all the court lords and officers are of it, for regulating all things in court, both above stairs, beneath, and in the stables, all which are out of order, and need great reformation. They look back to Henry VII., Henry VIII., and Queen Elizabeth's time. The court is now filled with the families of every mean courtier. Dwelling houses are daily erected in every corner of the Mews, proper only for stables. The king's servants wait pell-mell without any order, lodge still in court, and feed there, though they be out of their month or quarter. Places are sold at strange rates all the court over, which makes men prey upon the king in the execution of the lowest places."—Ibid. vol. 2, p. 141.

1637. "There was a proposition made at the council board which would do much good, were it put in execution over all England; which was to take away the eldest sons of all who were popishly affected, and breed them up in the religion established in the Church of England. My lord chamberlain fired at it, and moved the king, and since my lord grace of Canterbury, to have Percy Herbert's son, who is heir to his estate should his son fail, taken from his father, and bred up in the Protestant religion. My lord Powis was not pleased much with this motion, gets access to the king, pleads hard for his son, humbly desires that his son may not be held the most jesuited papist of England, and made the only example in this kind: he must submit to his majesty's pleasure, but he should do it much more willingly if it were generally done. Nothing is done of this kind yet, but my lord chamberlain presseth my lord of Canterbury often in this particular."—Ibid. vol. 2, p. 247.

1637. "Two of the king's servants, privy-chamber men both, have writ each of them a play: Sir John Sutlin (Suckling), and William Barclay, which have been acted in court and at the Black-friars with much applause. Sutlin's play cost £300 or £400 setting out; eight or ten suits of new cloathes he gave the players; an unheard of prodigality."—Ibid. p. 150.

"A sentence in the Star Chamber this term hath demolished all the houses about Piccadilly, by midsummer they must be pulled down, which have stood since the 13th of king James; they are found to be great nuisances, and much foul the springs of water which pass by those houses to Whitehall and to the city."—Ibid.

1638. "'Tis true notwithstanding all the care and vigilancy the king and prelates take for the suppressing of popery, yet it much

increaseth about London, and these pompous shows of the Sepulchre contribute much to it, for they grow common. They are not only set up now in the queen's chapel, for which there is some reason, but also in the ambassador's house, in Con's lodgings, nay, at York house, and in my lord of Worcester's house, if they be not lyars who tell it. Our great women fall away every day."—Ibid. vol. 2, p. 165.

BOWLES must have been a very favourite diversion in that age, and especially of Mr. Garrard's. Writing to Strafford of Northumberland's dangerous illness he says, "I never had so long a time of sorrow; for seven weeks I did nothing heartily but pray, nor sleep, nor eat; in all that time *I never bowled.*"—Ibid. vol. 2, p. 180.

It was probably used more for exercise than amusement.

1628. "SIR WILLIAM SAVILE hearing the marquis (Hamilton) was lighted there (Doncaster) went and presented his service to him, who took him by the hand very nobly; this compliment being out of fashion at court ever since blue coats and swords and bucklers were laid by, might have made the rest suspicious."—SIR EDWARD STANHOPE, *Strafford's Letters*, vol. 2, p. 237.

LAUD says to Strafford "I have heard of them that have gone up and down in the dew in their shoes to cure themselves of the gout. Methinks you should try this experiment, rather than lie bedridden as you do."—Ibid. vol. 2, p. 264.

WRITING from Dublin to his deputy lieutenant general, in Yorkshire, Strafford says "this goes the way of London, but by the *foot post* which shall but follow not long after, you shall secure a full answer."—Ibid. vol. 2, p. 282.

1630-1. FEBRUARY 20. "This Sunday morning Westminster Hall was found on fire, by the burning of the little shops or stalls kept therein: it is thought by some pan of coals left there over night. It was taken in time."—LAUD's *Diary*, p. 45.

1640. OXFORD Carriers not to travel with above six horses in a waggon. "The use of carts with four wheels cannot make such a spoil of the highway as is made usually, if they do not overload them; and the extreme overloading of them is ventured on, because they may use as many horses as they please."—LAUD's *Hist. of his Chancellorship*, p. 197.

ALE-HOUSES in Oxford reduced from 300 to 100.—Ibid. p. 203.

"THE Extraordinary Ambassador from Holland brought a present of horses, pictures, linen, and other curiosities to both their majesties."—CLARENDON's *Papers*, vol. 1, p. 510.

WHEN Charles advanced with the Scotch into England, they had sixteen leather guns, and apparently no other.—Ibid. vol. 2, p. 160.

1646. AT Henley upon Thames, a woman speaking against the taxation imposed by parliament, was by the committee then ordered "to have her tongue fastened by a nail to the body of a tree by the highway side, on a market day; which was accordingly done, and a paper in great letters, setting forth the heinousness of her fault, fixed to her back."—Ibid. vol. 2, app. XXXVI.

This is hardly to be believed.

"IT is observed by the most learned physicians, that the casting off of Lent and other fish days, hath doubtless been the chief cause of those many putrid, shaking,

intermitting agues, unto which this nation of ours is now more subject than those wiser countries that feed on herbs, sallads, and plenty of fish."—Iz. WALTON's *Comp. Angler*, p. 18, *Major's Edition.*

AN otter-skin was worth ten shillings to make gloves. "The gloves of an otter are the best fortification for your hands that can be thought on against wet weather."—Ibid. p. 48.

Iz. complains of the want of otter-killers, p. 51, as, with not keeping the Fence months, likely to prove the destruction of all rivers.

"A SYLLABUB of new verjuice."—Ibid. p. 77.

"A TROUT for breakfast."—Ibid. p. 83.

"COME give my scholar and me a morning drink, and a bit of meat to breakfast."—Ibid. p. 91.

MR. THOMAS BARKER had "been admitted into the most ambassador's kitchens that had come to England for forty years, and drest fish for them."

Cromwell only paid him for this service. —*Note to Major's Walton*, p. 395.

"AN instance of blasphemous impiety in Oliver's days, too bad to be repeated, and only thus to be referred to as an example of what such times produce. It passed in Bunyan's own hearing, and therefore cannot be doubted."—*Life, &c. of Mr. Badman*, p. 750.

"His hilt's round pommel he did then unscrew,
And thence (which he from ancient precept wore)
In a small chrystal he a cordial drew,
That weary life could to her walks restore."—GONDIBERT, p. 87.

"To wounds well search'd, he cleansing wines applied,
And so prepared his ripening balsom's way."

"BALM of the warrior's herb, hypericon,
To warriors as in use, in form decreed,
For through the leaves transparent wounds are shown.
And rudely touched, the golden flower does bleed."—Ibid. p. 99.

"— her father's precepts gave her skill
Which with incessant business fill'd the hours;
In spring she gathered blossoms for the still;
In autumn, berries: and in summer, flowers."—Ibid. p. 200.

BIRTHA in healing Gondibert,

"Black melancholy mists that fed despair
Through wounds long rage, with sprinkled vervain clear'd.
Strewed leaves of willow to refresh the air,
And with rich fumes his sullen senses cheer'd."—Ibid. p. 202.

"THE holiday-custom in great cities, where the shops of chaundry and slight wares are familiarly open, but those of solid and staple merchandize are proudly locked up."—*Preface to Gondibert*, p. 35.

SHOPKEEPERS. "On sacred days they walk gravely and sadly from temples, as if they had newly buried their sinful fathers; at night sleep as if they never needed forgiveness; and rise with the next sun, to lie in wait for the noble and the studious," (in their common ambushes, their shops.) "And these quiet couseners are among the people esteemed their steady men."—Ibid. p. 46.

"WE in England know that glasses are but the *seconds* which succeed on the *cupboard*,

when plate, the principal, is otherwise disposed of." (said in relation to drinking vessels.)—FULLER'S *Pisgah View*, p. 7.

"SOME English coins being quarter pieces, cannot be put away in payment without loss, except four of them be joined together."—Ibid. p. 38.

"ONLY this I will say, that eminency in English gravers is not to be expected, till their art be more countenanced and encouraged."—Ibid. p. 46.

OLD WENCESLAS HOLLAR observed "that when he first came into England (which was a serene time of peace) the people, both poor and rich, did look cheerfully; but at his return he found the countenances of the people all changed, melancholy, spiteful, as if bewitched."—*Aubrey's Lives*, vol. 2, p. 402. Quoted by SURTEES, vol. 1, p. 105.

"THE russet plow-swain, and the leathern hind."—TAYLOR. (W. P.) *Fearful Summer*, p. 59.

"IN London and within a mile, I ween,
There are of jails or prisons full eighteen;
And sixty whipping posts, and stocks, and cages."

Ibid. *Virtue of a Jail.*

One of these was Lord Wentworth's, in Whitechapel, and the one called New Prison was "a jail for heretics, for Brownists, familists and Schismaticks."—Ibid.

"AT christening-banquets and at funerals,
At weddings, (comfit-makers' festivals)
A handkerchief doth filch most manifold,
And shark and steal as much as it can hold.
'Tis soft and gentle; yet this I admire at,
At sweet meats 'tis a tyrant and a pirate."

Ibid.—*The Praise of Clean Linen*, p. 168.

"HIS shop is not dark, like a woollen draper's, on purpose, because the buyer shall not see the coarseness of the cloth, or the falseness of the colours."—Ibid. *The Waterman's Suit*, p. 174.

"THE Saddlers being an ancient, a worthy and a useful company, they have almost overthrown the whole trade, to the undoing of many honest families. For whereas, within our memories, our nobility and gentry would ride, well mounted, (and sometimes walk on foot) gallantly attended with three or four score brave fellows in blue coats, which was a glory to our nation, and gave more content to the beholders than forty of your leather tumbrels. Then Saddlers were a good trade, and the name of a coach was heathen Greek."—Ibid. *The World runs on Wheels*, p. 237.

"A WHEELWRIGHT, or a maker of carts, is an ancient, a profitable, and a trade which by no means can be wanted; yet so poor it is, that scarce the best amongst them can hardly ever attain to better than a calves-skin suit, or a piece of neck beef and carrot roots to dinner on a Sunday; nor scarcely any of them is ever mounted to any office above the degree of a scavenger, or a tything man at the most.

"On the contrary, your coachmaker's trade is the most gainfullest about the town. They are apparelled in satins and velvets, are masters of their parish, vestrymen, who fare like the Emperors Heliogabalus or Sardanapalus, seldom without their mackroones, parmisants, jellies and kickshaws, with baked swans, pasties hot, or cold red deer pies, which they have from their debtor's worships in the country."—Ibid. p. 238.

"H. ELLIS, relation of the grand impostures acted in the county of Southampton, William Frankelm and Mary Gadbury asserting themselves to be Christ and his spouse."—1650.

"Tremellius reads it the oak-place (quercetum) of Zahanaim, where our translations render it the plain of Z. A difference not so great but that our age can accommodate, which being wasteful in woods, hath expounded into plains many places which formerly were dark with the thickest oak trees."—Fuller. *Pisgah Sight*, p. 114.

"As London watermen will tell you, an acre of reeds on the bankside is as beneficial as one of wheat."—Ibid. p. 173.

"Flax was a staple commodity of Egypt, much whereof at this day is imported and used in England."—Ibid. p. 78 (second paging).

"We say *mourning shirts*,—it being customary for men in sadness to spare the pains of their laundresses."—Ibid. p. 98.

Hats—a mere modern invention, since round flat caps were disused.—Ibid. p. 107.

Badger skins, fitter for gloves than shoes, were no doubt "of finer grain and dressing in those parts (Judea) perchance worn with their fur,—than in our land where the leather thereof is of no considerable value."—Ibid. p. 109.

Condition of the players during the commonwealth.—*Old Plays*, vol. 1. Dialogue, note, p. 151.

"Let not the multitude of mourners that attend my chest, be an argument of vain glory and unreasonable expense."—Whitson's *Farewell*, p. 25.

Was then the coffin trunk-shaped? as abroad?

Bishop Fell in his life of Hammond says that Hammond "being yet in his long coats which heretofore were usually worn beyond the years of infancy, was sent to Eton School." They were worn till twelve or thirteen years of age.—Evelyn, vol. 1, p. 381. Fosbrooke's *Berkeley*, p. 57.

The Christ Hospital dress was probably the usual dress of boys.

Smyth says "there were more than twenty married couple within the forbidden degrees, not more than five miles from Berkeley Castle."—Ibid. p. 161.

"An you mean
To rise at court, practise to caper. Farewell
The noble science that makes work for cutlers!
It will be out of fashion to wear swords.
Masques and devices welcome, I salute you!
Is it not pity a division
Should be heard out of music? Oh 'twill be
An excellent age of crotchets and of canters."

Shirley's *Coronation*. B. & F. vol. 9, p. 36.

"Enter Love
There's Cupid now! that little gentleman
Has troubled every masque at court this seven years." Ibid. p. 56.

"First, a strong cullis
In his bed, to heighten appetite: shuttlecock
To keep him in breath when he rises: tennis-courts
Are chargeable, and the riding of great horses
Too boisterous for my young courtiers,—Let the old ones
I think not of, use it."

Massinger. *E. of the East*, p. 262.

"The masters never prospered
Since gentlemen's sons grew prentices; when we look
To have our business done at home, they are
Abroad in the tennis-court; or in Partridge alley,
In Lambeth marsh, or a cheating ordinary."
Ibid. *City Madam*, p. 107.

Among those whom Claudio in Massinger's *Guardian*, enumerates as lawful prey for his banditti, are the

"Builders of iron mills, that grub up forests,
With timber trees for shipping."
Vol. 4, p. 165.

The thriving rogues of trade were to be known

"If they walk on foot, by their rat-coloured stockings
And shining shoes, if horsemen by short boots,
And riding furniture of several counties."
Ibid. p. 166.

"Imitating
The courteous English thieves, for so they call them,
They have not done one murder."
Ibid. p. 221.

"'Tis reported
There is a drink of forgetfulness, which once tasted,
Few masters think of their servants, who grown old
Are turn'd off like lame hounds, and hunting horses
To starve on the commons."
Ibid. *Bashful Lover*, p. 439.

"Their pockets in their sleeves, as if they laid
Their ear to avarice, and heard the devil whisper,
Now our's lie downward, here, close to the flank,
Right spending pockets, as a son's should be
That lives in the fashion. Where our deceased fathers
Brought up your paned hose first, which ladies laugh'd at,—
They love a doublet that's three hours a buttoning,
And sits so close, makes a man groan again,
And his soul mutter half a day."
Ibid. *Old Law*, p. 486.

"Before the general introduction of books, our ancestors were careful to dole out instruction in many ways; hangings, pictures, trenchers, knives, wearing apparel, every thing in a word, that was capable of containing a short sentence was carried to account."—Gifford. *Massinger*, vol. 4, p. 489. See the plan for example.

A Tailor appears as one of the domestics in a wealthy family.—*Old Law*, p. 509.

"The butler before the cook, while you live; there's few that eat before they drink in a morning."—Ibid. p. 511.

"What will that fan, tho' of the finest feather,
Stand thee the brunt of winds and storms to bear?"
Quarles. *School of the Heart*, p. 22.

Credulous, in Cartwright's *Ordinary*, says of his son when the Sharpers are predicting splendid fortunes for him,

"The Turkish monarchy's a thing too big
For him to manage: he may make perhaps
The governor of some new little island,
And there plant faith and zeal."
Old Plays, vol. 10, p. 189.

"I SHALL live to see thee
Stand in a play-house door with thy long box,
Thy half-crown library, and cry small books.
Buy a good godly sermon, gentlemen!
A judgment shown upon a knot of drunkards;—
A pill to purge out popery;—The life
And death of Catharine Stubbs."

CARTWRIGHT'S *Ordinary*, *O. P.* vol. 10, p. 226.

LEATHERN cups, "small jacks we have in many ale-houses of the city and suburbs, tipt with silver; besides the great black jack and bombards at the court; which, when the Frenchmen first saw, they reported at their return into their country, that the Englishmen used to drink out of their boots."—*Philocothonista*, quoted *Old Play*, vol. 10, p. 287.

"BEGGARS, that, being within reach of the lash for singing libellous songs in London, were fain to fly into" the country.—BROOME, *Jovial Crew*, Ibid. p. 292.

"MADAME," said Whitelocke to Queen Christina, "Monday next is the first day of May, a great day in England; we call it May-day, when the gentlemen use to wait upon their mistresses abroad, to bid the spring welcome, and to have some collation, or entertainment for them. Now, your majesty being my mistress, if you will do me the honour, that, after the custom of England, I may wait on you on May-day, and have a little treatment for you after the manner of England; this I call going into England, and shall take it as a very great favour from your majesty.

"*Queen.* If this be your meaning of going into England, I shall be very willing, as your mistress, to go with you on Monday next, and to see the English mode."

He began this subject by asking—"Will your majesty be pleased on Monday next to go into England?

"*Q.* Hardly so soon; yet perhaps I may one day see England. But what is your meaning in this?

"*W.*" Ut supra.

Journal, vol. 2, p. 118.

AT this May-day collation, the queen, "among other frolics, commanded Whitelocke to teach her ladies the English salutation, which, after some pretty defences, their lips obeyed, and Whitelocke most readily."—Ibid. p. 126.

"To Grave Eric's lady, Whitelocke presented a clock of the new make, to hang by the wall, set in ebony, with rich studs of silver.

"To other ladies he presented English gloves, ribbons, silk stockings, and the like, which are of great account with them."—Ibid. p. 221.

"HOWIT, in noticing that curious philosophical traveller, Sir Henry Blount's 'Organon Salutis,' 1659," observed, that "this coffee drink hath caused a great sobriety among all nations. Formerly, apprentices, clerks, &c. used to take their morning draughts in ale, beer, or wine, which often made them unfit for business. Now they play the good fellows in this wakeful and civil drink. Sir James Muddiford, who introduced the practice hereof first in London, deserves much respect of the whole nation."—D'ISRAELI, *Curiosities*, vol. 4, p. 99.

LILITH, who kills children. The name by which the Jews call this she-devil "is taken from the night, for so the word signifieth first. And it will be something to you, when you remember yourself of that

ordinary superstition of the old wives, who dare not entrust a child in the cradle by itself alone, without a candle. You must not think those people know what they do; and yet you may perceive their silly ways to be derived from an original much better and more considerable than can be guessed at from their *prone* and uninstructed way of performance."—JOHN GREGORY, p. 97.

"IT hath been a custom, and yet is elsewhere, to whip-up the children upon Innocents'-day morning, that the memory of the murder of the innocents might stick the closer; and in a moderate proportion to act over the cruelty again in kind."—Ibid. 113.

THE Duchess of Newcastle says, "teeth that are dirty and foul may be rubbed with china, and brick, or the like."—*Annual Parliament. Poems and Fancies*, p. 208.

"As foolish and unnecessary customs brought from foreign parts, she complains of boring the ears for pendants; pulling up the hedges of the eyebrows by the roots, leaving none but a narrow and thin row, that the eyes can receive no shade therefrom; and peeling the first skin off the face with oil of vitriol, that a new skin may come in its place, which is apt to shrivel the skin underneath."—Ibid. p. 209.

Charles the Second.

JOSSELYN, speaking of the Moose Deer in North America, says, "the flesh of their fawns is an incomparable dish, beyond the flesh of an ass's foal, so highly esteemed by the Romans, or that of young spaniel puppies, so much cried up in our days in France and England."—*New England's Rarities*, p. 19. See *Green Book*, p. 12.

"IF what I've said can't from the town affright,
Consider other dangers of the night,
When brick-bats are from upper stories thrown,
And emptied chamber-pots come pouring down
From garret windows."—OLDHAM.

1663. "THE piety of the Christian church hath made some little provision towards an artificial immortality for brave and worthy persons; and the friendships which our dead contracted while they were alive, require us to continue a fair memory as long as we can, but they expire in monthly minds, or at most in a faint and declining anniversary."—JEREMY TAYLOR'S *Sermon at the Funeral of Abp. Bramhall.*

These ceremonies then appear not to have been abrogated by the Reformation, nor obsolete in his time.

No sewers in Chancery-lane.—*Life of Lord Keeper North*, vol. 1, p. 156.

LORD KEEPER GUILDFORD, "was extremely desirous that a register of titles to land should be settled, and he worked seriously upon it. Lord Chief-Justice Hales feared 'more holes might be made than mended by it:' but Lord Keeper Guildford thought it not only practicable, but absolutely necessary, and if it were not done, that forgery would soon be the best trade in England. That used to be his expression."—Ibid. vol. 1, p. 210.

FROM a story in this book, vol. 1, p. 226, of a dissenter who invited the judges to her house, near Exeter, and "had not the manners to engage the parish-minister to come and officiate with any part of the evening service before supper," this sort of family service seems to have been usual.

Bristol. "It is remarkable there, that all men that are dealers, even in shop trades, launch into adventures by sea, chiefly to the West India plantations, and Spain. A poor shopkeeper that sells candles, will have a bale of stockings, or a piece of stuff for Nevis or Virginia, &c.; and, rather than fail, they trade in men, as when they sent small rogues taught to prey, and who accordingly received actual transportation, even before any indictment found against them, for which my Lord Jeffries scoured them. In a word, pride and ostentation are publicly professed. Christenings and burials pompous beyond imagination. A man who dies worth £300 will order £200 of it to be laid out in his funeral procession." — Ibid. vol. 1, p. 234.

As a judge, he was "never more puzzled than when a popular cry was at the heels of a business; for then he had his jury to deal with, and if he did not tread upon eggs, they would conclude sinistrously, and be apt to find against his opinion. And for this reason he dreaded the trying of a witch." — Ibid. vol. 1, p. 250. See the passage.

The princely œconomy of the Duke of Beaufort at Badminton. — Ibid. vol. 1, p. 255.

York Minster. "The gentry affect much to walk there to see and be seen; and the like custom is used at Durham."— Ibid. vol. 1, p. 262.

"In these churches (York and Durham) wind music was used in the choir, which I apprehend might be introduced at first for want of voices, if not of organs; but, as I hear, they are now disused. To say the truth, nothing comes so near, or rather imitates so much an excellent voice, as a cornet-pipe: but the labour of the lips is too great, and it is seldom well sounded." — Ibid. vol. 1, p. 263.

Wooden railroads at Newcastle described. — Ibid. vol. 1, p. 265.

"From Newcastle his lordship's road lay to Carlisle. The Northumberland sheriff gave us all arms; that is, a dagger, knife, penknife and fork, all together. And because the hideous road along by the Tyne, for the many and sharp turnings and perpetual precipices, was, for a coach not sustained by main force, impassable, his lordship was forced to take horse, and to ride most part of the way to Hexham." — Ibid. vol. 1, p. 271.

Kendal. "We could not without a chagrin, observe the common people walk barefoot, and the children leaping as if they had hoofs, and those shod with iron; but it is almost the same all over the north. This town, so situated, and out of the way, is yet celebrated for much woollen manufacture sent from thence to most parts of England. They could write to most trading towns, and have answers by the packs (for all is horse carriage) with returns, (time being allowed) as certain as by the post."—Ibid. vol. 1, p. 277.

Coffee-Houses suppressed, because seditious discourses were held there. — Ibid. vol. 1, p. 298. See also North's *Examen*, to which he refers.

Judges wore point bands. "At his table, a stupid servant spilt a glass of red wine upon his point band and cloaths."— Ibid. vol. 2, p. 55.

Sir George Cooke is said to have been the first person who brought the plane-

tree into England. — *Hist. of Chilton*, with KENNETT'S *Par. Ant.* vol. 2, p. 492.

" How cometh it that so many of your church members at this day continue this practice, of going to your public places and temples to say their private prayers?" One place is not better nor more holy than another to pray in, and so to go into any public place and pray privately smelleth strongly either of hypocrisy or else of superstition. — G. KEITH'S *Rector Corrected*, p. 120. 1680.

" THOSE called the commons had their kind of swearing, and those called the gentry had theirs; so that the ordinary way of swearing would not serve their turn; but, as they exceeded the commons in outward greatness, so they thought it a property to exceed them in swearing more great and terrible oaths, and these are called gentleman-oaths." — G. KEITH'S *Way Cast Up*, p. 35. 1677.

THORESBY had in his museum a straw hat about two and a-half yards in circumference, and a cloth hat almost of the same dimensions. " These," he says, " are such as G. Fox, the Proto-Quaker, called skimming-dish hats, and bore his testimony against them; and, to confess the truth, they are almost as novel as his religion, brims being a modern invention, since round flat caps were disused." — Ibid. p. 42.

" WHITE gloves, with broad black lace ruffles, and heavy fringe, gloves pearl colour and gold; these were used in my own time. Women's at the same time (ult. Car. II.) had large rolls of ribands round the tops, and down to the hand, plain crimson satin, intermixed with stripes and flowers, edged with gold." — A. TH.'s *Wedding Gloves*.

To these gloves may be added the lady's sceptre, or useless busk, held in the hand. — *Mus. Thoresb.* p. 43.

A LACED cravat scarce four and a-half inches deep, temp. Car. II.; a point cravat a foot deep, in the same reign, its riband of gold and green. — Ibid. p. 42.

THE fashion of washing before meals was still used in France in La Bruyère's time. Speaking of the class of men whom he calls *effrontés*, he says, " s'ils savent un repas, déjà ils tiennent le milieu de la table, et les conviés sont encore au buffet pour laver." — Ibid. tom. 3, p. 117.

" IN the cathedral of York an indecent custom, not yet abolished in some other cathedrals, prevailed, of walking and talking loudly in the nave during prayers, so that the congregation were often interrupted in their devotions. Dr. Lake, however, was a resolute disciplinarian, and resolved to break so indecent and profane an usage; but the mob were so much exasperated by the attempt, that after breaking open the south door of the cathedral, they assaulted the residentiary in his own house, and having stripped it of part of the tiling, would probably have murdered him, had he not been seasonably rescued by Captain Honeywood, the deputy governor of the castle." — WHITAKER'S *Loidis and Elmete*, p. 37.

" THE introduction of brick occasioned a very material step towards modern comfort. The walls were lighter, and therefore the window frames having so much less weight to sustain, expanded in proportion, and the transom window, gloomy as it is thought at present, in the reign of Charles II. con-

veyed an idea and a feeling of cheerfulness and gaiety." — Ibid. p. 79.

"THE penny post the invention of one Docwra, but taken from him by the crown, ungenerously if not wrongfully."—*Life of Lord K. Guildford*, vol. 2, p. 99.

LORD KEEPER NORTH'S intention of publishing the records, as "for the advantage of the monarchy."—Ibid. p. 221.

KNICKNACKS of science.—Ibid. p. 251-2. Sir S. Moreland's house. — Ibid. p. 269.

THE Lord Keeper North the first person who put tradesmen upon making and selling barometers. — Ibid. p. 271.

BARROW alludes to hawking as still common in his days.—Vol. 3, p. 43. I should think it was just then falling into disuse;—partly, perhaps, because men had not been bred to it during the rebellion.

IT appears that boys took their servants to Westminster. — *Spectator*, No. 96.

LOUIS XIV. dined at noon. Regnier, in his 12th Sat. says,

"qu'il est midi sonné
Et qu'au logis du roi tout le monde a diné."
Mem. tom. 21, p. 436.

"THE court used to take the water from the stairs at Whitehall Palace, in summer evenings, when the heat and dust prevented their walking in the Park. An infinite number of open boats, filled with the court and city beauties, attended the barges in which were the royal family; collations, music, and fireworks completed the scene." —GRAMMONT'S *Mem.* vol. 1, p. 203.

HIS banquets, which "even the midst of London surpassed the king's collations," came from Paris,— like his clothes.—Ibid. p. 203.

"COACHES with glasses were then a late invention. The ladies were afraid of being shut up in them. They greatly preferred the pleasure of shewing almost their whole persons to the convenience of modern coaches. That which was made for the king not being remarkable for its elegance, Grammont was of opinion that something might be invented which should partake of the ancient fashion, and yet prove preferable to the modern. He sent to Paris, and presented Charles with the most magnificent *caleche* that had ever been seen. The price which he had fixed to give was one thousand five hundred louis, but it cost two thousand."—Ibid. p. 207. See *Aitzema*.

"YOU were as sure to see a guitar on a lady's toilet, as rouge and patches."—Ibid. vol. 2, p. 40.

An Italian musician, of whom Charles was proud, had brought this instrument into fashion.

ON one side of the walk at Tunbridge "the market was kept, and as it is the custom here for every person to buy their own provisions, care is taken that nothing offensive appears on the stalls."—Ibid. vol. 2, p. 209.

RULES for drinking these waters, which must have made Tunbridge the happiest place in the world.—*Harl. Mis.* vol. 9, p. 185.

"As soon as evening comes, every one quits his little palace to assemble on the bowling green, where in the open air, they choose a turf softer and smoother than the finest carpet in the world."—Ibid.

THE game of bowls, which in France is

the pastime of mechanics and servants only, is quite the contrary in England, where it is the exercise of gentlemen, and requires both art and address. The places where it is practised are charming delicious walks, called bowling-greens, which are little square grass plots, where the turf is almost as smooth and level as the cloth of a billiard table. As soon as the heat of the day is over, all the company assemble there. They play deep, and spectators are at liberty to make what bets they please."—Ibid. vol. 2, p. 269.

"Mead was in those days commonly sold at inns."—Ibid. p. 270.

"Of all the diversions of the chase, Charles liked none but hawking, because it is the most convenient for the ladies."—Ibid. p. 280.

Lodowick Rowzee, in his treatise upon the Queen's Wills, implies that yellow tiffany was worn, I think. Speaking of brimstone, he says, "never so little of it, burning upon a few coals, when our women dry their tiffanies, filleth a whole room with the strong scent of it."—*Harl. Mis.* vol. 7, p. 451.

Or was it not to take out stains?

"Hares are grown infamous, and banished from most tables undeservedly, out of a conceit that they are melancholy meat."—Lodowick Rowzee. *Harl. Mis.* vol. 7, p. 465-6.

See his reasons for controverting this opinion.

The journalists of the Grand Duke Cosmo's travels, describing Plymouth, say, "the buildings are antique, according to the English fashion, lofty and narrow, with pointed roofs; and the fronts may be seen through, owing to the magnitude of the glass windows in each of the different stories."—P. 124.

A garden of Lord Paulet's, at Hinton St. George, is described in this volume as "very different from the common style of English gardens: these are usually walks of sand, made perfectly level, by rolling them with a stone cylinder, through the axis of which a lever of iron is passed, whose ends being brought forward and united together in form of a triangle, serve to move it backwards or forwards, and between the walks are smooth grass plats, covered with the greenest turf, without any other ornament. This of my Lord Paulet is a meadow divided into several compartments of brickwork, which are filled with flowers."—P. 141.

"There were several species of aquatic birds on the canal in St. James's Park."—Ibid. p. 168.

"We went to see the New Exchange, which is not far from the place of the Common Garden (Convent Garden) in the great street called the Strand. The building has a façade of stone, built after the Gothic style, which has lost its colour from age, and is become blackish. It contains two long and double galleries, one above the other, in which are distributed in several rows great numbers of very rich shops, of drapers and mercers, filled with goods of every kind, and with manufactures of the most beautiful description. These are for the most part under the care of well dressed women, who are busily employed in work, although many are served by young men called apprentices."—Ibid. p. 296.

"The government of the city finds it necessary by a particular provision, to oblige the heads of the houses in every street to keep on foot a certain number of men armed with spears, at the head of the street, by way of preventing the insolence of the apprentices on the days in which freedom is allowed them."—Ibid. p. 296.

THE dancing schools of the metropolis "frequented both by unmarried and married ladies, who are instructed by the master, and practise with much gracefulness and agility various dances after the English fashion."—Ibid. p. 314.

THE prize fighters were armed with a round shield and a sword not sharpened, fighting with the edge, not with the point. —Ibid. p. 316.

ARCHBISHOP OF CANTERBURY. "A private boat of a noble shape, and ornamented with the ensign of his dignity, is always on the river, in which he can at any moment cross over to Whitehall."—Ibid. p. 320.

CHARLES II. supt with Cosmo the evening before the Grand Duke's departure. "To the service of fruit succeeded a most excellent course of confectionary, both those of Portugal and other countries famous for the choiceness of their sweetmeats. But scarcely was it set upon the table when the whole was carried off and plundered by the people who came to see the spectacle of the entertainment: nor was the presence of the king sufficient to restrain them from the pillage of those very delicate viands; much less his majesty's soldiers, armed with carabines, who guarded the entrance of the saloon to prevent all ingress into the inside, lest the confinement and too great heat should prove annoying, so that his majesty, to avoid the crowd, was obliged to rise from table, and retire to his highness's apartment."—Ibid. p. 378.

THE English women, "when they attend at the discourses of their preachers, write down an abridgment of what they say, having in their letters abbreviations which facilitate to them, and to the men also (thanks to their natural quickness and the acuteness of their genius), the power of doing this with rapidity."—Ibid. p. 400.

A SORT of beer in London, "made with the body of a capon, which is left to grow putrid along with the malt." What can be meant by this?[1]

ENGLISH noblemen "do not in general keep French cooks; their tables in consequence, though distinguished by abundance, are deficient in quality, and in that exquisiteness of relish which renders the French dishes grateful to the palate. This is particularly the case with their pastry, which is grossly made, with a great quantity of spices, and badly baked. There is also a great want of that neatness and gentility which is practised in Italy, for on the English tables there are no forks nor vessels to supply water for the hands, which are washed in a basin full of water that serves for all the company: or perhaps at the conclusion of dinner they dip the end of the napkin into the beaker which is set before each of the guests, filled with water, and with this they clean their teeth and wash their hands."—Ibid. p. 464.

EXTORTION and cruelty in the prisons.—*Somers' Tracts*, vol. 7, p. 533.

COSMO, while in England, "had plenty of all the portable rarities for food and drink Italy had to afford." — RERESBY'S *Memoirs*, p. 15.

1667. MIDNIGHT funerals. "When I think to ease myself at night by sleep, as last night, about eleven or twelve o'clock, at a solemn funeral, the bells set out. That men should be such owls to keep five thousand people awake, with ringing a peal to him that does not hear it!"—SHADWELL'S *Sullen Lovers*.

[1] Porter-brewers can elucidate this Query.—J. W. W.

Kissing was the common salutation among men, as now on the continent. This appears by all the comedies of that age.

"I had as *leave* stand among the rabble to see a jack-pudding eat a custard as trouble myself to see a play."—Shadwell's *Sullen Lovers.*

Four shillings the price of admittance to the boxes.—Ibid.

"He asked me to be his second, which I could not in honour refuse.

Emilia. Granting that barbarous custom of duels, can anything be so ridiculous as to venture your life for another man's quarrel, right or wrong?"—Ibid.

"Here's a peruke, no flax in the world can be whiter. How delicately it appears by this coloured hanging! and let me advise you, ever while you live, if you have a fair peruke, get by a green or some dark-coloured hanging or curtain, if there be one in the room. Oh, it sets it off admirably."—Shadwell's *Humourists.*

"Be sure if your eyebrows be not black, to black 'em soundly. Ah, your black-eyebrow is your fashionable eyebrow. I hate rogues that wear eyebrows that are out of fashion."—Ibid.

"Must I stay till by the strength of Terse claret you have *wet* yourself into courage?"—Ibid.

This I suppose means *tierce* claret—claret drawn from the cask. The scene is a tavern.

"A fellow that never wore a noble and polite garniture, or a white perriwig; one that has not a bit of interest at *Chatolins*, or ever ate a good fricacy, sup, or ragoust in his life!"—Ibid.

"Our young fellows imitate the French. Their summer-fashion of going open-breasted came to us at Michaelmas, and we wore it all winter; and their winter-fashion of buttoning close their strait long-waisted coats, that made them look like monkies, came not to us till March, and our coxcombs wore it all summer."—Ibid. *Virtuoso.*

"I have choice good gloves, Amber, Orangery, Genoa Romane, Frangipand, Neroty, Tuberose, Gessimine and Marshal; all manner of tires for the head, locks, tours, frowzes and so forth; all manner of washes, almond water and mercury water for the complexion; the best Peter and Spanish paper that ever came over; the best pomatums of Europe, but one rare one, made of a lamb's caul and May dew. Also all manner of confections of mercury and hog's bones to preserve present and to restore lost beauty."—Ibid.

Shadwell's Clodpate calls London "that place of sin and sea coal."

"'Tis a shame that a company of young well-faced fellows, that have no sense beyond peruques and pantaloons, should be the only men with the ladies."—Shadwell's *Epsom Wells.*

"Has the fellow that cries old clothes redeemed the new velvet coat, which I believe he stole? Or the oyster woman her red pettycoat with silver lace on't? Has the Whetstone whore redeemed her *mantoplice (?)* and her silk dyed pettycoat with gold and silver lace?"—Ibid. *Miser.*

"She persuaded him to play with hazard at backgammon, and he has already lost his Edward shillings that he kept for shovel board, and was pulling out broad pieces that have not seen the sun these many years, when I came away."—Ibid.

"I AM your Uncle.

Sir Tim. Yes, my father's younger brother. What a murrain do we keep you for, but to have an eye over our dogs and hawks, to drink ale with the tenants (when they come with rent or presents) in Black Jacks, at the upper end of a brown shuffle-board table in the hall? to sit at the lower end of the board at meals, rise, make a leg, and take away your plate at second course."—Ibid. *Lancashire Witches.*

"HUGE Leicestershire *pease-fed* sheep, as rank as old he goats." This was before turnips or potatoes had been introduced to feed them. In the same scene the following are mentioned as dainties, "fawns out of their dams' bellies ript, gelt goats, bruised venison, sucking rabbits, shoulders of venison in the kell (?) with blood, young rooks, and new-hatched martins."—Ibid. *Woman Captain.*

"BREAK those windows, 'tis Normandy glass."—Ibid.

"I USE thee not as other noblemen do their pages, who let gentlemen's sons ride at the tails of their coaches, crowded with rascally footmen: 'tis a French mode. They used formerly to give 'em the same education with their sons, which made their fortunes; and 'twas a preferment then for a gentleman's younger son. Now they are bred to box and dice, and cheat with the footmen: after they're out of livery perhaps they turn to the recreation of the highway; or the top of their fortune is to take up in some troop, and there's an end of 'em."—Ibid. *Bury Fair.*

THE perfumer at the fair offers for sale, "pulvilios, sweet bags, perfumed boxes for your hoods and gloves, all sorts of sweets for your linen, Portugal sweets to burn in your chamber."—Ibid.

THE shawm and bandore mentioned as instruments of country music.—Ibid.

"I KNEW the Hectors, and before them the Muns, and the Tityre Tus. They were brave fellows indeed. In those days a man could not go from the Rose Tavern to the Piazza once, but he must venture his life twice."—Ibid. *Scowrers.*

SNAIL-WATER was prepared by accomplished housewives.—Ibid.

EIGHT—the supper hour.—Ibid.

THE tea table—"is ready for the women, and men that live like women. Your finebred men of England as they call 'em are all turned women."—Ibid. *The Stock Jobbers.*

DEDICATING the Woman Captain to Lord Ogle, the Marquess of Newcastle's son, Shadwell says, "one virtue of your lordship's I am too much pleased with not to mention, which is, that in this age, when learning is grown contemptible to those who ought most to advance it, and Greek and Latin sense is despised, and French and English nonsense applauded; when the ancient nobility and gentry of England, who not long since were famous for their learning, have now sent into the world a certain kind of spurious brood of illiterate and degenerous youth, your lordship dares love books, and labours to have learning."

COLLEDGE, the Protestant Joiner, upon his trial said, "there is scarce a carpenter or a joiner in London but hath pistols when he rides,—scarce a poulterer in London but hath pistols." This in reply when it was urged against him, that he came to Oxford "in an equipage not suited to his profession, (for you see he was by trade a carpenter or joiner) but armed on horseback with a case of pistols, things that do

not become such men to travel with."—*State Trials*, vol. 8, p. 196.

He had also a suit of armour made of silk to wear under a coat, "it was silk-armour only for the thrust of a sword," he said.—Ibid. p. 649.

Its use for a sword I do not understand; a better defence it would be against a pistol, or a musket ball. See the anecdote of Major Read in Neale's *Travels*.

By a passage in Parker's *Reproof to the Rehearsal Transposed*, p. 499, it seems as if Charles's attempt to introduce a new costume had been represented by the malcontents as tyrannical and dangerous.

"In many parish churches of late, the reading-pew had one desk for the Bible looking towards the people to the body of the church; another for the Prayer Book looking toward the east, or upper end of the chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them; but when God was spoken to, it was fit to turn from the people."—Bp. Sparrow's *Rationale*, p. 36.

"Age, which naturally and unavoidably is but one remove from death, and consequently should have nothing about it but what looks like a decent preparation for it, scarce ever appears of late days but in the high mode, the flaunting garb, and utmost gaudery of youth; with clothes as ridiculously and as much in the fashion, as the person that wears them is usually grown out of it. The eldest equal the youngest in the vanity of their dress; and no other reason can be given of it, but that they equal, if not surpass them in the vanity of their desires. So that those who by the majesty, and as I may so say, the prerogative of their age, should even frown youth into sobriety and better manners, are now striving all they can to imitate and strike in with them, and to be really vicious, that they may be thought to be young."—South, vol. 2, p. 50.

Easter a gala season.—Ibid. vol. 2, p. 89.

It seems to have been a tavern exploit to swallow a frog in a glass of wine.—Bentivolio and Urania, book 5, p. 92.

South complains that the clerical habit was "neglected by such in orders as frequently travel the road clothed like farmers or graziers, to the unspeakable shame and scandal of their profession."—Ibid. vol. 4, p. 192.

"A Friday look and a Lenten face."—Ibid. vol. 4, p. 273. See the passage, whereby it appears that Friday was kept as a fast till supper time by certain of the sanctified. See also vol. 6, pp. 217-8.

"If we take a list of the most renowned philosophers in former ages, and the most eminent divines in the latter, we shall find that they were, for the most part, of mechanic, mean and plebeian parentage. Upon this score also there came to be so many free schools and endowed places for learning; because those are most apt to send their children to study, who being poor and low, are not able to maintain them in it."—South, vol. 6, p. 321.

There were smoking-places at Tunbridge Wells, that the ladies might not be offended with the smell of tobacco in the walks.—*Tunbridgealia*, by Mr. Peter Causton, merchant. *State Poems*, vol. 1, pt. 2, p. 204.

The partridge it seems was sold in the market there, and swans and peacocks, both which birds he says were but in small esteem.—Ibid. p. 206.

A Poem upon the lamps in London, here called the new lights.—Ibid. p. 243. See pp. 244-5.

"It is looked upon by some as a piece of gentility and height of spirit, to stab and wound, especially if they are assured that the injured person will not resist, and so secure them the reputation of generosity, without the danger of betraying their cowardice."—South, vol. 7, p. 8.

South calls the theatres "those spiritual pest houses, where scarce any thing is to be heard or seen, but what tends to the corruption of good manners; and from whence not one of a thousand returns, but infected with the love of vice, or at least with the hatred of it very much abated from what it was before. And that I assure you is no inconsiderable point gained by the tempter; as those who have any experience of their own hearts sufficiently know. He who has no mind to trade with the devil, should be so wise as to keep away from his shop."—Vol. 7, p. 167.

Fashion for Indian goods.—*State Poems*, vol. 4, pp. 425, 427. The law for burying in woollen past in consequence of the fashion, to satisfy the clothiers and woolgrowers.

Hackney coaches restrained from hiring and driving on the Sabbath.—Gibson's *Codex*, vol. 1, 240.

Repealed in part, 1693, when one hundred and seventy-five were to be licensed for Sundays, so as the whole number of seven hundred might be employed successively.

"The gentlemen in private meetings which A. W. frequented, played three, four, and five parts with viols, as treble viol, tenor, counter tenor, and bass, with an organ, virginal, or harpsicon joined with them; and they esteemed a violin to be an instrument only belonging to a common fiddler, and could not endure that it should come among them, for fear of making their meetings to be vain and fiddling. But before the restoration of King Charles II. and especially after, viols began to be out of fashion, and only violins used, as treble violin, tenor, and bass violin; and the king according to the French mode, would have twenty-four violins playing before him while he was at meals, as being more airy and brisk than viols."—*Life of Anthony Wood*, p. 97.

"A. Wood and his mother made a wedding visit to Dr. Ralph Bathurst who had married a kinswoman of theirs. They had before sent in sack, claret, cake, and sugar to welcome the said married couple—when Bathurst brought home his wife to Oxford." Ibid. p. 194.

"Paid to the collectors of the pole money of the parish of St. John Baptist, wherein he lived 1 li. as a gentleman, and 1*s.* for his head, towards the carrying on the war between the English and the Dutch at sea." 1666.—Ibid. p. 201.

First flying coach from Oxford to London in thirteen hours. 1669.—Ibid. p. 218.

Price of provisions as fixed by authority at Oxford, 1680, and wines, 1667.—Ibid. p. 30.

"Those who work in perspective, will so paint a room, that the light entering only through some little hole, you shall perceive beautiful and perfect figures and shapes; but if you open the windows and let in a full light, at most you shall see but some imperfect lines and shadows."—J. Taylor, vol. iii. p. 425.

In the Preface to the matchless Orinda's Poems (the genuine edition 1669), it is said among other things to her praise, that her letters were written "in a very fair hand and perfect orthography."

1673. Waller said in the House of Commons, "40*s.* a year, when he was a boy, was a good servant's wages; now in Buckinghamshire 8*l.* a year, and are forced to send thirty miles for reapers and fellers of wood. We labour under a paucity of people certainly."

In this speech he says "we have peopled Ireland with one hundred thousand souls"—as if this had been done since the restoration.—*Parl. Hist.* vol. 4, p. 579.

1673. Expence at elections occasioned by candidates coming from another country.—Ibid. p. 658.

"Formerly (says Waller) the neighbourhood desired him to serve; there was a dinner, and so an end: but now it is a kind of an empire. Some hundred years ago some boroughs sent not; they could get none to serve; but now it is in fashion and a fine thing, they are revived."

1673. "This building (says Serjeant Maynard) is the ruin of the gentry, and ruin of religion, having so many thousand people without churches to go to. The enlarging of London makes it filled with lacqueys and pages."—Ibid. p. 659. Vide p. 676 also.

1673. Mr. Garroway, "It is worth the honour of the House to have these immense buildings suppressed. The country wants tenants; and here are four hundred soldiers that keep alehouses, and take them of the brewers; and now they are come to be Prætorian guards. That churches have not been proportionable to houses, has occasioned the growth of popery and atheism, and put true religion out of the land. The city of London would not admit rare artists, as painters and carvers, into freedom; and it is their own fault that they have driven trade out of London into this end of the town, and filled the great houses with shops."—Ibid. p. 660.

1673. In the debates upon the introduction of the Habeas Corpus Act, it was said that "several had been sent to Tangiers and the Islands, since the king came in."—Ibid. p. 661.

1675. Waller. "The relief of the poor ruins the nation. By the late Act they are hunted like foxes out of parishes, and whither must they go but where there are houses? (meaning to London.) We shall shortly have no lands to live upon, the charge of many parishes in the country is so great."—Ibid. p. 679.

Sawyer. "The Act for settlement of the poor, does indeed thrust all people out of the country to London. This bill (for restraint of buildings) remedies the matter. By this increase of building, in a while the people will come into such disorder as to destroy the buildings themselves."

Child. "Sixty years experience has made it evident, in fact, that rents have increased the more for building houses. London has more inhabitants than before the fire."—Ibid.

1675. Lord Keeper Finch. "Would you restrain the excess of those new buildings which begin to swarm with inhabitants unknown? Your petitions of this kind will be grateful to the king."—Ibid. p. 742-3.

More upon this excess of building.—Ibid. p. 676.

1675. Sir John Holland. "The truth is, the prodigal and excessive way of living now was unknown to our forefathers, who kept hospitality. It is a leprosy that has almost overspread the nation."—Ibid. p. 747.

1676. "The country is almost depopulated for want of employment, and the

people will follow employment. Want of people has forced the farmer to thresh himself. He cannot keep servants, corn is so cheap; and when it is got, there is nobody to eat it; and yet when we reap it, there is 1*s.* 6*d.* or 2*s.* a day for workmen, so few are there to be got."—Col. Birch. *Parl. Hist.* vol. 4, p. 835.

Sir Wm. Coventry. 1676-7. "We have great reason in these cases (disputes in parliament) to give grains of allowance to one another. In ancient times but a few persons spoke in the House, and their speeches were ready penned. The powder and shot was ready made up in cartridges, ready cut and dried, and a man had then time to think: but now we speak on a sudden, and therefore would have some grains of allowance given." — Ibid. p. 841.

1676-7. Sir George Dowring believes that "for French linen there goes about £500,000 per annum, besides other linen." — Ibid. 836.

Sir George Mackenzie, writing at the commencement of this reign, says, that "when opulent or great persons undertake public employments, the very rabble have so much prudence as to condemn these for madmen." — *Essays*, p. 96.

"Mr. Pennicott has shown me a most curious and delightful picture. It is Rose the royal gardener presenting the first pine apple raised in England to Charles II. They are in a garden, with a view of a good private house, such as there are several at Sunbury and about London. It is by far the best likeness of the king I ever saw; the countenance cheerful, good-humoured, and very sensible. He is in brown, lined with orange, and many black ribands, a large flapped hat, dark wig, not tied up, nor yet bushy, a point cravat, no waistcoat, and a tasselled handkerchief hanging from a low pocket. The whole is of the smaller landscape size, and extremely well coloured with perfect harmony. It was a legacy from Loudon, grandson of him who was partner unto Wise."—Hor. Walpole's *Letters*, vol. 4, p. 206.

"A fool filled a whole wallet and a *pillow-bear* top full of flies—"?—Patrick's *Parable of the Pilgrim*, p. 264.

"So late as in the year 1674, the clergy in convocation insisted on a right to tax themselves, and this right was recognized by the commons. At present the clergy have dropt that right, when I cannot pretend to say."—Lord Camden. *Parl. Hist.* vol. 16, p. 169.

1666. "The rents of England, it was found, had of late years decreased to the amount of £200,000 annually. — Leland. *Hist. of Ireland*, vol. 3, p. 442. *Carte's Ormond*, vol. 2, p. 317, quoted.

After the fire of London, "30,000 beeves, the only riches which Ireland then afforded, were subscribed for relief of the sufferers. But this was industriously represented in England as a political contrivance to defeat the prohibition of Irish cattle."—Leland, vol. 3, p. 446.

Bunyan speaks of "cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home."—*Graceabounding Works*, vol. 2, p. 31.

Was there then an old groat worth $4\frac{1}{2}d.$ in comparison with the new? or with those that were cracked and perhaps clipt?

At great men's funerals "they are sometimes, when dead, presented to their friends, by their compleatly wrought images, as lively as by cunning men's hands they can

be, that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds. — BUNYAN. *Prefatory Epist. to the Life and Death of Mr. Badman.*

Did this custom continue after Cromwell?

A MAN at the gallows confessing the course of his life, said he "began the trade of a thief by stealing of pins and points."—MR. BADMAN, p. 737.

"RICH men will not account their treasure lies
In crackt groats and fourpence halfpennies,—
Alas, 'tis not this small and *odd* money
We carry in our pockets for to spend
Will make us rich."
JOHN BUNYAN. *Ebal and Gerizim*, p. 852.

"I AM most free that men should see
A hole cut through mine ear,
If others will ascertain me
They'll hang a jewel there."
BUNYAN'S *Prison Meditations*, p. 1665.

NEITHER Cotton nor his friend Viator ate breakfast. "My diet," says Cotton, "is always one glass (of ale) so soon as I am dressed, and no more till dinner."—*Comp. Angler*, p. 287.

VIATOR. "I will light a pipe, for that is commonly my breakfast too.—Ibid. p. 292.

"THE tail of a black long-coated cur, such as they commonly make muffs of." — Ibid. p. 317.

"AUJOURD'HUY les rois ne permettent pas, que les ambassadeurs les voyent souvent, ny familiérement. Il n'y a que celui de la Grande Bretagne, qui s'estant accoustumé, pendant les années de ses voyages, à une grande liberté, se plaist à se communiquer, et a voir les ambassadeurs sans façon et sans contrainte."—WICQUEFORT, p. 23.

There was a reason for this of which W. was not aware. Charles II. had business with ambassadors, which was not to be known by his nearest ministers!

"THERE is at Auckland a goldsmith's receipt for £100, in part payment for the plate and workmanship of the covers of a Bible and Common Prayer Books — from Bishop Cosin, 1662."—SURTEES, vol. 1, p. 109.

"COMMON as the circumstance now is, I believe Crewe (1674) was the first bishop of a noble family since the reformation: the second was Compton, Bishop of London."—Ibid. p. 115.

"THE last wild wolf was killed in Scotland in 1682."—Ibid. vol. 2, p. 172.

"Lé dessein de la Société Royale a esté admirable, mais par malheur on ne prit point de bonnes mesures pour un établissement solide; et le feu Roy, bien loin de la favoriser en qualité de protecteur, et comme il pouvoit, estant luy même versé dans les belles connoissances, tachoit plutôt de la tourner en ridicule. J'en sçay des nouvelles. Sauf ce qu'on doit á la memoire des Roys, Charles II. avoit l'esprit propre aux grandes choses, et l'inclination portée à la bagatelle." —LEIBNITZ. *Miscellanea Leibnitiana*, p. 28.

"HER husband first *cried her down at the Cross*, and then turned her out of his doors."—*Pilgrim's Progress*, p. 2, (*Works*, vol. 2, p. 282.)

AT Gaius's house one is sent "to lay the cloth and the *trenchers*, and to set the salt and bread in order."—Ibid. p. 294.

1668. A COACH on the way from Buckinghamshire, being robbed by highwaymen,

the passengers brought an action against the county, and recovered damages to the amount of their loss.—Swiney, *Hist. of the Baptists*, vol. 2, p. 362.

Difference of the theatres before the rebellion and after the restoration, and increase of immorality there. — *Old Plays*, vol. 1, *Dialogue*, p. 148.

Some plays, in particular the Parson's Wedding, have been presented all by women, as formerly all by men.—Ibid. p. 153.

Gentlemen used to comb their wigs in company, and in public places.—*Old Play*, vol. 11, p. 467.

Octavio. What new accident brings you hither, Flora ?
Flora. These tablets will inform you, sir?
Diego. These little black books do more devils raise
Than all the figures of the conjuror—
This is some missive from the heroine,
If it end not in fighting, I'll be hanged.
Adventures of five hours, *Old Plays*, vol. 12, pp. 47-8.

" A sharp-pointed hat,
Now that you see the gallants all flat-headed,
Appears not so ridiculous, as a younker
Without a love-intrigue to introduce
And sparkify them there."
Lord Digby, *Elvira*, Ibid. p. 161.

Dryden says, " I have observed that in all our tragedies the audience cannot forbear laughing when the actors are to die: 'tis the most comic part of the whole play." —*Essay on Dramatic Poesy*, p. lviii.

He imputes this to bad acting. But I suspect it must have been in such tragedies as his own.

" A figure of the heavenly bodies in their several apartments, February 5, half-an-hour after three, after noon, from whence you are to judge the success of a new play called the Wild Gallant."—*Prologue*, Dryden's *Plays*, p. 1.

One whose cloaths are shabby says, " the best is, my buff coat will cover all."—*Wild Gallant*, Ibid. vol. 1, p. 11.

" *Burr.* You are very merry with my wardrobe; but till I am provided of a better, I am resolved to receive all visits in this truckle-bed.
Tail. Then will I first scotch the wheels of it that it may not run."—Ibid. p. 12.

" Think upon the sack at Cary House, with the abricot flavour." — Ibid. p. 16.

" I sent for three dishes of tea for your good worship, and that was sixpence more, —when your worship came home ill last night, and complained of your worship's head."—Ibid. p. 19.

" He has been a great fanatic formerly, and now has got a habit of swearing that he may be thought a cavalier."—Ibid. p. 23.

" A bottle and parmezan by him."—Ibid. p. 23.

" I have heard you are as poor as a decimated Cavalier."— Ibid. p. 29.

" You cannot read *written hand*," is said to a knight in this comedy.— Ibid. p. 40.

The taylor was the mantua-maker also. —Ibid. p. 49.

" The parson takes them to the side of the stage. They turn their backs to the audience, while he mumbles to them."—Ibid. p. 76.

"*Pirate.* THERE's a fair change wrought in you since yesterday morning; then you talked of nothing but repentance and amendment of life.

Capt. Faith, I have considered better on't. For conversing a whole day together with honest men, I found 'em all so poor and beggarly, that a civil person would be ashamed to be seen with me."—Ibid. *Rival Ladies*, p. 153.

"THE theatres are not large enough now-a-days to receive our loose gallants, male and female, but whole fields and parks are thronged with their concourse, where they make a muster of their gay clothes." —BISHOP HACKET, *Sermons*, p. 334.

"HE stands up for the old Elizabeth way in all things." —DRYDEN, *Sir Martin Mar-all.*

"I CAME up, as we country-gentlewomen use, at an Easter Term, to the destruction of tarts and cheesecakes, to see a new play, buy a new gown, take a turn in the park, and so down again to sleep with my forefathers." — Ibid. p. 95.

"SURE 'tis some silenced minister. He grows so fat he cannot speak"— Ibid. p. 111.

"THE city's great concern in this case or question of honour and arms, Whether apprenticeship extinguisheth gentry? discoursed; with a clear refutation of the pernicious error that it doth. 1674.

"The motto is Lament. Jer. c. 3. Bonum est viro, cum importaverit jugum ab adolescentiâ suâ.

"John Philipott the herald is the author of this book. A. Wood says it was written to prove that gentry doth not abate with apprenticeship, but only sleepeth during the time of their indentures, and awaketh again when they are expired."— *Censura Literaria*, vol. 1, p. 268.

James the Second.

"BUTTONS of gold and silk, large enough for a wedding coat, 1. Jac. 2. Since worn on the waistcoat of a child of five years old; such the foolish instability of our temper." —*Mus.* THORESB. p. 43.

SALE of prisoners for the plantations, at Bristol;—put an end to by Jeffries.—*Life of Lord Keeper North*, vol. 2, p. 111.

"WHEN the news of the Queen's being with child came to Carlisle, the Papists, being greatly overjoyed thereat, made bonfires in the market-place, and in a public, exalted and triumphant manner, drank healths to the young prince; and I being a spectator, with many other young men of the town, the officers called several of us to drink the health with them; and then I took occasion to ask one of the captains how they knew the child would be a prince? might it not happen to be a princess? 'No,' replied he, 'sir, that cannot be, for this child comes by the prayers of the church: the church has prayed for a prince, and it can be no otherwise.' And when the news came of his birth, they made another great fire in the same place; where they drank wine, till what with that and the transport of the news, they were exceedingly distracted,—throwing their hats into the fire at one health, their coats at the next, their waistcoats at a third, and so on to their shoes; and some of them threw in their shirts, and then ran about naked like madmen."— THOMAS STORY'S *Journal*, p. 7.

LETTERS are among the objects proposed for taxation in the tract entitled, *England Waits.*— SOMERS'S *Tracts*, vol. 9, p. 219.

LAMPS proposed in the same tract.— Ibid. p. 334.

1685. "GENTLEMEN were now in a most unprecedented manner assaulted in the very streets; one had a powder thrown into his eyes which deprived him of sight; another had his throat cut by two men, though neither of these gentlemen had given the least visible provocation or offence to the aggressors."—RERESBY'S *Mem.* p. 226.

"JEFFRIES, then Lord Chancellor, the Lord Treasurer, and others, in a furious debauch at Mr. Alderman Duncomb's, stript to their shirts, and were only by accident prevented from getting, in that condition, on a sign-post to drink the king's health."—Ibid. p. 231.

IT is from the common fashion of keeping swift-footed servants in his days that John Bunyan takes his title of the Heavenly Footman, or a description of the man that gets to heaven, together with the way he runs in; the marks he goes by; also some directions how to run so as to obtain.

William the Third.

JOHNSON said "in the last age when my mother lived in London, there were two sets of people, those who gave the wall, and those who took it, the peaceable and the quarrelsome. When I returned to Lichfield 1737, after having been in London, my mother asked me whether I was one of those who gave the wall, or those who took it. Now, it is fixed that every man keeps to the right; or if one is taking the wall, another yields it, and it is never a dispute."—BOSWELL, vol. 1, p. 63.

BISHOP KEN used to sing a morning hymn to his lute every day before he put on his clothes.—*Hawkins' Life of Bp. Ken*, quoted by BOSWELL, vol. 3, p. 137.

"HE acquired a very small but legible hand (for common-placing); for where contracting is the main business, it is not well to write, as the fashion now is, uncial, or semi-uncial letters, to look like pigs' ribs."—*Life of Lord Keeper North*, vol. 1, p. 20.

EDWARD BARLOW, whose true name was Booth, born near Warrington, and ordained in the English College at Lisbon. He took the name of Barlow from his godfather Ambrose Barlow, a Benedictine, who suffered at Lancaster for his religion. He has often, says Dodd, told me, "that at his first perusing of Euclid, that author was as easy to him as a newspaper." His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity. Mr. Barlow had never been considered on that occasion, had not Mr. Thompson, (accidentally made acquainted with the inventor's name) made him a present of 200*l.*

He published a treatise of the origin of springs, wind, and the flux and reflux of the sea, 8vo. 1714. And died about two years afterwards nearly eighty-one years of age.—DODD, vol. 3, p. 380.

THE quintain still in use at weddings in some Oxfordshire villages; derived as it appears from the Romans.—KENNETT'S *Paroch. Antiq.* vol. 1, p. 25. PLOTT'S *Oxf.* quoted.

KENNETT says of the prints in his *Parochial Antiquities.* "I am glad you like the seat of Mr. Coker. Some other seats of Sir Wm. Glynne, Sir John Aubrey, Dr. South, &c. are to be soon finished at their own respective charge, two guineas each table." They were folio plates, and very full ones.

"THE booths in fairs were commonly drest with ivy leaves, as a token of wine there sold, the ivy being sacred to Bacchus; so was the tavern bush, or frame of wood, drest round with ivy, forty years since, though now left off for tuns or barrels hung in the middle of it. This custom gave birth to the present practice of putting out a green bush at the door of those private houses which sell drink during the fair; and perhaps this is all the meaning of hanging out the broom when the wife is absent, and the husband left at liberty to entertain his friends."—KENNETT'S *Glossary*.

"WHAT can be said to justify or excuse the corrupt practice of baptizing the children of the poor at church, and of the rich at home?

"The author of this case has 'long laid to heart their too common practice of admitting schismaticks to be sureties in baptism, nay and schismaticks whom they often know to be such, and who sometimes happen to be schismaticks of opposite sects and sorts. They are the private christenings which are one great cause of these irregularities. I have been told of one in which one of the godfathers was a dissenter, the other a papist, and the godmother of the Church of England. I have heard of others in which, for the sake of dissenting sureties the sign of the cross hath been omitted; and of another, in which a person of a communion which cannot well be imagined, stood godfather for a child. But besides the common use of private christenings, which is one occasion of this scandalous practice, there is another cause of the growth of it; and that is the corrupt custom of making presents to midwives and nurses, which makes godfathers and godmothers of our communion so difficult to be procured. When this ill custom first came in I cannot see; but I am sure it is now grown to such excess, that it deserves censure, as well as private baptism, which truly deserves to be chastised with the episcopal rod. It is to be hoped that when the convocation meets, something will be done by way of censure, to put a stop to both these practices, which have already been the occasions of profaning the holy ministration of baptism, and brought such a scandal upon our church.'

"The former practice is so much in use, that a stranger who lived some months in a populous parish without seeing a public christening, asked if children were baptized in the Church of England?

"The latter practice is come to such an height, that modest parents of the Church of England are often distressed to find such of their own communion, as are willing to be sureties for their children, at the expense of the gifts which are expected upon those occasions, especially if the parties asked have been sureties at such expense before."—*Case of Sureties in Baptism*. 1701, said to be by LESLIE.

A SCHEME was suggested to William for taking the property of the church, and allowing the clergy yearly stipends. "It was drawn up by a very learned man, a lawyer, who seems to have been patronized by some persons of rank." The MSS. were in the hands of a friend of Thomas Hollis, who with kindred hatred of the church approves the scheme.—*Memoir of T. Hollis*, p. 165.

IT must have been during this reign that "there was dug up (not far from Leeds) a statue to the full proportion of a Roman officer, with a large inscription, both which perished by the worse than brutish ignorance and covetousness of the labourers, who in a superstitious conceit bound wythys or wreaths of straw about the poor knight, and burnt him, in hopes of finding, by I know not what magical apparition in the smoke, some hid treasure; and after, in anger at their disappointment, broke him to pieces."—THORESBY, 159. *Whitaker's edition.*

1699. "In May, at Kerton in Lincolnshire, the sky seemed to darken north-westward at a little distance from the town, as though it had been with a shower of hail-stones or snow: but when it came near the town it appeared to be a prodigious swarm of flies, which went with such a force toward the south-east, that persons were forced to turn their backs of them." One of these flies was sent to Thoresby.—*Mus.* Thores. p. 15.

"The rural beaus (1711) are not yet got out of the fashion that took place at the time of the revolution, but ride about the country in red coats and laced hats."—*Spectator*, No. 119.

"The meanest English plowman studies law,
And keeps thereby the magistrates in awe:
Will boldly tell them what they ought to do,
And sometimes punish their omissions too."
Defoe's *Trueborn Englishman.*

A song in the State Poems (vol. 3, p. 336) shows plainly that the sash windows were not hung in those days, but required propping when open. William had like to have been knocked on the head by one.

The windows at Mr. Shandy's must have been of this kind,—as were most of the windows in this house when we came to it.
Keswick, 1824.

A city feast:

"The napkins were folded on every plate
Into castles and boats, and the devil knows what.—

Then each tuck'd his napkin up under his chin,
That his holyday band might be kept very clean;
And pinn'd up his sleeves to his elbows, because
They should not hang down, and be greased in the sauce.

When done with the flesh, then they clawed off the fish,
With one hand at mouth, and the other in dish.
When their stomachs were closed, what their bellies denied,
Each clapt in his pocket to give to his bride,
With a cheesecake and custard for my little Johnny,
And a handfull of sweetmeats for poor daughter Nanny."
State Poems, vol. 3, pp. 339-40.

In this same poem it appears that sack was still a common wine.

Sir George Mackenzie extols Oxford for its bounty toward "the exiled French Protestants, the fugitive Irish, and the starving clergy of your own profession in Scotland."—*Dedication of his Moral History of Frugality.*

"Routier, who had coined for Charles and James II, being a Jacobite, made King William's halfpence so that the back part of the head represented a satyr's face with horns." For this he was turned out of his office, and going to France was employed in the French mint.—*London Magazine*, June 1737, p. 309.

"The first effort of the French refugees was our thin black crapes, a manufacture purely their own; and I refer to the memory of people conversant in trade, how universally it pleased our people; so that the least quantity of wool that ever was heard of in a garment, supplying the room of a suit of cloth, it became a general habit, and the ladies of the best quality began to appear in a gown and petticoat under 25*s.* till the meanness of the price giving every

servant an opportunity to be as fine as her mistress, it grew a little obsolete among the women, then the men fell into it."—BRITISH MERCHANT, vol. 2, p. 275. From the *Review*, No. 86. Sat. 30 Dec. 1704.

"How rare 'tis for a man to light upon a company, where as his first salutation, he shall not presently have a bottle thrust to his nose."—NORRIS's *Miscellanies*, p. 162.

TILL the beginning of the eighteenth century, fine lace or point, nearly equal to that of Flanders, and valued at £30 a yard, was made at Blandford.—STEVENSON'S DORSET, p. 26.

Queen Anne.

1704. "THE Ladies' Diary" was begun, or "The Women's Almanack," containing many delightful and entertaining particulars for the use and diversion of the Fair Sex.

See the Preface to this Almanack for the year 1723, in which disclaiming quackery and prognostications, the staple commodities of other almanack makers, he says that his endeavours to introduce the Fair Sex to the study of mathematics have been rewarded. The Editor had thus long carefully concealed his name: but he dates from Griff juxta Covent. and sent forth this year Proposal for a Map of Warwickshire, which he said would in some measure discover him. Accordingly by referring to the "Beauties of England and Wales" I find that "Henry Beighton, F. R. S. who resided at Griff, began a survey of the county in 1725 and finished it in 1729. Mr. B. was a man of considerable talent and of equal industry." The first date is erroneous,—but this was clearly the projector and editor of "The Ladies' Diary," certainly of all publications that ever were projected the least likely to have succeeded, and yet it did succeed.

"BOOKSELLERS' shops in the provincial towns of England were very rare, so that there was not one even in Birmingham, in which town old Mr. Johnson used to open a shop every market day."—BOSWELL, vol. 1, p. 10.

Mr. Warren was the first established bookseller in Birmingham.—Ibid. p. 43.

"BY advice of the celebrated Sir John Floyes, then a physician in Lichfield, Johnson's mother carried him to London to be touched by Queen Anne for the evil. He had a confused, but somehow a sort of solemn recollection, he used to say, of a lady in diamonds, and a long black hood."—BOSWELL, vol. 1, p. 15. See *Wm. of Malmesbury*, p. 284.

"HATS for women made of platted straw, were much used some years ago, says Thoresby, (210). A widow of this town of Leeds, yet living (1714), and her partner dealt for about £7,000 yearly in straw hats. But as bone lace, formerly the chief of the ornaments of the British nation, gave way to those from Flanders and Venice, so have straw hats to bonnets and shades made of wood-plat, imported from beyond sea, though made up here. The chief art in the former was in making the hat-bands; for which this town was, and is yet so noted, that even those which were made in distant places were and are to this day supplied with them from Beeston."—WHITAKER'S *Thoresby*, p. 210.

"THE ancient British way of using the father's and grandfather's christian name instead of the Nomina Gentilitia, is not yet," says THORESBY, "wholly laid aside in these parts of England (Yorkshire). A

pious and ingenious person (my kinswoman by marriage) lately deceased at Leeds, was but the second of his family who had continued the same surname, which had till then been varied as the christian name of the father was, though they were persons of considerable estates. His grandfather Peter, being the son of William, was called Peter-Williamson; his father was called William Peterson, which continued till about 1670 when they assumed the surname of Peters. In the vicarage of Halifax 'tis yet pretty common among the lower sort. A friend of mine asking the name of a pretty boy that begged relief, was answered, it was 'William a Bills a Toms a Luke.' Persons who dwell in the country villages of that spacious vicarage, are almost universally denominated from the place of their habitation. The gentleman forementioned, enquiring for Henry Cockroft could hear of no such person, though he was within two bow-shots of the house: till at long run he found him under the notion of the *chaumer mon*, as he did Wm. Thomas, though not without like difficulty under that of the *noohoil mon*. By the by, chaumermon is not to be taken for *camerarius*, but the inhabiter of the chambered house, which probably was a rare matter of old, amongst the Sylvicolæ in the forest of Hardwick. Of the same import is Loftus, or Loft house, the surname of a noble family in Ireland, which was originally of this county."—*MSS.* THORESBY, p. 143.

"BESIDES the cheapness of brick, and the rapidity with which it is wrought up, the introduction of deal timber from Prussia and Livonia (about this reign) occasioned another step in the progress of building. Those who built with oak built upon their own ground, and looked forward with provident regard to the welfare of posterity. But now since the owners of estates adjoining to great towns have devised the expedient of improving them by granting building leases, the lessees have learned to calculate upon the term, and a species of timber has been introduced cheap, manageable, and of short duration, which will pretty surely prevent the reversioner from enjoying his interest in the building without expense. The refinement of insurance, unknown to and scarcely needed by our ancestors, provides against the inflammable quality of resinous wood; and while walls, floors and roofs vibrate with every gust of wind, and almost every tread of a human foot, the inhabitant, reflecting that frail as his dwelling is, he inhabits another tenement which will probably perish before it, gladly bestows the sums, which would formerly have been applied to purchase stability and duration, or paint, varnish, and stucco. What a man willingly subtracts from his own comforts for the benefit of an heir, he will refuse to the interest of a stranger."—*Loidis and Elmete*, p. 80. WHITAKER.

"ENGLISH oak till about this reign formed the great material of our furniture, as well as of our floors and roofs. But oak was a stubborn log, dark and unsightly, and as soon as the first plank of mahogany from Jamaica had displayed its beauties, all ranks of men, from the peer to the manufacturer, began to discard the lumber of their dwellings and to adopt the new material."—Ibid. p. 80.

Whitaker is not quite accurate here. The best furniture in those days was of walnut, and this it was which was superseded by mahogany. Very probably the change was accelerated by the great consumption of walnut for musquets in Marlborough's war, which would so diminish the quantity of that wood, that mahogany might be the cheaper material.

"THE fortune nunters have already cast their eyes upon her, and take care to plant themselves in her view, whenever she appears in any public assembly. I have my-

self caught a young jackanapes with a pair of silver fringed gloves, in the very fact."—*Spectator*, No. 311.

"When an heiress sees a man throwing particular graces into his ogle, or talking loud within her hearing, she ought to look to herself; but if withal she observes a pair of red heels, a patch, or any other particularity in his dress, she cannot take too much care of her person. These are baits not to be trifled with; charms that have done a world of execution, and made their way into hearts which would have been thought impregnable."—Ibid. No. 311.

Gentlemen in this age who frequented the opera used to encore by crying out *altro volto*, which is ridiculed in the Spectator, No. 314. *Encore* seems also to have been a foreign sound, and the letter writer asks "when he may say it in English—again—again."

Female head dresses—their altitude.—*Spectator*, No. 98.

It appears by Sir Roger de Coverley's chaplain, that clergymen were no more ashamed of delivering a printed sermon from the pulpit, than a homily. And it is worthy of notice, that a dissenter (Calamy) is in the list of his divines.—*Spectator*, No. 106. I am not sure however whether the text does not imply that they were recited.

Female tail dresses—their amplitude.—*Spectator*, No. 127.

Dress—male and female.—Ibid. No. 129.

Snuff-boxes.

"Hinges with close-wrought joints from Paris come.
Pictures dear-bought, from Venice and from Rome."—S. Wesley, p. 122.

"Some think the part too small of modish sand
Which at a niggard pinch they can command;
Nor can their fingers for that task suffice,
Their nose too greedy, not their hand too nice,
To such a height with these is fashion grown
They feed their very nostrils with a spoon."
Ibid. p. 125.

I have seen a snuff-box with a tube and a spring, by which the snuff was shot up the nostril. It belonged to Louise Dolignon, and was of mother of pearl and silver.

There is a similar one represented in the Gentleman's Magazine for 1804, p. 409, the spring in this appears to have been lost, and the owner did not understand the principle of the box. This was a Dutch one—carved in wood.

Rhenish seems to have been considered an inferior wine:—

"From Channel Row he ne'er had crost the main,
Nor from flat Rhenish else reach'd brisk Champaign."

This is said of Prior.—*State Poems*, vol. 3, p. 385.

"Now view the beaus at Will's, the men of wit,
By nature nice and for discerning fit,
The finished fops, the men of wig and snuff,
Knights of the famous Ouster-barrel muff."
Defoe's *Reformation of Manners.*

The custom of persons at a funeral carrying a sprig of rosemary in the hand is noticed in the British Apollo as "a constant formality," and supposed to "have had its rise from a notion of an alexipharmic or preservative virtue in that herb against pestilential distempers; whence the smelling thereto at funerals was probably thought a powerful defence against the morbid

effluvia of the corpse. Nor is it for the same reason less customary to burn rosemary in the chambers of the sick than frankincense."—Vol. 2, p. 640.

"In the British Apollo (vol. 3, p. 702), black puddings are regarded as forbidden food, abstinence from blood being there said to be a christian law."

"A question asked (Ibid. vol. 3, p. 988) why ministers' children, of all persuasions, prove generally wilder than others. The answer hesitates to admit the fact, but explains it in part by the poverty which exposes them to temptations."

What was the curious white enamelled work that Psalmansazaar invented?—Ibid. vol. 3, p. 1038.

The York stage stopped upon the Sunday on the road.—Surtees's *Durham*, vol. 2, p. 16.

A dentifrice made of beaten china.—"Went into Yorkshire in a stage coach, I eat on the road some raisins, which in my pocket happened to mix with a dentifrice made of beaten china, which threw me into so violent vomiting and purging that I had like to have died on the road."—*Mr. Grey's Diary.* Surtees's *Durham*, vol. 2, p. 16.

"Marriage comes on the 13th of January, and at Septuagesima Sunday. It is out again until Low Sunday; at which time it comes in again, and goes not out till Rogation Sunday; thence it is forbidden until Trinity Sunday; from thence it is unforbidden till Advent Sunday, and comes not in again till the 13th of January."—*Register of Norton Church*, apparently in the latter part of the seventeenth century, or early in the next.—Surtees's *Durham*, vol. 3, p. 159.

George the First.

In the Almanack for the Ladies' Diary, 1723, it is said on the 22d April marriage comes in, and May 18th marriage goes out. This is given in black letter, like the University Terms, and College Elections. I do not find it in twelve other almanacks for the year which are bound up in the same volume; therefore, whatever the superstition or custom may have been to which it alludes, it seems to have been nearly obsolete at that time. It can have no reference to Lent, for Easter fell that year on the 14th of April.

Thoresby had as a curiosity in his museum a leaf of the pine-apple plant.

The first post-chaise built in England was built in Queen-street, Lincoln's Inn, in the house where Birch now carries on the same business. It had but two wheels and opened in the front. Birch describes it as resembling a bathing machine. But in fact it was exactly the Portuguese *seje.*—*New Times, Nov.* 14, *Monday.* 1825.

1716. Lady M. W. Montagu saw at Hanover "two ripe ananas, which to my taste are a fruit perfectly delicious. You know they are naturally the growth of Brazil, and I could not imagine how they came here, but by enchantment. Upon enquiry, I find that they have brought their stoves to such perfection, they lengthen their summer as long as they please, giving to every plant the degree of heat it would receive from the sun in its native soil. The effect is very nearly the same. I am surprised we do not practise in England so useful an invention."—Ibid. vol. 2, p. 100.

1718. "In general, I think Paris has the advantage of London, in the neat pave-

ments of the streets, and the regular lighting of them at nights."—Ibid. vol. 3, p. 84.

WHAT is the reason that boys on Ascension-day fight? All know that the processions on that day are in visitation of the bounds of the parish. The reason of their fighting may be from a natural inclination in mankind to defend the boundaries of their native country.—*British Apollo*, vol. 1, p. 260.

THE wedding-ring in those days, though placed, in the ceremony of marriage, upon the fourth finger, was worn upon the thumb.—Ibid. p. 270.

A VERY remarkable question of conscience from a retired Buccaneer.—Ibid. p. 249.

But this "British Apollo" belongs rather to the preceding reign.

1722. BETWEEN Taunton and Bridgewater, Thomas Story, the Quaker, met three companies of foot soldiers, newly come over from Ireland. One of their officers had "a running footman in white, leading a dog, which frightened the Quaker's horse, so that he was thrown and hurt." The footman "was only running his course, and did nothing intentionally to frighten the Quaker."—STORY'S *Journal*, p. 642.

George the Second.

1737. JOHNSON was assured by the person whom he has described under the character of Ofellus, that £30 a-year was enough to enable a man to live in London without being contemptible. He allowed ten for clothes and linen. He said a man might live in a garret at one shilling and sixpence a week; few people would enquire where he lodged; and, if they did, it was easy to say, Sir, I am to be found at such a place. By spending threepence at a coffee-house, he might be for some hours every day in very good company; he might dine for sixpence; breakfast on bread and milk for a penny, and do without supper. On clean-shirt-day he went abroad, and paid visits.—BOSWELL, vol. 1, p. 58.

BOSWELL, writing in 1791, observes, "it may be estimated that double the money might now with difficulty be sufficient."

THE proposals for Johnson's projected translation of Fra Paolo, fixed the extent of the work at 200 quarto sheets, in two volumes, price eighteen shillings each, and twopence to be abated for every sheet less than 200. 1738.—Ibid. vol. 1, p. 80.

1750. WHEN Irene was acted, "Johnson had a fancy, that, as a dramatic author, his dress should be more gay than what he ordinarily wore; he therefore appeared behind the scenes, and even in one of the side boxes, in a scarlet waistcoat, with rich gold lace, and a gold laced hat."—Ibid. vol. 1, p. 127.

PERSONS who passed each other in boats upon the Thames, used to blackguard each other, in a trial of wit. Addison has noticed this custom, and Boswell relates one of Johnson's sayings in such a rencontre.

"AT the end of this reign, the copper coinage of William and Mary, and William, was still in common currency. But so many persons at Bristol refused to take them, for jacobitical principles, that the bellman was sent about to proclaim that they were lawful coin. Some of the dissenters, true to their revolutionary sentiments and the pursuit of gain at the same time, took them at

a discount of one-fourth, i. e. two for three farthings. One Scotchman, however, carried on a better trade in them, he took them at six a penny, and sent them to the Highlands, for which country he is called the agent. Perhaps this was Evan Baillie."—Emanuel Collins's *Miscellanies*, p. 25. Bristol, 1762. Foolscap 4to.

"I remember laying by some of William's halfpence about the year 1786-7-8; as many perhaps as half a dozen in that time. Those of George I. were less uncommon. But I never saw a halfpenny of Queen Anne, nor one of an earlier date than William and Mary. At that time I was curious about such coins as were within my reach; and one of my aunt's inferior tradeswomen, a woman who sold common crockery and other common articles, used to let me look in her box of halfpence and farthings, and pick out what I chose to take in exchange for common coin. In this way, I had made no inconsiderable collection of small foreign pieces, which had passed for farthings."—Ibid.

Collier did not effect a reform of the stage. No plays are more profligate than Fielding's.

1754. First post-chaise kept for hire, at Kendal.

1756. The first stage waggons from London to that place, instead of packhorses.—*Kirkby. Lonsdale Magazine*, vol. 2, p. 403.

Men obtain notice in books for odd reasons sometimes. In the History of Chilton, (printed as an Appendix to Kennett's Parochial Antiquities), it is said of Mr. George Hervey, "to this gentleman was occasionally dedicated a copy of verses published under the name of William Smith, in the Gentleman's Magazine for December 1734. This William Smith was a barber in Thame, and kept a public house at the sign of the Bird Cage, near the Butcher Row, and passed for the author with the printer and some others. But a person entirely unsuspected was the real writer and conveyer to the press of those lines." Peradventure the author of this history himself.—Ibid. vol. 2, p. 499.

In those days it was a distinction to be a dedicatee in a magazine.

Mr. Parsable tells me that the remoter and smaller cures of these counties were served by unordained persons till about 1740, when it was thought proper that no one should officiate who was not in orders. But, because there would have been a hardship and an injustice in ejecting the existing incumbents, they were admitted to deacon's orders, without examination. The reader at Newland's Chapel, who was thus ordained, was by trade a tailor, clogger, and butter-print maker. R. S.

1746. "An account of the number of Catholics was taken by the clerks of the peace in each county, with a view to ascertain the value of the landed property of which they were then possessed in England; according to the returns it amounted to 384,166*l.* 14*s.* 10½*d.* If this account was taken, and the computation made from the bills of assessment to the land tax, it is not speaking at random to say, that it fell short of the real value, at least one-third."—*Mem. of* T. Hollis, p. 350.

"New fashions I find in religion, as well as in cloaks, or rather new improvement on the old, are manufactured abroad, and varied to the taste of a people more immediately subject to the changeable dominion of the moon than any other nation, and indeed than all other things, except the tides.

The new opinion, and the new cuff, of the year, are imported with the same wind."—SKELTON'S *Deism Revealed*, vol. 2, p. 315.

THE Trustees of the Brentford Turnpike District in a letter which they published upon the Metropolitan Turnpike Act, (*Times*, Wednesday, 15th November, 1826,) mention two curious facts:

"The present trustees have heard their grandfathers (some of whom filled the same office) say, that in the early part of their lives, no person residing six or seven miles from London, thought of returning home from thence on the same day on which he went thither on business.

"There were within the last ten years individuals living at Aylesbury, who remembered when the coach from that place left it on Monday morning, and after resting that night at Chalfont, reached London the second evening, and remaining one day in town, for the passengers to transact business, it returned in the next two days. The 'Old Aylesbury Coach' now leaves the place at six in the morning for London, and arrives at Aylesbury on its return, at eight the same evening.

"Rather more than a century ago, the first act was past for the Brentford turnpike road,—the ten miles from London westward, being the greatest thoroughfare in the kingdom, and this road therefore among the earliest brought under turnpike system."

1752. GEN. (then Lt. Col.) WOLFE writes from Paris, "the people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from snow and rain. I wonder a practice so useful is not introduced in England, (where there are such frequent showers) and especially in the country, where they can be expanded without any inconveniency."

My mother was born in the year when this was written. And I have heard her say she remembered the time when any person would have been hooted for carrying an umbrella in Bristol. R. S.

1753. WOLFE writes, "I must tell you that I was beat to pieces in the new close post-chaises, machines that seem purposely constructed to torture the unhappy carcases that are placed in them, I was at length forced to have recourse to post horses; and as they had been accustomed to wear harness, and to be supported by stronger powers than my arms, I was every minute in danger, and fell twice, at the hazard of my neck, add to this that the movements of these brutes were so rude, that I bled to the saddle."

1755. WOLFE says to his sick mother—"you shall laugh at my short red hair as much as you please. I'm sure you would smile now, if you saw me as I am with the covering that nature has given me."

This marks the time when wigs were left off.

PAMELA buys "of farmer Nichols's wife and daughters, a good sad-coloured stuff of their own spinning."—*Letter* 20.

1736. WHEN the bill against spirituous liquours was past, the people "at Norwich, Bristol, and other places, as well as at London, made themselves merry on the death of madam gin, and some of both sexes got soundly drunk at her funeral, for which the mob made a formal procession, but committed no outrages. Riots were apprehended in the metropolis, so that "a double guard for some days mounted at Kensington: the guard at St. James's and the Horse Guards at Whitehall were reinforced, and a detachment of the Life Guards and Horse Grenadiers paraded Covent Garden, &c." But there was no disturbance. To evade the act the brandy shops in High Holborn, St. Giles's, Tothill Street,

Rosemary Lane, Shore Ditch, the Mint, Kent Street, &c., sold drams under the names of Sangree, Tow-row, Cuckold's Comfort, Parliament Gin, Bob, Make Shift, the Last Shift, the Ladies Delight, the Balk, King Theodore of Corsica, Cholic, and Grape Waters, &c."—*London Magazine*, October 1736, p. 579.

A SURGEON and apothecary in Turnmill Street, and a chemist in Shoreditch were fined 100*l.* each for retailing spirituous liquors contrary to the Act.—Ibid.

"BY the first week of January in the next year after the act past, forty-seven persons were convicted of this offence, of whom twenty-eight paid the fine, the rest had moved off their goods; eleven more were convicted on the 11th of the month, and several afterwards."—*London Magazine*, January 1737, p. 50.

1749. "YOUR new-fashioned game of brag was the genteel amusement when I was a girl; crimp succeeded to that; and basset and hazard employed the town, when I left it to go to Constantinople. At my return I found them all at commerce, which gave place to quadrille, and that to whist. But the rage of play has ever been the same, and ever will be so among the idle of both sexes."—LADY M. W. MONTAGU, vol. 4, p. 52.

1744. UPON an attempt at invasion, about four hundred principal London merchants presented an address to the king, "but in looking over the names it seems very remarkable that full one half were foreign, — no doubt principally those of Protestant refugees."—*Note to* LADY HERVEY'S *Letters*, p. 49.

A proof how large a part of the trade of London was in their hands, and how well these excellent men had prospered. Well indeed has Mr. Webb observed that there was a blessing upon them.

1744. LIGHT bodied chariots were advertized at this time, "fit either for town or country,—carriages on springs beginning then to supersede the waggon-like coaches of former days."—Ibid. p. 57. A change probably coincident with the introduction of turnpikes, and consequent improvement of the roads.

THERE is a man now living (1828) who remembers a circular fruit wall at Shireburn Hospital, (Durham,) the wall with the fruit trees and consequently the bed of earth wherein they were planted, being moveable, so that the trees might be turned to the sun, or removed from an unfavourable wind.

"THE present road from Horsham to London was made in 1756. Before that time it was so execrably bad, that whoever went on wheels were forced to go round by Canterbury, which is one of the most extraordinary circumstances that the history of non-communication in this kingdom can furnish. The making the road was opposed, for what measure of common sense could ever be started that would not be opposed? It was no sooner compleated than rents rose from 7*s.* to 11*s.* per acre."—YOUNG'S *Survey of Sussex*, p. 418.

"WHEN the famous Turk first appeared in the Haymarket, and not a man in England thought of walking on a slack wire and ballancing straws, but himself, great were the qualifications both natural and acquired, that were judged necessary to constitute an equilibrist. Time and experience however have rendered this wonderful art familiar to the common tumblers at Sadler's Wells."—*Monthly Review*, August 1760, p. 163.

1751. THE Duchess of Somerset describing her manner of life, says, "at three we dine, sit perhaps an hour afterwards, then separate till we meet at eight for prayers." In 1753 she says, "at three the dinner is punctually upon the table. Din-

ner and tea are both over by five, when we retire till eight."—HULL's *Select Letters*, vol. 1, pp. 166-168.

Had tea been introduced into her family in this interval?

George the Third.

1766. "PEOPLE," said JOHNSON, "have now a days got a strange opinion that every thing should be taught by lectures. Now I cannot see that lectures can do so much good, as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures except where experiments are to be shown. You may teach chemistry by lectures. You may teach making of shoes by lectures."—BOSWELL, vol. 2, p. 5.

1778. "IN England, any man who wears a sword, and a powdered wig, is ashamed to be illiterate."—JOHNSON. Ibid. vol. 3, p. 204.

1778. LORD SHELBURNE told Johnson "that a man of high rank who looked into his own affairs, might have all that he ought to have, all that could be of any use, or appear with any advantage for £5000 a year."—Ibid. vol. 3, p. 211.

1778. BOSWELL says, "there is a general levity in the age. We have physicians now with bag-wigs."

1779. "SAUNDERS WELCH, the Justice," said JOHNSON, "who was once High Constable of Holborn, and had the best opportunities of knowing the state of the poor, told me that I underrated the number, when I computed that twenty a week, that is above one thousand a year, died of hunger; not absolutely of immediate hunger, but of the wasting and other diseases which are the consequences of hunger. This happens only in so large a place as London, where people are not known."—BOSWELL, vol. 3, p. 316.

1780. "GOLDSMITH one day brought to the Club a printed ode, which he with others had been hearing read by its author in a public room, at the rate of five shillings each for admission."—Ibid. vol. 4, p. 2.

"THE bones which are picked up by the poor are boiled to extract a grease for wheels and other coarse purposes; knife-handles and other things are made of the best pieces; the rest are burnt and pounded to make crucibles and furnaces for melting iron, because a paste made of burnt bones will stand a stronger heat than any thing else."—Ibid. vol. 4, p. 151.

1783. "WE compute in England a park wall at £1000 a mile."—Ibid. vol. 4, p. 151.

1783. WHEN Johnson was told that Shebbeare had received six guineas a sheet for reviewing, he replied, "Sir, he might get six guineas for a particular sheet, but not *communibus sheetibus*."

1786. HUME says that within the twenty-eight years which had then elapsed since he wrote his History of the Stuarts, prices had perhaps risen more than during the preceding one hundred and fifty.—Vol. 6, p. 177, N.

1763. FIRST stage coach from London to Kendal.—*Lonsdale Magazine*, vol. 2, p. 403.

1762. "A BOY of ten years old has lately engrossed the conversation of the town for that kind of skill and dexterity at cards, which within the memory of some old people would have entitled a gentleman of any degree to be kicked out of honest company as an infamous gambler."—*Mem. of T. Holles*, p. 178.

1768. "A SCHEME for making paper from silk rags, so much was silk worn at the beginning of this reign. The Society of Artists encouraged it for two or three years,

and gave many premiums. Very good white, ash-colour and brown were made. The two first were much esteemed by the artists for drawing upon; and in the brown, black rags were used, which before were thought useless, as indeed all silk rags had been. It was thought that this paper, not being inflammable, would be convenient for hangings of rooms."—Ibid. p. 234.

I suppose the scheme failed because silks went out of fashion.

1767. "In consequence of a motion in the House of Lords by Lord Radnor, the Pope sent instructions to the clergy of their several dioceses to take an account of the number of Catholics in their respective parishes."—Ibid. p. 350.

The increase is said to have been very great.

Michaelis says (in a note to his Com. on the Laws of Moses, vol. 1, p. 214), "that in the war preceding the American war, Great Britain lost 130,000 seamen by disease, and only 5000 in action and by other causes."

The Editor of the French Collection of Memoirs, in 1787, says, in a note upon Montluc (tom. 25, p. 103), "cette manière de calculer avec des jetons, est encore en usage, parmi ceux qui ne savent pas l'arithmétique." It must have been wholly disused long before this in England.

There was a mad fashion among riotous drinkers about 1792, of eating the wine glass,—biting a piece out, grinding it with the teeth, and actually swallowing;—the enjoyment being to see how an aspirant cut his mouth! I never saw this, but *R. L. had done it.* Mortimer the artist did it, and is said never to have recovered from the consequences.—R. S.

Roasted porter was a fashionable fancy in Sir G. Beaumont's youth. He has now a set of silver cups made for the purpose. They were brought red hot to table, the porter was poured into them in that state, and it was a pleasure to see with what alarm an inexperienced guest ventured to take the cup at the moment that the liquor foamed over and cooled it. The effect must have been much the same as that of putting a hot poker in, which I have often seen done at Westminster,—or a piece of red hot pottery,—which we sometimes use here.—R. S.

"The first poplar-pine (or, as they have since been called, Lombardy poplar) planted in England was at Park Place (Henley upon Thames) on the bank of the river near the great arch. It was a cutting brought from Turin by the late Lord Rochford in his carriage, and planted by General Conway's own hand."—*Notes to Horace Walpole's Letters*, vol. 3, p. 355.

When Whalley edited Ben Jonson, the theatres opened at four o'clock, and there was a third music before the play began.—Gifford's *Ben Jonson*, vol. 2, p. 11.

1762. Whistler to Shenstone.

—"the Princess Amelia did us the honour of a visit at Whitchurch, though we were obliged to the stag for it, who seemed to fly from the honour she designed him, and had not ambition enough (as Lee says) to meet the blow half way, or be pleased with death, though in the royal presence. It was a terrible day, and the princess was wet through; she had rode thirty miles when I saw her, and she rode thirty miles after that, which was six o'clock at night (September), in her wet cloaths, and appeared at the drawing-room at St. James's the next day, which was a birth day"—Hull's *Select Letters*, vol. 2, p. 29.

About 1760. A. B. Esq. to Shenstone.

"— only I must tell you that London

daily walks nearer Mary-le-Bone than you or I could have believed so corpulent a lady able to do."—Ibid. vol. 2, p. 91.

THE alterations which a friend of Hull's noticed in London upon visiting it (circiter 1774) after a long interval of years, were "the taking down the signs, the rooting up the posts, the paving and lighting of Oxford Road, Holborn, Monmouth Street, and St. Giles, the new bridge at Blackfriars, and the introducing asses in the city for the use of milkmen, fruiterers, hawkers, &c. This I thought a great improvement, as it serves to lessen the number of barrows that used to interrupt walkers on the broad pavements; but this consideration was damped again at seeing the barbarous treatment these poor animals often suffer from their brutal goads or drivers."—Ibid. vol. 2, p. 183.

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